

THE MODERN REVIEW

(A Monthly Review and Miscellany)

EDITED BY
RAMANANDA CHATTERJEE



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Annual Subscription in India Rs. 8-8; Foreign Rs. 11-8.

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ON A JOURNEY
By Siddheswar Mitra

Printed Deroo, Calcutta

THE MODERN REVIEW

JULY



1935

VOL. LVIII., No. 1

WHOLE No. 343

CANADA'S WAY OF TRAINING ARMY OFFICERS

By SE. NIFAL SINGH

I
HON. Alexander Mackenzie, who headed the second ministry formed in Canada after the Confederation, was a far-sighted statesman. He realised that young though the nation was, it could not, for ever, depend for the protection of life and property from external menace upon the mother-country (Britain); and even if it could, its sense of manhood would not permit it to do so. It was, therefore, imperative that action should be taken to build up national defence.

At that period of Canada's existence—the mid-seventies of the last century—its possible requirements in this respect were as vast as its resources were limited. It had three sea-boards—the Atlantic on the east, the Pacific on the west, and Hudson Bay, an arm of the Arctic Ocean, on the north. At the same time its land and fresh-water lake frontier marched over thousands of miles with that of its neighbour to the south—the United States of America, which had broken away from the British system a century or so before.

To maintain naval and military establishments adequate to any emergency was out of the question for a confederation deriving a revenue of some 820,000,000. According to the Census of 1871, the population was less than 3,700,000 persons.

II

Mackenzie got out of the dilemma in an exceedingly clever way. He decided to create

the men who would possess the discipline and training to lead men in action; and to trust to them to expand, in a moment of national crisis, a skeleton militia to the required strength.

Many of his opponents must have considered him mad and accused him of putting the cart before the horse. Being a man of determination as well as of vision, he went ahead with his scheme.

The federal parliament at Ottawa passed, in 1874, a measure for establishing a military college

...for the purpose of imparting a complete education in all branches of military tactics, fortifications, engineering and general scientific knowledge in the subjects connected with and necessary to a thorough knowledge of the military profession, and for qualifying officers for command and staff appointments. (17 Vict. c. 36)

These words were penned fifty-one years ago. They show both the patriotism and wisdom of Mackenzie and his associates, who were determined to create men who would not only officer fighting units of various descriptions, including the technical corps, but also those in whose hands the *direction* of national defence could be placed with confidence.

III

The federal premier was not content with having an Act with such comprehensive provisions placed upon the Statute book. He worked so indefatigably that in two years arrangements had been completed for ushering the college into existence and it was actually opened on June 5, 1876.

The location selected for it in the province of Ontario, not far from Ottawa—the Dominion capital—was salubrious and beautiful. The estate formed part of a tongue of land jutting out into lake and river. It comprised 60 acres—providing ample space for drilling and sports purposes. Contiguous to it were nearly 450 acres under federal proprietary, which could be utilized for training the cadets in tactics and strategy.

The place had historic associations. Fort Henry, situated on the estate, had figured in the making of the Canadian nation. Kingston about a mile distant had, for a brief period, served as Canada's capital.

IV

The arrangements made for the selection of young men to be trained at the college shows Mackenzie's independence of character. He realized that conditions in Canada differed materially from those prevailing in Britain; and therefore the system in vogue there could not be adopted in its entirety.

The higher rank in the British (and Indian) Army had been filled largely with men who have passed out from "public schools". For the benefit of readers who have no precise knowledge of these schools, I may add that they are public neither in the sense that they are supported from public funds—(local, rates or (national) taxes, or both—nor that the public in general can, as of right, demand—and actually obtains—admission for its children into any such schools. Maintained, in some cases, from foundations and benefactions supplemented with fees (often high) and, in other instances, conducted more or less as a purely business proposition, the persons in control can be as selective as they may like as to the class of boys or girls they admit and those they bar out. No one can say to them *you or say*. Certainly no machinery exists for reversing their decision—for over-ruling them—even in the public interest.

Institutions supported from rates and taxes which children of the poorest of the poor, without any pretensions of "gentility" of birth, can attend, as of right, are known in England as "Board Schools," inasmuch as they are conducted by local

(municipal) boards of our description or another. Britons who consider themselves "gentlemen" fight shy of these schools, where their sons and daughters must inevitably mix with those they deem as belonging to the "lower orders". Some of them even make considerable sacrifices to find funds to give their progeny "public school" education. I personally have come across instances that struck me as pathetic.

The explanation generally made is that the "public school" is conducted on lines that conduce to developing the whole man and not merely the brain that side by side with book learning the body is built up through sport and the character is formed. The claim is, indeed, made that the system imparts discipline of a high order—develops the sense of initiative and responsibility. A "public school boy" is, therefore, said to be fitted by the training he has received to rise to the top in any vocation he may adopt and become a leader of men in a moment of emergency.

The battles of Waterloo and Trafalgar were won on the playing fields of Eton and Harrow. So say the protagonists of the "public school".

Critics of the system are not wanting, however, even in Britain. They condemn it because, in their opinion, it produces boys and girls with a "superiority complex" and thereby keeps up and even intensifies class consciousness.

The system is also attacked because it is considered to be too wooden, too inflexible, to serve, with any degree of efficiency, the needs of modern society. It makes a fetish of sports, lays over-emphasis upon "dead" languages, removes boys and girls from healthy home influences, sequesters them from the week-day world, and so on. So it is claimed by the critics.

V

In Canada, the "public school" did not flourish. This is a matter for wonderment, inasmuch as the British element predominates in her population. With the exception of Quebec, where Canadians of French extraction have things pretty well their own way, persons of British descent outnumber Canadians sprung from other races, in all the other provinces.

The Dominion, taken as a whole, preferred nevertheless to pin its faith to the "common" or "free" school, where children of all classes—rich and poor, so-called "gentle" or otherwise—may obtain education at public expense—instead of to the "public school". With the exception of certain areas—Quebec to all intents and purposes where there is credal clash accentuated by racial divergences, the school system in Canada is free from what we in India would call the "communal" taint. I have visited institutions in the Dominion where children with the most diverse social and religious heritage sat side by side in the same class room and studied from the same textbooks under the guidance of the same teacher. They could not be subjected to a more potent influence to level down differences of whatever kind.

The "common" or "free" school is both the product of democracy and its parent. In this respect Canada had chosen to march with the United States of America rather than with Britain.

VI

Mackenzie and his colleagues might, of course, have taken the view that unless Canada created the "public school" type of education, it could not create officers for the Canadian Army, and might have set to work to establish a chain of "public schools" through the federated provinces, prior to founding the college for training cadets. Had they done so their action would have been applauded in Britain. They, however, saw no such need and trusted the educational institutions that then existed to furnish them the necessary raw material—of requisite quality and in ample quantity. In so doing the federal authorities were exceedingly wise: for even if this British institution could have been successfully transplanted, it would have greatly added to the cost of education in Canada and might have bred tendencies that out-and-out democrats would have condemned.

Young men who have passed the "junior matriculation" (which involves approximately twelve years' study), or any examination considered the equivalent of it by the Department of National Defence at Ottawa, can enter the competitive examination held

annually. The medical examination to which candidates are subjected, is exceedingly rigid.

To extend the opportunity to all sections of the people, the cost of upkeep at the college is kept low. I have heard it indeed estimated that a young man can get through Kingston with half the money he would need at a University. In this matter, too, an important departure was made from the British system, which, broadly speaking, recruits the higher rank in the fighting services from opulent classes.

VII

The Royal Military College at Kingston, Ontario, can accommodate 200 cadets. The attendance is generally in the neighbourhood of that figure. Since it began, some 2,500 young men have, in fact, been admitted.

At first sight it would appear that provision for training officers is made at much too lavish a scale. The forces that Canada maintains are small. The "permanent active militia" comprises only 3,771 officers and men and the "non-permanent active militia" 124,751 effectives. There are, in addition, a small air force with 178 officers and 709 other ranks and a navy with an authorized complement of 104 officers and 192 ratings.

What business has Canada with such a limited fighting establishment, to maintain so large a college? It may well be asked.

The answer is that only by erring on the side of training too many rather than too few officers, can the Dominion feel safe as to its national defence. By creating a strong reserve of officers capable of quickly training men, in cases of emergency, and leading them creditably in action against any foe, no matter how scientifically equipped or how valorous, it ensures itself a measure of safety without incurring expenditure that would break its back.

Canada's system of fighting reserves is its glory. The "Active Militia" has its own "reserve formations". They comprise:

- (1) the reserve of officers (general list);
- (2) reserve units for each active unit; and
- (3) reserve regimental depôts (cavalry and infantry).

In addition to these "reserve formations" there is "Reserve Militia" designed to serve,

in time of emergency, as a contingent force. Since drill and training are on a voluntary basis the exchequer is not saddled with any expenditure.

The Navy also has a reserve and a "voluntary reserve".

The great war served to show Canada's ability to expand its fighting establishments in times of crisis. The Dominion raised, trained and sent overseas some 420,000 officers and men. This must be regarded as a highly praiseworthy effort for a country with a small population. In 1916, there were only 8,035,594 persons in the Dominion.

The war also served to demonstrate the efficiency of Canadian-trained Canadian officers. Four officers who had graduated from the Kingston college were in command of a division, each one of these divisions being Australian. Over 900 graduates and ex-cadets served and many of them were awarded distinctions of various descriptions.

Further testimony to the quality of the training given at this Dominion institution is provided by the fact that some of its products find no difficulty in obtaining commissions in the British (or Indian) Army. Those who do so are (or at least were until recently) given one year's seniority over men trained at the British military academies, since the course at Kingston is somewhat longer.

VIII

Cadets enter the college, usually, in their eighteenth year. Those who wish to obtain commissions in the Canadian Royal Navy and are below twenty leave after two years. Others stay on for another two years.

The course embraces academic and professional studies. English, French (Canada is officially, it must be remembered, bilingual), physics, chemistry, surveying and various branches of engineering are taught side by side with every phase of military science.

The institution is splendidly equipped for these purposes. The class rooms and lecture halls are commodious, airy, well lit and, during winter, well warmed. Neither money nor thought has been stinted in fitting the laboratories for teaching science and the workshops for affording practical training in engineering.

The staff is carefully selected for the dual purpose of teaching academic and professional subjects. If my memory is not playing me false, civilian instructors are not debarré from the institution, but, on the contrary, are assigned an important rôle in the scheme of teaching. In this matter, too, the Canadian institution differs from those of a similar kind in Britain.

The apex of the college staff is the Commandant. Invariably a fairly senior officer, he is selected for the post because he has made a mark in maintaining discipline and yet possesses abundant gifts of tact and the ability to inspire young men to put forth their best efforts. Aided by a staff-adjutant and other helpers, he works directly under the Ministry of National Defence.

The democracy in Canada insists upon keeping an eye upon the institution on the efficient working of which depends, to no small extent, its safety. A delegation of leading Canadian citizens, only some of whom are military men, visits it each year, makes as thorough-going an inspection as it cares to and submits, independently, its report to the Minister for National Defence, who, himself, owes his place in the House of Commons at Ottawa to the suffrages of the voters and can remain in office only so long as he and his colleagues of the Ministry retain the confidence of the Canadian Parliament.

It is within my own knowledge that this annual inspection by representatives of the Canadian citizenry is far from being an "eye-wash." It prevents the Royal Military College staff from losing touch with the people or assuming an attitude of aloofness (much less of hauteur) towards the people — their paymasters. The Canadian statesmen who inaugurated the system were indeed far-seeing.

IX

In still another respect this Dominion institution is remarkable. Conducted, as it is, to provide against future contingencies, the intake of cadets is far larger than it would be if the college was designed merely to meet the day-to-day needs. As an inevitable consequence, a considerable percentage of the

cadets can have no surety of obtaining a commission in the Army upon the completion of their course at Kingston. If the men in authority in Canada had taken a short-sighted view, they would have shrugged their shoulders, expressed sympathy with these disappointed young men and asked them to bear their misfortunes cheerfully in the sure knowledge that the vital interests of the nation being of supreme importance, those of an individual should give way to them. Nothing but misery could have resulted from this line of argument, however facile, for it followed the line of least resistance.

Fortunately, the creators of the Royal Military College have been humane, imaginative and resourceful. They have exerted themselves during the five decades that the institution has been running to shape instruction in such a manner that, while it served, with the maximum efficiency, the military purpose for which it was founded and is maintained, it would, at the same time, make it possible for cadets who, through no particular fault of their own, cannot obtain a military career, to qualify themselves easily and quickly for some other avocation.

So well has this intention been carried out that any cadet who, through necessity or choice, wishes to enter a civilian occupation, has a wide choice in front of him. The teaching is so thorough, indeed, that many authorities

in Canada accept the Kingston diploma as the equivalent of the B. A. degree and diploma-holders may commence legal studies or chartered accountancy without undergoing any other test. Students with a brilliant record at the college secure admission into the third or fourth year classes in one or another university in arts and science (including engineering) courses. No one who knows aught of the system is, therefore, surprised to come across men successful in one (civilian) occupation or another, who had the greater part of their higher education at Kingston.

X

I must hasten to emphasize the fact that this aim is not permitted to interfere with the real function of the college—the training of Canadians for purposes of Canadian defence.

I have already referred to the verdict pronounced by the war upon its work: and the ability of some of the cadets to obtain commissions in the British and Indian Armies.

One additional fact needs to be noted. According to the latest statistics available to me, graduates of the college include one General, five Lieutenant-Generals, seventeen Major-Generals and twenty-nine Brigadier-Generals or Brigadiers.

I wonder when India will be able to show such a record! Will it be within our time? The indications now extant do not warrant optimism in this respect.

UNEMPLOYMENT REDUCTION IN GERMANY

By J. M. KUNARAPPA, M.A., Ph.D.

GERMANY'S indefatigable struggle for national recovery is one of the most interesting events in the history of a defeated nation. In 1918 Germany was like a heap of ruins; it was a defeated, demoralised, starving nation, with a crashing war debt. During the decade after the war, she suffered more than most other nations from depression. Emergency decrees ordered excessive cuts of wages and salaries; millions were thrown out of employment; most famous and powerful enterprises in all parts of the

country suffered bankruptcy; and heavy taxes placed additional burden on the already poverty-stricken people. However, under the Republic Government, the life of the country was slowly re-constructed; Germany again took her place in the Council of Nations; her industries were re-built and a severe economic crisis was successfully weathered. The period of the Republic was one of a German recovery that amazed the world.

Nevertheless, unemployment was still on the increase. Most young men and women

upon leaving the school, university or their apprenticeship joined the army of the jobless. All professions were overcrowded, and over-population made the unemployment situation even worse. Germany, in fact, is the most over-populated of the larger countries of the West. There are 134 inhabitants per square kilometer, as compared with (inclusive of colonies) 7 in Russia, 8 in France, 12 in the United States, 14 in Great Britain and 17 in Italy. What were the young people who found no work in the Fatherland to do? They could not migrate to less populated sections for the simple reason that the less populated parts of Eastern Germany, especially in the Corridor and in Posen, were allotted to Poland by the Treaty of Versailles. The colonies which could have furnished space and food for workless millions, were also taken away from Germany. Naturally therefore the burden of unemployment weighed more heavily and more perilously upon Germany than upon any other industrial country. She had relatively the most unemployed, her financial resources being the least able to support them, and her productive system was most hampered by lack of operating capital. It is this appalling problem of bread and freedom that afforded the Nazi Movement its opportunity.

HERR HITLER GRAPPLES WITH THE PROBLEM

Though no country is free today from this terrible problem of unemployment, yet no government has tackled the problem so systematically as the Nazi Government. Economic depression, of course, still lingers on; practically every national government in the West declares that it cannot go on supporting indefinitely the great number of jobless men and women. As business has gone deeper and deeper into depression, fear of the complete collapse of their economic institutions has forced many of the national governments to give up their comfortable prejudices and doctrines, and grapple with the real problem. Of the many great national leaders, Herr Hitler really deserves praise for what he has done for millions of unemployed in Germany with the help of his various labour-creation projects. At present 16,000,000 wage-earners and salaried employees are engaged in "regular" and "substitute" employment, some 700,000

being assigned to the latter category. In the last fourteen months, over 1,700,000 persons have been re-employed in business and industry, while more than 3,000,000 have found work since the low point of employment reached about two years ago.

The present labour figures are now accepted as an indication that business is in about the same position as it was in the Autumn of 1930. Its successful battle against unemployment must be set down as the outstanding achievement of the National Socialist Government, and the perseverance with which that struggle has been waged has enabled the Nazi Government to reduce the army of unemployed men and women from 6,000,000 to 2,500,000 in the space of a year and three-quarters. Now, however, with the completion of various projects for direct employment and the exhaustion of the funds provided for their execution, a more moderate tempo has set in, virtually leaving the trend of the employment situation dependent upon a general revival of business. In the last eighteen or twenty months, this has been influenced chiefly by the secondary effects of official employment creation schemes.

CREATING OPPORTUNITIES FOR LABOUR

The fundamental idea with which Adolf Hitler approached large scale solution of the work programme pre-supposed that an economic recovery which returns millions of unemployed to the economic process could be brought about in the end only through private business. This position of Herr Hitler went far to quiet fears of tendencies of National Bolshevism within the National Socialist movement. Greater emphasis was given to this idea by the new decrees issued by Hermann Wilhelm Goerring and Dr. Alfred Hugenberg against any interference in private business and banks, especially on the part of over-zealous Nazis who seek to combine patriotism with private profits. In order to provide relief to the unemployed, the Nazi government's financial and economic policies have been definitely and consistently subordinated to the purpose of creating opportunities for labour.

On the one hand, the demand for labour was increased by direct employment creation through the medium of public works projects

and programmes, and indirect employment-creation by providing public funds to stimulate private investment activities and enterprises. On the other hand, the official programme has aimed at decreasing the supply of labour by withholding labour from industry, limiting women's labour to the household, restricting the mobility of labour through allocating workers into age groups, and regulating working hours. These measures have been backed up by the policy of financing and subsidizing public works on an unprecedented scale of liberality. The employment created with the aid of this government bounty has been largely devoted to repairing houses and public buildings, canal and harbour construction, bridge and road repairs and land reclamation, all of which has benefited the building trades almost exclusively. In all these schemes, preference has been given only to German firms, German products and German labour.

The centre piece of this public works programme is the Reich's auto-highway project, which involves the construction of some 4,350 miles of motor roads at an estimated expense of 4,000,000,000 marks. This work will absorb, it is reported, some 70,000 workers, and the project—as such is one of Hitler's pet hobbies. This network of special high-speed motor roads is to supplement the railroad lines, and is hailed as a revolution of the German transportation system. Herr Hitler has put through an extensive programme of public works for the relief of unemployment. Under the new Law for the Reduction of Unemployment, the State agreed to issue 1,000,000,000 marks of treasury notes to finance public works. The notes are to be redeemed, one-fifth each year, from 1934 to 1938. Besides these public works, others, like suburban gardening, agrarian settlement, river regulation schemes and the like, are being utilized to provide jobs for the jobless.

FARM SETTLEMENT SCHEMES

With the decline of industrial activity and the heavy cost of maintaining the unemployed, the Nazi Government has been giving special attention to agriculture not only as a means of feeding the nation in case of war, but as a possible source of livelihood for

the surplus of industrial workers. The present programme calls for a reduction of farm debts by 50 per cent. In order to reinforce the position of large land-owners interest rates have also been greatly reduced. This is not all. The government is also putting through extensive schemes of new farm settlements, particularly in the North and in the East, where it is desired to strengthen and increase the German population in border regions. The Nazi officials have asked for 1,500,000,000 marks in order to work out their agricultural programme. And now agriculture is one of the specially favoured departments in the Nazi Government.

In carrying out its policy for decreasing the supply of labour, the Government has enforced a number of unique measures, primarily designed to give relief to the jobless and to further its educational, social and other cultural ends, and which, at the same time, have the effect of withdrawing part of the workers from business and industry. Among these expedients is the voluntary labour service, which requires every young German to devote a certain period of his life to the service of the rural community. Some 250,000 youths between the ages of 18 and 25 are continually enlisted in this voluntary service. Another device for curtailing the supply is that known as "land help", which serves the purpose of bringing young workers from industrial areas to agricultural districts, where they are employed as farm hands. For the fiscal year 1934-35, it is planned to mobilize 100,000 male and female workers on farms, but only persons between the ages of 18 and 25 will be allowed to enrol for such work. In all these enterprises, the Nazi officials are aiming at bringing about a better balance between industry and agriculture by keeping down over-development of industry and giving every possible help for the expansion of agriculture.

LABOUR AND INDUSTRY

The revival of the employment situation is, however, not as uniform now as it was in the Spring and Summer months of last year, and the slowing down is the natural reaction to the earlier lively tempo. The present recessionary movement is partly due to the

COMMUNALISM PRACTICALLY UNKNOWN IN INDIA BEFORE THE TWENTIETH CENTURY

By SM. P. C. BOY

"Religion had no connexion with civil government, but was only the business, or rather enjoyment, of private life."—Munier on Akbaruddin KHAN, Sultan of Delhi, 1327-1344 A.D.—ELPHINSTONE.

"Sher Shah's (1540-43) aim was to create a secular spirit in the Hindu and Moslem religions in the background, which he considered as the private concern of the individual, having nothing to do with public life."—K. QASIM: *Sher Shah*.

"When Nadir Shah appeared on the scene (1739) the Peshwa Bai Rao suspended all plans of aggression!"

"Our domestic quarrels (the writer) are now insignificant; there is but one enemy in Hindostan...Hindus and Mussulmans, the whole power of the Deccan, must assemble!"—GRANT DUFF: *History of the Marathas*.

THE history of India from the 14th century, when the Moslem power was fairly established not only in Northern India but in the Deccan as well, to the dawn of the 20th century shows that communalism was practically unknown during all those long six centuries. Strange as it may appear, it is only of recent manufacture and invented to subserve political ends. Some passages from Elphinstone's *History of India* (edited by Cowell, 1889) are reproduced here:

"The Hindus were regarded with some contempt, but with no hostility. They were liable to a capitation tax (*jizya*) and some other irrelative distinction, but were not excluded in the exercise of their religion. The Hindus who are mentioned as military commanders may perhaps have been soldiers, heading their contingents, and not officers appointed by the crown. There is no doubt, however, that many were employed in civil offices, especially of revenue and accounts;.....under Akbar KHAN (A.D. 1557-81) the whole spirit of the court and administration was Hindu."

"Hindus were allowed to hold positions of some importance in the (Sher Shah's) army. This policy he followed from the very beginning of his career....One of Sher Shah's best generals was Badaunji (Gaur)....He was sent in pursuit of Hemu after each of the battles of Chausa and Harghwa....We know that as early as the days of Mahmud of Ghazni the Hindus were welcome to the ranks of the Moslem army."

* This maxim can only be paralleled with that of Lenin, namely, *religion is the opiate of the people*. But Akbar lived towards the end of the 16th century and Lenin is the beginning of the 20th—an interval of six centuries. Keral Patta also holds that "religion was for him the real, glowing lava that held down below its crust the flaming soul of the nation."—*They Were* by Armstrong, p. 241.

"Sher Shah was the first who attempted to found an Indian Empire broadly based upon the people's will. 'No Government, not even the British, has shown so much wisdom as this Pasha's,' says Kaula."

"Mokhammad A'ali Shah (A.D. 1558) committed the conduct of his government to one Hewan, a Hindu, who had once kept a small shop, and whose appearance is said to have been meaner than his origin. Yet, with all these external disadvantages, Hewan had abilities and force of mind sufficient to maintain his ascendancy amidst a proud and martial nobility, and to prevent the dissolution of the government, weighed down as it was by the folly and impolicy of its head."

Even under the Emperor Aurangzeb (1658-1707) Hindus held very trusted positions in the state. Under Aurangzeb's Viceroy in Bengal, Murshid Kuli Khan, the Hindus had a monopoly of all the important administrative posts in the civil department; they also held important military posts. Had the Mogul emperor any innate hatred of the Hindus, he would have discouraged, and sharply reprimanded his Satrap. Even at Delhi the practical head of the revenue department was a Hindu.

"All the same when Jafar Khan was created Prime Minister, and he continued as such during the War of Secession, the actual administration of the revenue department was conducted by the old and experienced Assistant Diwan Raghunath Khatri, entitled the Rai-taman. On gaining the throne Aurangzeb continued this temporary arrangement of the diwan, and raised Raghunath to the post of Rajah (15 June, 1688)....He was a man of sterling integrity, diligent attention to business and signal capacity for administration." J. N. Sarkar: *Seventeenth Century*, III, p. 72.

It is generally said that Aurangzeb alienated his Hindu subjects by his bigotry and illiberal sentiments. But even under his reign

"it does not appear that a single Hindu suffered death, imprisonment, or loss of property for his religion or, indeed, that any individual was ever questioned for the open exercise of the worship of his father."—Elphinstone: *History of India*.

He, however, betrays no disinclination to utilize the services of the Rajput chiefs, Jangam Rao and laterly Jai Singh, when he has to fight against the resourceful Maratha leader Sivaji representing the Hindu cause. It is true the Mogul Emperor now and then sends Dalir Khan as a conciliator, but that is because of his suspicious nature. He was more distrustful of his sons (Prince Musam, Akbar and others)

than of the Hindu general. The perpetual dread lest his sons might emulate his own example haunted him. It is well known that after death of Aurangzeb, the Mogul Empire rapidly broke into pieces, and we find that the Hindus rapidly gained the upper hand in the administration of the country, either as independent chiefs, or as military commanders under Mahomedan Princes.

As an example of Hindu tolerance I may allude to the history of the Panis, who are the descendants of the ancient Persians who emigrated to India on the conquest of their country by the Arabs in the 8th century. They first landed at Banjar on the coast of Gujarat, where the Hindu rulers received them hospitably.

Another amongst the numerous instances of Hindu charity is given below:

Aurangzeb's son, Muhammad Akbar, rebelled against his father and attempted to seize the Crown with the help of the Rajputs. The attempt signally failed; but the Rajput leader Durgadas most chivalrously escorted the unhappy prince through every danger to the Court of the Marhatta King Shambhaji. Aurangzeb was anxious for the restoration of his grandson and grand-daughter and came to terms with Durgadas. I quote below the graphic account of their restoration.

"Akbar's infant son Behad Akbar and daughter Safiat-un-nissa had been left in Murwar with his Rukhs almas, as the children were too tender to bear the hardships of his flight from the country in 1681. Durgadas placed them in charge of Gurhar Jodhi in an obscure place difficult of access. They were brought up 1681-90 with every care, not only for their health and morals, but also for their education in the Islamic religion."—J. N. Sarkar: *Aurangzeb*, V, pp. 281-82.

Coming nearer home, we notice a complete absence of communalism in Bengal. The independent Pathan Sultans of Bengal were the great patrons of the Bengali language, and Vidyapati sang the glories of one of them in his immortal verse. In Bengal the *musalmans* were more or less like the feudal lords of the middle ages in Europe. The *Amirs* or the *Amirs* semi-independent *Amirs* were left severely alone on the payment of a fixed revenue to the Imperial coffers and were thus withheld when the Mogul or the Pathan rule was relaxed at the *Amirs*. There was no interference in the administration of their internal affairs.

Most of the legal disputes were settled by the awards of arbitrators chosen with the consent of the parties....Peculiar cases were submitted to the *panchayats* at village arbitrations whose decisions were final.

Most of these *Amirs* were Hindus, and the reason for this preference can be gathered from the following extracts from *The Life of Akbar*, Lord Clive, Ed. 1806. Vol. I. by Major-General Sir John Malcolm.

"But while they [the Mahomedan rulers] succeeded to the power which these [Hindus]

possessed had held, the management of the finance and revenue, and all those similar arrangements of internal policy, on which the good order of the machine of government must ever depend, remained very nearly in the same hands in which the Mahomedans had found them.... A Hindu, under the designation of minister, or as Nakh or deputy, continued at the head of the exchequer; and in this office he was connected with the richest bankers and landed Hindus of the country.

"A very quick and intelligent Mahomedan prince, on being asked why he gave so decided a preference to Hindu managers and persons over those of his own religion, replied that 'a Mahomedan was like a piece of cloth which was stained in one part through; while a Hindu was like a sponge which retained all, but on pressure gave back as required what it had absorbed.'

"But there were other reasons which proscribed Mahomedan princes to employ and overstep Hindus, both at their court and in their armies. They formed a counterbalance to the ambition and turbulence of their relatives, and of the chiefs and followers of their own race. This feeling operated from the emperor on the throne of Delhi, down to the very pretensions of their power, down to the lowest chief; and it is from this action resulted with that influence which the wealth and qualities of the Hindus obtained, that we see, in a great measure, to account for the very establishment and long continuance of the Mahomedan power in India. The few decisions was attended with little of change, except to the Hindu servants and his favorites. The lower *Amirs* for several years their adherents and good friends in a Mahomedan court of a Hindu emperor, while their ambition and local power continued nearly the same.

"Hindu ambition and efforts were not probably to greater profit (the life and dissipated Mughal than they could have done a master of their own tribe; and as there was complete religious toleration and their subjects and several *Amirs* were seldom or never employed, they were too divided a people upon other subjects to unite in any effort to end conquests, who, under the influence of various motives, left to them almost all except the name, of power." (Italics are mine).

During his Viceroyalty, Muzaffar Khan employed as his revenue officers and councillors mostly Hindus, and was entirely guided by their advice; prominent among these were Durganayak, Bhupai Roy, Kishore Roy and Jomant Roy* and Bhagwanadas. Even high military posts were thrown open to the Hindus. Labay Mall and Dulip Singh, though Hindus, were employed as commandants against rebellious defying Hindus. Among commandants, Bhagwan and his right hand man Dayaram, as also Bhagwan held at times important military posts.

During the Nawabship of Ali Verdy, the Hindu Nawab held the highest military command in the earlier portion of his reign.

* Jomant Roy, who had been one of the ministers of Muzaffar Khan, was a wise ruler and an excellent financier. He did everything in his power to foster trade (Bradley-Birt, *etc.*)

Raja Jankiram was his most trusty councillor; his sons Raja Durkashana and Raja Ramasanyas were equally the holders of the highest posts. Chinsay Roy, Virasanta, Kirtichand, Ananta Roy, Chintamoni Das and Gokal Choud were the leading dignitaries in the revenue departments and later on Raja Rajballabh of Dacca from very humble beginning rose to be Naib-Sulthan. Rajaram was in a manner his plenipotentiary in negotiations. Dewa Manikchand and Unadram secured positions of importance. Not only were the Hindus held in high esteem in fiscal affairs but often were entrusted with military commands. Durkashana, Manikchand, later on Mohanlal and Syamsundar showed bravery in the battle field.

In fact the real trouble of Nawab Ali Verdy Khan was owing to the defection and perfidy of the Moslem lieutenants; they had not the least scruple in throwing off their allegiance to Ali Verdy and making common cause with the Marhattas. Indeed, not a trace of religious bigotry or communalism is discernible throughout. Self-interest alone is the guiding motive.

It will thus be seen that during the Modern period from the 13th century until the battle of Plassey the Hindus of Bengal had never occasion to feel that they were under an alien rule. The highest offices—civil and military—were thrown open to them. It is again a remarkable fact that with the exception of the Raja of Behara all the big zamindars were Hindus. Kali Prasanna Banerji, the author of *Naxal's Army* in Bengal, asserts that only one-sixteenth share of the zamindaries fell to the lot of the Moslems.

A casual reader of the history of India is apt to run away with the idea that it was Akbar alone who adopted a policy of religious toleration and sought the co-operation of the Hindus in the administration. It has been pointed out that from the time of Ala-ud-din Khilji an Hindu ever laboured under any civil disabilities.

It will also be abundantly clear that there was no such thing as Moslem solidarity. The Moslem ruler enters into an alliance, offensive and defensive, with the Hindu chief, against his own co-religionists and the Hindu ruler in turn also does the same. The Moslems as Moslems were never found to show a jot of communalism.

The Hindus had suffered from foreign invasions from the earliest times, but it often happened that the foreign conquerors were absorbed completely into the Hindu society as the Scythians. With Muhammadan conquerors, however, such absorption was not possible.

"The Moslem civilisation was distinct and

* When Mir Jafar agreed to separate himself, with a large body of troops, from the Nabob's army" (Molander's *Chow*, Vol. I, p. 334), it was the Bengali Hindu, Mahan Lal and the Bengali Moslem, Mir Madan, who did not desert the Natch, showed prowess on the battle field, but could not of course, retrieve the fortune of the day.

individualistic and did not suffer absorption into the Hindu civilisation. The Moslem kings considered their wars as holy wars, destroyed temples, converted the Hindus, and oppressed them. They gradually became the two great communities the spirit of toleration sprang up. The Moslem kings employed Hindu ministers, took the help of Hindu chiefs, married Hindu wives and patronised Hindu literature (especially the vernaculars). The Hindu kings of Vijayanagar employed Moslem soldiers, gave them land, built mosques for them and respected their faith. The Moslem Sultans also employed Hindu soldiers. The intercourse between the Hindus and Moslems to some brought about a mixture in their language resulting in the origin of the Urdu language. The Moslem king, Zafar Abdulla of Kashmir, appointed Hindus to state offices and followed a policy of toleration. Similarly Humayun Shah of Bengal was liberal... Vernaculars were also patronised. Bengal owes no small debt to Humayun Shah and Nasir Shah for its free development untrammelled by Sanskrit. The Bengali *Bhavan* of Krittikasa and Mahabharata of Kautikasa are the best-known literature of the Bengalis. The poets, Vidyapati and Chandidasa, wrote their exquisite lyrics.

"References of authors alone preached the essence of religious, and non superior to the dead forms of religion, and hard caste rules, and preached the equality and dignity of man as man. Ramdas, a follower of Ramanuja, was a high caste Brahmin, and preached in Hindi the rule of Ram (and Shy) to all castes, even Chamars or leather workers. The most important of his disciples were Raidas and Kabir. The latter was a weaver by caste. He taught that the God of the Hindus and Moslems is the same, there is no distinction between Ram and Rahim; in fact, all religions were equal. In Maharashtra Narayana preached in Marathi that the God of the Hindus and Allah of the Moslems is the same One God. Both he and the Brahmin saint Elmasta mixed freely with the untouchables, and taught dignity of man as a man. The Banu of Bengal were preaching that man is man, and is above all caste or religion. Chaitanya flooded Nadia and Bengal with his Bhakti Cult, taught equality and even had Moslem disciples. Vallabhacharya established a Vaishnava Cult in Northern India. Narsik taught that truth is equally to be found in Islam and Hinduism, levelled caste distinctions and preached universal toleration. He had many Moslems as his disciples—E. P. Mills : *Indian History for Nineteenth Century*, pp. 325-35

The fact is, the Hindu-Moslem division is of recent manufacture or creation. Three decades ago it was scarcely known. In my days of boyhood during the Durga Puja festival, my father, grandfather, and great-grandfather used to invite the Kaxis of Gadipur (near our native village) to attend the Jatras and they invariably responded to the invitation. Such was the case everywhere in Bengal. Perfectly amicable and cordial relations existed between the two great communities.

Bradley-Birt writes thus of the amicable relations between the two communities in 1906 in his *The Romance of an Eastern Capital*:

"Even the Hindus pay homage at the shrine of Sakin Muhammad Yusuf. If the ryot is in fear for his crop, he brings a handful of rice. If his child is ill, or his cattle a prey to disease, he says some small, propitiatory offering on the level. If the harvest has been plentiful, he gives a bundle of rice straight from the field as a thank-offering. In joy or in sorrow the tomb of the Saint plays its appointed part in the inner life of the people."

"A short distance away, across the fields, there lies the tomb of Pirfa Sahib. Old men, so much revered by both Hindus and Mahomedans, their parents offer at it the 'saff' or 'ghee' of their children when dangerously ill."

CF. also:

"Religious quarrels between Hindus and Mahomedans are of two sequences. These two classes live in perfect peace and accord and civility of the individuals belonging to them have even overcome their prejudices so far as to awake from the same bosom."—Taylor: *Biography of Dacca* (1840), p. 287.

The contrast between Europe and India is so far as it relates to religious toleration is illuminating.

The history of Europe still hardly is emphatically the history of religious persecution of the most revolting type. Not only the crusades, spurred on by the fiery anathemas and philippics of Peter the Hermit and the like, went through harrowing privations in their attempts to rescue the holy sepulchre from the "infidels", but cruel long-standing wars originating in religious dogmas devastated and disfigured Europe for centuries.

Let me contrast the European crowned heads with their contemporaries in India.

"It was, therefore, with reason that Charles V at the close of his career, could boast that he had always preferred his cross to his country, and that the first object of his ambition had been to maintain the interests of Christianity. The end with which he struggled for the faith also appears in his exertions against heresy in the Low Countries. According to contemporary and competent authorities, from fifty thousand to a hundred thousand persons were put to death in the Netherlands during his reign on account of their religious opinions. But we know that, between 1527 and 1550, he published a series of laws, to the effect that those who were convicted of heresy should be beheaded, or burned alive, or burned alive."—Baskin: *History of Christianity*.

The Dutch wished to adopt, and in many instances did adopt, the reformed doctrine; therefore Philip (1555-1598) waged against them a cruel war, which lasted thirty years, and which he continued till his death, because he was resolved to extinguish the new creed. He ordered that every heretic who refused to recant should be burned. ... Of the number of those who actually suffered in the Low Countries, we have no precise information; but Alva triumphantly boasted that, in the five or six years

of his administration, he had put to death in all blood more than eighteen thousand."—Ibid.

In comparison with this diabolical episode India stands out in bright and bold relief. Into the Malabar coast Mahomedanism intruded could not penetrate. In this region the Hindu kings enjoyed absolute immunity—but their spirit of toleration awakens our admiration. The Syrian Christians obtained a footing in Cochin and Travancore as early as the 1st or 2nd century. They were welcomed and offered hospitality and allowed to profess their religious practices without let or hindrance, with the result that to-day we find that fully one-third of the population of Travancore profess the Christian faith. When the Persis, persecuted in the land of their birth, sailed to the Bombay coast, the Hindu Raga offered them safe asylum as shown above.

It has been seen that the Hindus during the Modern Period from the 14th century onwards never laboured under civil disabilities on account of their religion and that a spirit of catholicity and toleration permeated the policy of the rulers; whereas within recent times in England, not only Catholics but even dissenting Protestants were subjected to various exactions. Any student of the constitutional history of England is aware of this.

"The 'Test Act' (under Charles II) was intended to exclude all Catholics from office by a test which could not be evaded, and which would consequently exclude all office-holders who were Catholics in secret to declare themselves."

"More striking in the popular judgment and equally censured by future progress were the steps taken towards religious toleration."

"The Test Act was at last repealed in 1828. In the same year the even more important 'Catholic Emancipation Act' was passed."

"The act of emancipation admitted Catholics to both houses of parliament and to all public offices, local and national, except a very few. Conservatively little yet remained to be done in this direction, but Jews were not admitted to Parliament until 1850, nor nonconformists on equal terms to the universities until 1871."—Extract from the *Constitutional History of England* by George Burton Adams, Ed. 1933.

The French philosopher very rightly observes: "Such, neglecting even the greatest empire that has ever been, were these two admired sovereigns, Antoninus Pius and Marcus Aurelius. History presents us on other example of this liberality of wisdom on the throne, in the persons of the three great Mogul Emperors, Babor, Humayun, and Akbar, the last of whom offers such striking points of resemblance to Marcus Aurelius."—*Marcus Aurelius*.

[This article is, substantially, a chapter of the forthcoming second volume of the *Author's Life and Experiences*.]



ISLAM—ITS REAL SIGNIFICANCE

By WAHED HUSAIN

WHAT is Islam? It is the religion of resignation to the will of God. It came to the world to do away with discord. Its chief aim is to establish peace on the earth and brotherhood of man. It is, therefore, called the religion of peace. Islam literally means "peace", as well as "resignation". Edwin Arnold in the preface to his poem called "The Pearls of Faith, the ninety-nine names of Allah" says:

"The soul of Islam is the declaration of unity of God; its heart is the declaration of an absolute resignation to His will. Not more sublime, in religious history appears the figure of Paul the apostle, proclaiming 'The unknown God' at Athens, than that of the camel-driver Muhammad... establishing all the ideas of the Arabian Fathers, except their chief—*Jahashah*. God the most high—and under that ancient and well-received appellation establishing oneness of the origin, government and the life of the universe. Thence that marvelous and gifted teacher created a vast empire of new belief and new civilization, and prepared a sixth sort of the humanity for the development and reconciliations which later times will bring."

It may be pointed out that Islam should not be confounded with the *Miskinism* of the present day, which is but an ossified and degenerated form of Islam.

The real significance of "Islam" is "submission", "making peace", "entering into peace with others".

This significance involves twofold ideas: (i) making peace with God, and (ii) making peace with man. So far as the first proposition is concerned, it implies that there should be no discord between man and his Maker, no conflict between his will and that of God; that is to say, acting in perfect concordance with the will of God. This can be attained, according to the Texts and Traditions, by self-control and self-discipline*; by subordinating one's desires† and living in contentment amidst trials and tribulations. The self-discipline requires that one should refrain

from complaining against adversity when it befalls him and bear it with entire resignation to the supreme will of God. A lip-deep profession of resignation is not sufficient. The ideal of "resignation" must be realized and translated into action. This realization, according to the teaching of the Quran, must be so vivid and perfect as to enable a Muslim to say without any reservation that:

"My prayers and my sacrifices and my life and my death are solely for God"—6: 161.

The second proposition implies that man must live in harmony and fellowship with others by making up differences if there be any, and show his good will by doing good to them. This includes the duty of 'service to man'.

The twofold idea is expressed in the Quran thus:

"Yes, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord and there is no fear for him, nor shall he be grieved"—2: 177.

The import of the above text is clear. When a man lives in harmony with God and man by subordinating his "self" (*nafs-e-ego*), he cannot but live in peace. And when mankind, or for a matter of that the major portion of them, try to live in peace, such a course of conduct leads to the establishment of universal peace on the earth.

It has, therefore, been aptly said that Islam is the religion of peace and that it has come to establish peace on the earth. Before its advent, history tells us that the various tribes in Arabia and the races in her neighbouring countries had been at constant wars and strife and committed barbarities and excesses without much regard to human life and property. Islam put an end to the barbarous acts of the jarring tribes and races by establishing peace and harmony, and proclaiming equality, freedom and fraternity. This democratic doctrine, followed by the proclamations* of

* *Salawat-e-nabi*.

† "The love of the world is the root of all evil"—Saying of the Prophet.

* Reference may be made to the two famous charters granted by the Prophet during his ministry.

the Prophet, led to the establishment of peace. Further, wherever the Islamic religion has been carried, brotherhood of Islam has been established. Hence it is not supposition or exaggeration to say that Islam is the religion of peace leading to the establishment of equality and fraternity.

The Quran further says that "Islam is the religion acceptable to God". The passage may be interpreted in two ways. Apparently it means Islam is the *only* religion acceptable to God. But, it has a deeper significance which implies that the religion of "peace" and "resignation" is the only religion acceptable to God. The verse quoted in translation above (2: 12) clearly points out the inner meaning of Islam. No other religion which does not aim at establishing peace on the earth, or does not inculcate "entire resignation to God", and "service to man", is acceptable to God. This is the necessary corollary of the doctrine propounded in the above text. This corollary is thus stated:

"And whoever desires a religion other than Islam, it shall not be accepted from him, and he shall be one of the losers"—2: 86.

The stand-point of the Quran is that religion is *not a religion properly so-called* if it is not founded on entire resignation to God and service to man. Consequently, Islam which is the religion of peace and resignation, is said to be acceptable to God.

It should be noted that *Salaam** is the ordinary mode of greeting among the Muslims. It means "peace be on you". (*as-salam* / *al-salam*). According to the Quranic view this mode of greeting will be in the hereafter also. The Quran says:

(1) "And their greeting in it (Abode of Bliss) shall be peace"—10: 10.

(2) "They shall not hear therein vain or strident discourse except the word 'peace.' "peace"—24: 25 and 26.

Paradise is another name for the "Abode of Peace"—10: 25. Thus the goal of Islam is the attainment of peace both in this world and the next.

It should be borne in mind that when a man attains peace of mind, there is a cessation

of his ungovernable desires and passions. After conquering his "self", he lives in the tranquillity of his soul. This state is called the "soul at rest" (*safat-salamant*). This is one of the mental states in which the tranquillity of mind is attained.

ISLAM—NOT A MILITANT RELIGION

There have been much misrepresentation regarding the attitude of Islam. They have given rise to various misconceptions. One of the misconceptions is to the effect that Islam is a militant religion. Efforts have been made to paint it in an unfavourable colour by those who, having been unable to check its progress, adopted the tactics of minimizing its importance, and extolled the virtues of their respective religion. It is, therefore, deemed necessary that the teachings of the Quran relating to the subject should be placed before the reader.

I quote here a few verses showing the peaceful nature and the real spirit of Islam:

Re: *Brotherhood of Islam*, the Quran says:

(1) "The believers are but brethren"—49: 10.

(2) "And remember the bounty of God rendered on you. Whereas you were enemies, He inspired love in your hearts and it dawned upon you that you are brethren."

(3) "No man is a true believer unless he desires for his brother that which he desires for himself"—Suras of the Prophet.

Re: *Attitude of non-believers*:

(a) "Turn away the word of God which is evil with what is better, and behold: the man between whom and thyself there was enmity, because as it were, thy warmest friend; but now shall attain to that (perfection) except they who are patient; nor shall anyone attain thence except he who is endowed with a great easiness of temper"—41: 34-35.

(b) "Invite man unto the way of the Lord by wisdom and mild exhortation, and hold dispute with them in the most commendable manner: for thy Lord knows him who strays from His path and He who are rightly directed"—16: 125.

(c) "Speak unto my servants (Muslims) that they speak mildly (unto the non-believers lest you exasperate them): for I have soverly disceat among them, and *Salaam* is a declared enemy unto man"—17: 53.

(d) "Dispute not against those who have received the scriptures but in the mildest manner: except against such of them as behave injuriously, and say: We believe in that which has been revealed to us and revealed to you, and our God and your God is one, and to Him do we submit."—29: 46.

*The Theory of Discrepancy in Islam, p. 111-112. (By the author) where the chapters are quoted.

*The real meaning of *Salam* and *Islam* is the arabic, viz., "peace".

As to the non-Scriptural people, i. e., who are not Jews and Christians, the Quran says :

(a) "Beware of them (the idols which they invoke besides God, but they acknowledge only God without knowledge). Thus we have prepared for every nation for their works ; but when they shall return unto God and He shall declare unto them what they have done"—6: 104.

(b) "Deal with them as ye deal with the People of the Book"—Saying of the Prophet.
(Fate Balidhari, p. 207.)

Re : *Dealing justly with other races :*

(a) "God does not forbid you, respecting those who have not made war against you on account of your religion and who have not driven you out from your homes, that you should treat those wicked and deal with them justly : Surely God loves the doers of justice."

"God only forbids you respecting those who make war upon you on account of your religion and drove you out from your homes, and backed up others in your expulsion, that you make friends with them"—5: 8 & 9.

(b) "The blood of non-Muslims (*Kuffars*) is like the blood of the Muslims"—Saying of the Prophet (A. H.).

Re : *No Possible Controversy :*

(a) "There is no compulsion in religion. Verily the right and wrong are (now) distinguishable. i. e., Islam offers only an explanation of the difference between right and wrong."—2: 256.

(b) "If thy Lord has pleased, verily all who are in the earth would have believed in general. Will you therefore forcibly compel men to be believers ? No soul can believe till by the permission of God : and He shall show wrath to those who will not understand."—10: 99.

(c) "Moreover whether We cause thee (the Prophet) to see any part of that (manifestation) with which we have threatened them, or whether We cause thee to die before it is fulfilled on them, verily unto thee before us something only, but unto Us exposition."—13: 40.

(d) "And if you (people) reject (the truth), justice before you did reject it ; and nothing is immortal as the Apostles but a plain delivering (of the message)."—20: 18.

(e) "Invite them to this (to Islam) and be steadfast : is the right path, as thou hast been commanded ; and follow not their vain desires ; and say, I believe in the scriptures which God hath sent down ; and I am commanded to establish justice among you : God is our Lord, and your Lord ; unto as will our works be imputed, and unto you your works ; let there be no controversy between you and us ; for God will assemble in (at the last day) and unto Him shall we return."—42: 13.

(f) "Say, O unbelievers, I will not worship that which ye worship ; nor will ye worship that which I worship. Neither do I worship that which ye worship ; neither do ye worship that which I worship. Ye have your own religion, and I my religion : i. e., our respective *religions* ; we shall bear the consequences of our acts performed in the name of religion."—109: 1-6.

Many passages similar to those cited above, may be quoted. They clearly show the peace-

ful attitude and the real spirit of Islam. On the face of the array of the Quranic Texts and Traditions, it will be a sheer perversion of truth to say that Islam is a militant religion.

JEHAD OR RELIGIOUS WARFARE

It may be asked, what about the *Jehad* ? I may briefly state here the purports of the texts relating to *Jehad*.

Permission for *Jehad* is granted only under the following circumstances ; *viz.* :

(1) When Muslims are *unjustly* persecuted or are turned out of their homes *unjustly* for their belief and mode of worship.—(22: 40).

(2) When any people oppress "the poor—men, women and children" of a town and the inhabitants cry for help.—(4: 77).

(3) When rebels attack, or conspire to expel the Muslims for their country.—(8: 39, and 9: 13).

(4) When any nation attacks first the Muslim territory and violate the sanctity of their home and hearth.

(5) When any people interfere with the due observance of their religious rites and worship.

The Quran assigns the following reasons for *Jehad* :

(1) If violence is not repelled "verily monasteries and churches and synagogues (temples) and mosques wherein the name of God is frequently commemorated, would be utterly demolished"—(22: 41).

(2) If wicked people are not kept under control, "the earth would have been utterly corrupted"—2: 251.

(3) "If you be afraid of fighting or be negligent in defending yourselves, your possession will be taken away and the sanctity of your home and hearth will be violated."

In the *Sahih* Bukhari we find the following tradition recorded :

Owe Abdu Rahman bin-Auf with a number of Muslims came to the Prophet and said, "O Prophet of God, when we used to worship the idols, we were respected and honoured among our people, but after our acceptance of Islam, we have become persecuted and loved in the estimation of our tribesmen. Will you not therefore permit us to defend ourselves with sword and fight the Qurish ?" The Prophet replied, "I have been sent to show mercy and forgiveness. I cannot, therefore, permit you to take up sword and fight."

To avoid violence and bloodshed, the Prophet issued explanations and granted charter, two of which are still extant. They show a flood of light on the subject of religious warfare, as well as on the recognition of the civil rights and religious

freedom of the non-Muslim races. I quote here the relevant portions only.

First Charter—This Charter given by Muhammad the Prophet, to the believers....and all inhabitants of whatever creed....all these shall continue one nation....The state of peace and war shall be common to all Muslims; no one amongst them shall have the right of concluding peace with or declaring war against the enemies of his co-religionists. The Jews who attach themselves to our Commonwealth shall be protected from all insults and vocations. *They shall have equal right....The Jews of various branches....and all others domiciled in Medina shall have with the Muslims one common nation. They shall possess their religion as freely as the Muslims; the church (i. e., the synagogues) and altars of the Jews shall enjoy the same security and freedom....The clients and allies of the Muslims and the Jews shall be as respected as the pilgrims.* *

This Charter confers freedom, equality and religious liberty on Muslims and non-Muslims alike. As the Prophet was conscious that the Commonwealth he founded, contained and would contain peoples belonging to different nationalities, he distinctly stipulated in the charter that they all together should form one composite nation. This is an index to the ideal of nationhood in Islam. Hence the Muslim nation is not an exclusive nation of one race or tribe, but a congeries of diverse nationalities. There is no exclusivism in Islam, not does it recognize geographical limits.

The second Charter granted to the Christians belonging to different nationalities, brings out more clearly the basic principles on which the Islamic Commonwealth was founded. It runs thus :

"To the Christians of Najran and the neighbouring territories—the security of God and the pledge of the Prophet are extended for their lives, religion and their property—to the present and absent and others besides. There shall be no interference with their faith or their observance; nor any change in their rights and privileges; no bishop shall be removed from his bishopric, nor any monk from his monastery, nor any priest from his priesthood; and they continue to enjoy everything, great and small as heretofore; no church or cross shall be destroyed; they shall not oppress nor shall be oppressed; they shall not practise the right of blood-revenge as in the Day of Ignorance; no blood shall be looked from them; nor shall they be required to furnish provisions for the troops."

The importance of the second Charter lies in the fact that the Prophet granted not only

the full security of life, property, and personal freedom, but declared religious neutrality. Such Charters were also granted by the successors of the Prophet. But I refrain from quoting them to avoid repetitions.

I shall quote here one proclamation relating to the rules of religious warfare. The language in which it is couched is rather terse, but very clear and illuminating. This proclamation was issued by the first Caliph (Abu Bakr) just after the death of the Prophet when he despatched an expedition under the command of Osama. He addressed the troops and charged the Commander thus :

"See that thou avoidest treachery. Depart not away from the path of rectitude. Thou shalt neither covet, neither shall thou follow any child or aged man, nor any woman. Layme not the date, palm, (neither burn it with fire and cut not down any tree wherein there is food for man or beast (i. e., their cultivation). Stay not the flocks, or herds, or caravans carrying the worldly necessaries. Ye may not of the men which the men of the land shall bring unto you in their vessels, making mention thereof the name of the Lord, and the monks with shaven heads, if they submit, leave them unharmed. Now march forward in the name of the Lord and fear the perfect path from sword and position."

The Quran also says :

"And fight in the way (for the religion) of God against those who fight against you, but transgress not by attacking those first; for that loathes not the transgressors".—2 : 191.

Such are the injunctions of Islam regarding Islamic Jihad.

Now it may be asked how the acts of depredation, pillage and plunder of the invaders and the conquerors belonging to the Islamic faith, are to be reconciled with the teachings of the Quran and preachings of the Prophet? In order to solve this enigma we have to look to the Ethnology and ascertain who were those invaders and conquerors. History tells us that they belonged to the nomadic and sanguinary races known as Moors, Berbers, Tartars, Mongols, Kurds, Turks, Afghans &c., who can hardly boast of high culture and civilisation in the Medieval Age. They lived in sandy deserts of north Africa, the wilds of Central Asia and the fastnesses of the mountainous regions of Afghanistan. They burst forth from their ethnic cells, invaded territories and established kingdoms some of which became the centre

* I have quoted in extenso the two Charters in my book called *The Theory of Sovereignty in Islam*, pp. 311-313. Both the Charters are to be found in the *Wassanah of Ibn Hisham*, pp. 341-343 and *Kitab-ul-Bid'ah* (Bihar-ul-Haq), p. 35.

of culture and civilization such as Bagdad, Cairo, Cordova (in Spain) and Delhi.

In the beginning of the twelfth century there were irruptions of Tartars and Mongol hordes.

These hordes led by Hulaku, Chengis Khan and their lieutenants sacked Bagdad and destroyed the splendid civilization of Islam.* After the conversion of their descendants, they retained their fierce temperament and the savage instinct of the semi-barbarous races. Their invasions and conquests were not *Jehad*, but the wars of aggression and aggrandizement. They committed atrocities and barbarities according to their racial habit and personal predilections. Can it be expected that the descendants of the destroyers of Islamic kingdoms and Islamic culture and civilization, would have acted otherwise? Islam is no more responsible for their misdeeds than Christianity is responsible for the massacres and pillages of the marauding Crusaders,† for the extermination of the Red Indians, or for the lynching of the Negroes in America.

* Fals. Account of the sack of Bagdad and the fate of the Arab Empire in "The History of the Saracens," pp. 337-39.

† Gibbon's *History of the Rise and Fall of the Roman Empire* in: accounts of Right Crusades.

But when the influence of the teaching of Islam worked in their nature, their temperament was softened, rudeness and savage instinct worn out and they became much more civilized than before. Their plundering invasions ceased, and the kings, Sultans and Emperors from those races built up prosperous kingdom and established stable Government.* The Turks became the "polite gentlemen" of Europe and the Mongols became "the polished Mughals in India". No doubt some foreign adventurers committed excesses and destroyed the peace of the Islamic kingdoms from time to time. But Islam as a religion had nothing to do with the excesses of the desperados.

From the strain of my writing it should not be understood that my object is to defend the indefensible conduct of those who committed acts of barbarities or indulged in excesses. My object is to place before the reader the Texts of Quran and the teachings of the Prophet, so that the misconceptions regarding Islam, which have given rise to various prejudices and racial hatred, may be removed, and the true teaching of Islam may be known to Muslims and non-Muslims alike.

* "Administration of Justice during Muslim Rule in India," p. vi (Delhi).

RAJENDRA LALA MITRA : SOME PERSONAL REMINISCENCES

By THE LATE JOGINDRANATH BOSE OF BAIDYANATH-DEOGHAR

In His Villa "Aresalia"

IN quest of health Rajendra Lala came to this place (Baidyanath-Deoghar) in the autumn of 1890. Deoghar had then just blossomed into a fashionable sanitarium and great was the benefit to his health that the saint derived from a short stay here. He at once conceived the idea of building a villa in the lovely environs of the town, and the idea became an accomplished fact in less than two years. It is a decent moderate-sized house with extensive grounds, having a pleasant situation and commanding to the east and the west beautiful scenery of green hills, undulating woods and meandering hill streams. Rajendra Lala came to cherish a fondness for this retreat in this romantic spot and half endearingly and half admiringly called it "Aresalia." During the last decade of his life, he used to spend the Pujā season and some of the cold months

almost every year in this lovely villa, which was thus the scene of a part of his literary labours. The oxygen of the Baidyanath air never failed to add strength to his nerves and vigour to his brain. Whenever he came here, after a brief stay, the palce of his cheeks would vanish, giving place to a ruddiness unusual in a man of his age, and he would gain flesh, weighing a few pounds more when he left it than when he entered it,—a fact that testified to the natural vitality of his constitution. It was here that I had frequent opportunities of meeting the Doctor and came to know him closely.

His Physique

Physically Rajendra Lala formed an honourable exception to the general run of literary Bengalees who ignorantly or, what is more true, indolently sacrifice their health and strength to

inordinate brain culture. He was by nature endowed with a superb physique, which was quite unlike that of an ordinary Bengalee. He was taller, broader, heavier and stouter than many of that class of Bengalees one sees at political or literary gatherings. Even in his old age when, attired in trousers and chapkan and a beardless cap, with a *la mikiéri*, Rajendra Lala strode the public streets, he commanded the attention and admiration of the passers-by by the very imposing character of his person. To a majestic figure was joined a head lessening in its structure, and having a crest that was eminently intellectual, and what was particularly striking was that the head and the figure were proportionate to each other—a rare combination in intellectual Indians in general. Rajendra Lala's person was so grand and impressive as his intellectual character. His physical and mental development might be said to have been harmonised in an admirable way.

His Culture

To know something of everything and everything of something is culture, says Lord Brougham. Rajendra Lala was a bright example of this ideal of a cultured man. He knew everything of one thing, that is, Indian antiquities, and something of every other thing under the sun. His friends and companions were taken aback by his knowledge on subjects quite out of his province. He seemed to take a keen delight in surprising his friends by putting them questions on the different branches of learning of which he knew they knew nothing and then answering his own questions. This seemed to afford the Doctor much intellectual amusement, and I suspect that it served to feed that intellectual pride in him which is natural to every man of extraordinary powers and attainments.

His intellectual spiritiveness showed itself in another way. Whenever he came into contact with a man of recognised position in any of the learned professions or a man who is regarded as an authority on any special branch of knowledge, he would open conversation with him on his own subject and bring forward some of its most difficult or intricate questions as the special topic to be discussed between them. In such encounters, he fought hard to establish the truth or reasonableness of his own contentions. Once when an eminent judicial officer came to see him in his villa at Baidyambati and became his guest for a day, Rajendra Lala broached some complicated points of civil law as the topic of the evening and took the breath out of the legal luminary by learned and acute argumentation. Rajendra Lala had a friend whose forte was religion and theology and who was a theist in faith. To talk with him on theological matters was a great pleasure to him, but it was always with the view of convincing him of what he thought to be the weak points of natural

religion and theistic theology. Not to agree but to disagree with others was the normal tendency of his mind and he revelled in it. His strong individuality would not let him identify himself with any man on any subject. An old friend of his used sometimes to taunt him with the remark, "If the crowd purchases go right, you purposely go wrong," and I would not say that there was not a grain of truth in those upbraiding words.

A man of such wide culture could not but be endowed with a strong memory. And indeed Rajendra Lala's memory was quite phenomenal. "What once enters into your head through your ears can never escape, but is there improved forever," said a friend of his to Rajendra Lala, and this friend was one who had life-long experience of him. That this was far from being a magnificative compliment was felt by all who knew him intimately.

As a Politician

Rajendra Lala was as deep and enthusiastic as a politician as he was erudite and keen as an antiquarian, as a leading member for a good many years and latterly as president of the British Indian Association, as a member of the Bengal Legislative Council, as a commissioner of the Calcutta Municipality, as a leading contributor to the pages of the *Public Opinion* during the life-time of Kripa Das Pal, and as its editor-in-chief after his death. Rajendra Lala had an intimate connection with Indian politics that lasted for about half a century. He was held in the highest respect by Kripa Das Pal and it was a known fact that many a time the crux of the wisdom of his political views belonged principally to Rajendra Lala. Kripa Das Pal and Rajendra Lala Mitra formed the two complements, were, as it were, the brain of the British Indian Association, the most powerful political body in all India in those days, and if that Association frequently guided the Government, it was Rajendra Lala and Kripa Das Pal who guided that Association. Rajendra Lala's politics, however, were not always of a liberal character. He was rather anti-democratic in many of his predilections and tendencies. But he was never to be found in the same boat with the Indian Government, which is notorious for its antagonism to democratic ideas. Almost a world separated Rajendra Lala's conservatism from that of the British Indian Government. Necessarily he was on many an occasion found to be differing widely from the progressive section of Indian politicians on the one hand and the Government on the other. What he valued very highly was independence in thought, and if I studied his right, he rather felt proud of the absolute splendid isolation in political attitude to which he was led by his loyal devotion to the strong spirit of independence in him, an isolation which possessed in his eyes a glory of its own.

and which was his own reward, a reward far more precious to him than any praise, however high, which agreement with the popular party could have brought to him. As a remarkable instance of his isolated position in politics, I may mention the fact that he was nothing of an eulogist of Lord Ripon. In the course of a hot discussion with a friend on the viceroyalty of Lord Ripon, the gentleman happened to observe that his lordship had at any rate good intentions, whereupon Rajendra Lala thundered out, "then go to—". The allusion of course was to the common proverb which described a nameless region as being "paved with good intentions."

His Views on Social Reform

Rajendra Lala was not a social reformer, nor was he one of those English-stimmed hypocritical characters so plentiful in Bengal two or three decades ago, who posed as preachers of social reform in public, but in private in actual practice were as orthodox in social matters as any of their illiterate countrymen. Rajendra Lala made no secret of his conservative views on such subjects as the remarriage of widows, abolition of the caste system and women's emancipation. So in matters of social reform he came to occupy among the educated a position of splendid isolation. When educated Bengal was running at break-neck speed in the path of social reform, Rajendra Lala was crying halt. He came to be in effect one of the earliest leaders of the social reactionary movement in this province. It seemed to me that the learned Doctor regarded certain Indian social questions, not so much as un-Indian or a Hindu, as a cosmopolitan and that is why he was not much influenced by considerations of compassion or pity for Hindu women. Neither was it impossible that much of the strength of his antagonism to social reform was derived from his extreme dislike of the growing tendency of the time among his educated countrymen to ape the Europeans.

His Religion

A sincere idolater among the English-educated Bengalees is a plant of recent growth, nurtured only in the hot-house of a kind of revivalism. An English-educated Bengalee Hindu of the past generation who did not embrace Buddhism or Christianity, but stuck to the prevailing creed of Hindu idolatry, was seldom thought to be sincere in his faith. A very inscription of heterodoxy in his habits and an avowed disbeliever in every thing connected with the Hindu religion, the educated Bengalee Hindu was looked upon as only playing the trick of a hypocrite when he was found to prostrate himself before the image of Durga. So nobody could persuade himself to accept the proposition that Rajendra Lala, a flower of the young Bengal of his time, could be at heart an idolater. And I believe he was not really a worshipper of idols, although he conformed to some of the religious or semi-religious practices of

the orthodox Bengalee Hindu. I accompanied the Doctor in one of his visits to the temple of Balijanath in the autumn of 1890. The visit was paid primarily on an antiquarian research mission, but he did not forget on the occasion to show whatever of the pilgrim was in him. It had been previously arranged that he should make transcriptions of the inscriptions in the temple which he required to prepare his paper or thesis. After this work had been gone through, Rajendra Lala applied himself to the pious business and it was a unique pupa that he offered, the pinda or the peeta came and put a garland of some flowers round his neck and then the Doctor walked from the entrance of one temple to that of another, never entering into any one of the temples, throwing as he passed on silver pieces to the gods and goddesses within and making a cart namaskar to each of them. Pranam or prostrating the body was the just due of the deities, but from Rajendra Lala they could get only namaskar or bowing of the head. This singularly looked like a process of levelling down the gods and goddesses, for you namaskar is your equal.

As a Conversationalist

Rajendra Lala was a brilliant conversationalist. He possessed conversational powers of a transcendent character. Almost inexhaustible information, refined wit and humour, and a superior power of acute criticism were some of the great qualities that rendered his conversation a high intellectual treat. To argue with Rajendra Lala was not unpleasant, for then you could not escape the fear, however widespread you might be, of being caught napping and being ultimately vanquished, for he kept all the weapons of woolly combat always by his side, sharp and ready for use. But to hear him talk in the usual way, without the spirit and unhampered by the encumbrance of a discussion, was a rare enjoyment. He illumined the mind by the information he poured out, rich, fresh, novel and entralling; he exhilarated the spirit by the bright flashes of his unfailing wit and mild gleams of his innate humour and he deepened the insight of his listeners by his searching and relentless analysis of the question he dwelt upon. Physically, in the cast of his face and the configuration of his large head, Rajendra Lala appeared to me to resemble Dr. Johnson, as we find him in some of his common portraits; and intellectually, too, he was a facsimile of the great English literature in the wide range of his learning and the versatility of his attainments. Like Dr. Johnson, Dr. Mitra had, in the course of his usual conversations with friends and disciples, something peculiar, original and novel, but weighty, to say on a subject or a point of subject. If Rajendra Lala had a Boswell of his own, I doubt not his conversations would have proved as edifying as those recorded in that incomparable piece of biography that occupies a permanent place in English literature, and to the author of which Lord Macaulay pays

the following high tributes:—"Homer is not more decidedly the first of heroic poets, Shakespeare is not more decidedly the first dramatist, Demosthenes is not more decidedly the first of orators than Roosevelt is the first of biographers."

As His Own Physician

He who cannot be his own physician after thirty is a fool, that is a common English proverb, and as there perhaps never breathed another man who had so strong an aversion to being set down as a fool, it was only natural that he should never make a secret of his strong inclination not to accept his physician's orders unless they were sanctioned by his own conception of the requirements of the occasion—a conception which was based on his knowledge and experience about the medicines and diet and regimen that suited the idiosyncrasies of his physical temperament. I was once an eyewitness of a remarkable proof he gave of this peculiarity of his character, while he was suffering from what was pronounced to be a mild attack of cholera. He had just come up from Calcutta to his favourite residence "Aradee." The house was away from the town and the Doctor was staying with a few servants. The symptoms grew worse when the physician in attendance proposed the application of a mustard plaster on the abdomen, in addition to the internal medicine he had already administered. On being apprised of the intention of the physician, Rajendra Lala shrugged his head, and though he lay propped up and speechless, questioned the medical man about his reasons. The physician, who was rather taken aback by the question, replied, "to check the irritability of the stomach." Rajendra Lala again shrugged his head and shouted out, "it is necessary that the irritability should continue", and refused to submit to the prescription of the mustard plaster. Rajendra Lala was right and the physician wrong. For he got all right in a few hours, without the infliction of the plaster.

The incident afforded the double proof that Rajendra Lala was not a fool according to the proverb, the first being that he was his own physician and the second, that in acting as his own physician on this particular occasion, his own prescription suited him nicely.

His Pandit

Though a profound Sanskrit scholar, Rajendra Lala sometimes sought the assistance of a Pandit, while engaged in the translation of Sanskrit works. I heard him sometimes speak of "my Pandit." I once had an opportunity to observe how the Doctor and his Pandit worked together. Rajendra Lala was then engaged in translating or revising his translation of *Lalit Vistara*, if I remember right. His Pandit had been specially called up from Calcutta, apparently to clear up certain obscure passages. They were observed in the work one morning when I was ushered into the Doctor's study. I stayed for about an

hour, an interested and amused spectator of what passed between the two Pandits. Almost in every other stanza of the text, they came across some word or expression over which they, both being possessed of the voice of a stentor, kicked up a great row, the Doctor taking exception to the interpretation of the Pandit and steadily refusing to accept it as correct, notwithstanding the latter's expository or explanatory orations, and the Pandit with a firmness that did credit to his strength of conviction, declining to be dislodged from his position or even to budge an inch. The contest ended almost in every case with the Doctor adopting his own version and rejecting that of his Pandit. I must confess I enjoyed the humour of the situation immensely, but wondered why a man of Rajendra Lala's Sanskrit learning, self-confidence and pride, should bother himself of the superiority of a Pandit. Was the thing done, indeed, in imitation of Sir William Jones and Horace Hayman Wilson? Or could it be that a Pandit was as impossible to be avoided by an antiquarian dealing with ancient India as shadow by substance.

Intellectual all in all

That Rajendra Lala was a giant in intellect is best illustrated by his numerous writings, but it was impossible for one to form an adequate conception of his intellectuality in all its depth and intensity without a personal communion with him.

One could not remain for an hour in his company without being powerfully influenced by the fascination of his high intellectuality. He seemed to diffuse an atmosphere of intellectualism around him and none could pass through it and not experience a corresponding intellectual sublimation. Rajendra Lala was indeed a realisation of Wordsworth's ideal of a man "intellectual all in all."

His Strength of Mind

Rajendra Lala was a man of extraordinarily strong will and never found to be carried away by his feelings. There was an air about him which had all the majesty of that ideal heroic soul whom arrows do not depress nor joys elate. He displayed perfect calmness of mind under shocks which would drive the average man of the world into hysterics or to extremes of emotional perturbation and demonstration. A near relation of the Doctor once told me that his immovableness at times of domestic calamities or misfortunes was so unusual that he could think it possible either as an angel or to a man devoid of humanity. The truth, however, was that Rajendra Lala was manly to the core. He possessed that heroic quality of the mind which invests one with the power to rise superior to the influence of the painful and depressing vicissitudes of life and generates a deep consciousness that they are but the inevitable concomitants of earthly

existence, in me which is absolutely intellectual and therefore, childish.

His Sociableness

Rajendra Lala with all his intellectuality was not a recluse. On the contrary, gregariousness was one of the prominent traits of his character. He was a most sociable man. He used to keep an open table so that he might have the company of friends every evening at dinner. He had many intimate friends among members of both the higher and middle classes, but they were men of divergent temperament and tastes. He had friends almost as intellectual as himself and friends who could keep his company only at his favourite games, chess and cards. Though an enthusiastic card and chess player, it is in the recreation which conversation affords that the Doctor found real pleasure. So his drawing room and his dinner table were frequently the scene of animated discussions on matters of political, social and antiquarian interest and importance. Sometimes he had hard fights with friends as pugilists as himself. Sociability is a characteristic of a truly social man, and Rajendra Lala possessed it in a marked degree. Seldom was he seen to be morose or cast down. His sense of humour was ever keen, and dealing with many a subject he would often first apply himself to its absurd or ludicrous aspect. With his friends he was always full of jests and though some of these might cut as a knife, they could give no offence, for they were never meant to offend but to amuse or to instruct through amusement.

He dearly loved the company of little children. He strove to endear himself with them. He would not let slip an opportunity to talk to a child. I say not even to court the company of the children of his menials. It was exceedingly interesting to observe the gentle arts he employed to make friends with little boys and girls. He would talk with them after their own sweet manner, listening many of his words. He would try his best to convince them that he stood in the impossible relationship of a grand-child to them. He would repeat to them little stories of an amusing character; he would freely crack childish jokes with them and sometimes play innocent practical jokes and hoaxes on them. In the company of little children the Doctor's joviality seemed to unfold itself in all its depth and strength. The fun and frolic in which he indulged while with them made one fancy him to be one of themselves. The joyousness of spirit combined with his intellectuality and ripe scholarship lent a charm to the personality of the Doctor which endeared him the more to those who knew him intimately. The Doctor's sociableness further showed itself in his habit of seldom going out on his walks without being accompanied by a friend or two.

As a friend

Rajendra Lala had the misfortune of being thought by many as a man of cynical sarcasm

and stocial sternness. Men devoted almost exclusively to the culture of the intellect among a people so emotional and sentimental as the Bengalees may easily come to be credited with the possession of a stern disposition. To his deep intellectuality, Rajendra Lala added an unbending strength of mind, an uncompromising independence and irrepressible boldness and this rare combination of eminently manly qualities in him was simply overpowering to his countrymen and helped in creating the erroneous impression that he was a man devoid of the softer feelings of the human heart. But the truth was that Rajendra Lala was a singularly warm-hearted man, particularly as a friend. Indeed there were depths of tenderness in him which only such as had known him long and grown intimate with him could get into. He reciprocated love with love but he could not brook what he considered to be affronts or insults from friends, and betrayed a touchiness and sensitiveness in this regard which occasionally led to alienation. But in spite of this he had formed life-long friendship with many a worthy man and his friendliness was not of mere feeling but also of action. He never lacked the desire to do a good turn to his friends. Many of those who were honoured by his friendship cannot but gratefully remember how he strove to use his influence for the benefit of their kinsmen. He endeavoured to prove himself a friend in need. Immense was the gratuitous help that he rendered to some of his friends in carrying out literary undertakings. He had a large circle of friends and his heart's genial and sympathetic demeanour towards them was most refreshing and to remember it is a lesson in the ethics of friendship.

His relation with Europeans

The attitude of the average Indian towards a European is one of cringing fear and abject subservience. Rajendra Lala regarded with deep contempt this demeaning trait in the character of his countrymen and in practical life he formed in this respect the very antithesis of an ordinary Indian. At the very outset of his public career, Rajendra Lala boldly gave assurance at a Town Hall meeting to some disagreeable truth about the European community in India and was in consequence blackballed by a Calcutta Society of which he was a member and which consisted chiefly of Europeans. Throughout his long career he never betrayed the least fear of the Europeans and fought many a battle against his European opponents in the various public institutions of which he was a prominent member or office-bearer. He rather seemed to take a delight in occasional clashes with Europeans, from which he often emerged victorious, in the opinion at least of his many Indian admirers. Rajendra Lala's general manly attitude maintained with equal firmness towards both Europeans and Indians interfered

seriously with his popularity. But he did not prize popularity much. What he valued highly was the maintenance of self-respect and of the royal dignity of absolute independence. As a prominent member of Calcutta society, Rajendra Lala came across many Europeans from the Viceroy downwards, and they all held him in high esteem, though many of them harboured a secret dislike for his most pronounced independence. He was on visiting terms with many high European officials and many prominent members of the non-official European community, many of whom had the candour to acknowledge his intellectual superiority. Not a few of these thought it an honour to themselves to pay visits to Rajendra Lala in his house or to lift their hats to him in the street. Distinguished orientalist and scholars coming from Europe did not omit to pay their respects to him at his residence in Manektalai.

His Encounter with a Mafussil Hunar

A robust courageous commanding spirit as Rajendra Lala's Shrotrishore was never part of his nature. He knew not how to sulk or to fawn. Even so Viceroy and Governors he would not cringe. Rajendra Lala, who was respected by the highest European officials in the capital of the Empire, could not easily be subservient to a mafussil hunar. The following incident would show that he was quite match for a specimen of that rampant Anglo-Indian (old style) who rules over a Bengal district. Rajendra Lala was spending the Pujā holidays at a certain mafussil station. He was not there for many days when the Deputy Commissioner became his next-door neighbour. This official sent in his card to the Doctor by his liveried ekepaas with the message, evidently ironical, "Sahib sends his salam to you and enquires when it will be convenient for you to receive a visit from him." Rajendra Lala did not or would not care to look at the irony of the message, and so was the message, so was his reply. "I shall be at home tomorrow morning at 10 o'clock to receive the Sahib," was his reply. There was an unusual stillness in the tone of the message. No mafussilite ever before was known to give such a reply to such a message from a high European official in the mafussil. The right customary reply should have been, "Sahib Bahadur need not take the trouble to come over to my place. I shall take the earliest opportunity to pay my respects to him." But Rajendra Lala was above such a sentiment or act of subservience. I cannot imagine what was the effect of the Doctor's reply on the official in question. It so doubt came as a surprise on him, but it must have been exasperating too, since for a 'native' to command the presence of the Hunar of the district in his lodging or house was to an Anglo-Indian (old style) Civilian in Bengal incident beyond measure. It is comforting to know that

now and then we come across Indians of the type of Rajendra Lala, who have always in command a sense of self-respect, consistent with their position in society or the learned world.

Some Personal Habits

Rajendra Lala was one of the few intellectual Bengalees I have known who paid ample respect to the teachings of hygiene that physical exercise was a sine qua non to the brain-worker.

Rajendra Lala preserved his health sufficiently to keep his brain in working order almost to the close of his life. He stuck to the habit of taking a long walk in the morning and a short one in the evening to his last days. It was a habit which he formed early in his life and never thought of giving up. Anyone who had seen him during his walk or after it must have felt that he enjoyed the exercise immensely. Never was he in better form than when back from his early pedestrian exercise in open air. There was then vivacity and sprightliness in his talk and manner which delighted his audience. He was one of that small band of Bengalee celebrities of the last century who lived comparatively long, although rigorous brain-workers all through their lives from youth to old age. With regard to Rajendra Lala, it may be said that the secret lay in his strict adherence to certain hygienic rules, one of which was of course the regular walking exercise he took. From the time he began to feel the disability of old age coming upon him, he abstained from every thing in the way of reading and writing after nightfall, except under exceptional circumstances. He began to work after the morning constitutional, and continued at his desk till about noon. After a cold bath and a meal in the orthodox style he gave himself complete rest of body and mind for a while. Then he indulged in a refreshing sleep of an hour or so, for nothing recuperates the fatigued brain better than good sleep. In the afternoon he was again to be seen at his desk. The evenings he spent in intellectual conversation with friends and often played cards or chess with them.

In the days when Rajendra Lala was a young man, wine-drinking was in high favour among English-educated Bengalees, it being considered a source of health and strength and also a sign of moral courage and of freedom from prejudice. It was no wonder then that Rajendra Lala became addicted to the habit in his youth, and though at times he indulged in it moderately, in his mature years he took wine only in medical doses and that only during dinner, which was always a discipline. There cannot be the least doubt that had he never poisoned his system by the inhibition of intoxicating liquors, he would have lived longer and done more brilliant work. It was, I believe, owing more to this injurious habit and less to brain-work that he suffered from torpid liver for many a year during his manhood and old age.

But he fought pretty successfully against his liver troubles by heroically quaffing every morning several ounces of fresh lemon juice and a tumbler of sharbet of old tamarind, one after the other, with but half an hour's interval. The acid of the lemon and the astringent were found beautifully to make up in the Doctor's case for the deficiency of acids in his stomach necessary for digestion. A German physician not long ago declared that a judicious use of lemon juice had the effect of a veritable elixir of life during the years of decline. As for sensitive Hindu or Mohammedan physicians who practise according to what is known as the Unani system, consider should made of the fruit after it has been preserved for years, so beneficial to the human system as to believe that the country where grows the tamarind tree does not much require the aid of physicians.

Pride of Caste

Rajendra Lala had in him much of the pride of caste of the high-born Hindu and evidently believed in the inherent and inalienable characteristics of the different castes. Once a friend of his was trying to persuade him to take a course of action to which Rajendra Lala had great objection. The friend went on arguing with him, but could not make him yield to his view. Then suddenly remembering that Kriem Das Pal under similar circumstances acted in the way he was suggesting to Rajendra Lala, he hung upon him what was the fortune hope of his contention, and it was crushed in the following words: "But Kriem Das did so." His friend believed this would bring Rajendra Lala to his knees. But what was his surprise when he saw quite opposite was the effect for Rajendra Lala instantly warmed up and with a blazing face and eyes flaming fire, thundered out, "may be, may be, but Kriem Das is a Telu and I am a Kulin Kayastha (Kayastha of the nobler pedigree)." The friend was then absolutely silenced and retired amazed and crest-fallen.

His Rajaship

Rajendra Lala was a son of Rajah Jnananjoy Mitra, who held the title as a hereditary distinction. It was conferred, I was told, on Rajendra Lala's grand-father by the then Mohammedan Emperor of Delhi. Rajendra Lala evidently felt the loss of the title by the family, under the rules on the subject followed by the British Government. Though Rajendra Lala was not the eldest son of his father, he was the only one among his brothers who had distinguished him-

self, and he was said to have been rather eager that the Government should confer the title on him. In a man of such intellectual tastes, culture and independence as Rajendra Lala, it could hardly be considered anything better than a whim to covet a Rajaship. It seemed to me to be highly inconsistent with his character and career. A spirit so grandly independent as Rajendra Lala's ought to have been above any hankering after a title that was meaningless in his case, for he had no landed property befitting him for the rank of a Rajah. Raja, Rajendra Lala sounded as strange and incongruous as Lord Tenasserim. The title suited him not, and his countrymen have ever preferred to call him Doctor Rajendra Lala.

His last days

Brain-workers, when they are old, are said to be prone to attacks of apoplexy more than others. It was, therefore, no wonder that an indelible and unerring brain-worker like Rajendra Lala should fall a victim to apoplexy. He survived the first stroke, which was not severe, but the second attack carried him away. During the interval of the two attacks which lasted more than a year, he paid a visit to his favourite residence "Arcadia" in Baidyanath. Daughter. It was said to see the Doctor, once vigorous and erect, now unbalanced and tottering. He could still take his walks in the street and on the field, but they were short and his movements slow and languid. There was also a slight faltering in his speech, but his old animation was still there and his conversation was still as informing and thoughtful as before. After a short time he fell ill of high fever, and when he was removed to Calcutta on the advice of his Doctors, he was quite unconscious and we sorrowfully felt that we had seen the best of him. And so it proved to be. The news of his demise came only after a few months.

Rajendra Lala was a lofty and soaring spirit. He was an ardent lover and worker of truth. True knowledge he prized above all, and his was a life devoted to the pursuit and dissemination of knowledge. Believing in a future life, we can well sing of him with the poet:

"The great intelligences fair

That range above our mortal state,

Is circle round the blessed gate.

Revered and gave him welcome there,

And led him thro' thine inward door.

And showed him in the fountain fresh,

All knowledge that the sons of flesh,

Shall gather in the crowded throng."



EARLY DAYS OF THE ASSAM TEA INDUSTRY

By L. N. PHOOKAN

TO Mr. Robert Bruce is ascribed the discovery of tea in Assam. In 1823, he visited for trading purposes the Ahom capital near the present town of Nazim, the business headquarters of the oldest tea company of the world, and there learned of the existence of the tea plant from a Singpho chief. Unhindered and unused it grew wild in the upper part of the Brahmaputra valley, and meanwhile the consumption of Chinese tea in Great Britain had averaged 1.4 pounds per head. Not only did the chief give Mr. Bruce the information but promised to obtain for him some specimens of Assam tea, and in the following year the promise was made good. The specimens were entrusted to Captain C. A. Bruce, a brother of Mr. Robert Bruce, who commanded a division of gun-boats in Upper Assam during the first Burmese war.

For ten years no advantage was taken of this discovery. The Report of the Botanist of the Calcutta Botanical Gardens, to whom the specimens had been sent for examination, was discouraging, though less discouraging than his dismissal as leaves other than tea of a collection from the tea plant growing wild in the Rangpur district which were submitted to him in 1821 by Mr. David Scott, Agent to the Governor-General of the North-East Frontier of Bengal. The Botanist declared that the Assam specimens were not of the same species from which tea was manufactured in China, the implication being that they were inferior to the Chinese variety. It was not the opinion of the Botanist but the attitude of the Directors of the East India Company, which held the Chinese tea monopoly, that really mattered. They adhered to their Chinese sources of supply and tea growing in India was thought out of the question.

EXPERIMENTAL PLANTATION

Assam came under the British rule in 1824. Its administration was entrusted to

Mr. David Scott, along with North-Eastern Bengal, and on his death in 1831 Captain Francis Jenkins became his successor. One of his early acts was to elicit a statement from the Botanist referred to above by a further examination of specimens of Rangpur tea, the existence of which had been made known to the Directors of the East India Company by Sir Joseph Banks as far back as 1788 that he was wrong in previously turning them down as leaves of some other plant. Latterly he wrote warmly about the possibilities of tea cultivation in his Report on the resources of the Province and, as stated in Mr. Robinson's *Descriptive Account of Assam*, advocated in case it was "sponsored manner." In 1834, on the termination by Parliament of the East India Company's monopoly for Far Eastern trade, Lord William Bentinck, Governor-General of India, enthusiastically responded by appointing a Committee for the purpose of introducing tea culture in India.

The Committee's Report was favourable. Plants from China were procured, Chinese over-seers imported, and in the following year the first attempt was made by Government to establish an experimental plantation in the Lakhimpur district. According to Sir Edward Gait this plantation was made on very poor soil totally unsuitable for tea near the confluence of the Brahmaputra and the Karak river. The experiment failed and the plants which survived were removed to more suitable soil at Jaipur where a new garden was opened. The plants were of poor quality, as they had been originally imported from the southern provinces of China where inferior tea only grew, and the operations carried out by the Chinese over-seers in strict accordance with the practices prevailing in their country were not suitable under the altered conditions of Assam. Nevertheless, the Jaipur experiment proved a success, and very soon Assam tea found its way to England.

In 1839, one pound of tea manufactured

in India reached London and in the following year five pounds. The improvement in 1838, when 458 pounds were disposed of at the first public sale of Indian tea, was remarkable. These were in all probability Assam consignments, for it was only in later years that tea cultivation spread to other parts of India, in Darjeeling in 1841 and in the Nilgiris in 1862. The average price obtained at this sale was nine shillings and five pence per pound; in 1839, sixteen to thirty-four shillings a pound were realized. Although about this time the London Society of Arts observed that "Indian tea possessed all the richness, strength and flavor of the very finest kind imported from China," the decision of the public was not unanimous. Referring to the sales the *Asiatic Journal* remarked: "Ladies, particularly those of mature age and judgment, whose jurisdiction in all matters connected with the tea table ought not to be disputed, were enthusiastic in their praises of the new tea, but many of the lords of the creation, especially stout gentlemen, whose previous habits had better qualified them for discussing the merits of port wine and bottled porter, compared it somewhat irrelevantly to chopped straw, and some pleased to display their facetiousness by observing that a mixture of gunpowder was wanted to make it go off." But there came a time when in some instances the Chinese had recourse to the device of calling their tea by the name of "Assam Pekin Souchang" with the object of obtaining Assam prices for Chinese tea.

PRIVATE ENTERPRISE

The East India Company soon decided to entrust the development of the young industry to private enterprise. In 1839, the Assam Company was floated in London, and in the following year the Government plantation at Jalpur was sold to this Company which stands out today as the premier tea company not only of the British Empire but of the world. Tea cultivation on industrial lines now commenced. Gardens sprang up, and the lead given by the Assam Company was taken up by others. Factories were constructed in every garden. Chinese methods of manufacture were generally adopted but some of the implements brought from China were

not found suitable. Rolling by hand however produced good results, and it was continued for several decades until replaced by



The Manager's bungalow in a tea garden

machinery. In so long time the importation of Chinese seeds was discontinued, experiments with the indigenous seed having established beyond a shadow of doubt the superiority of the wild tea of Assam both in quality and in productive capacity.

The Assam Company was not very prosperous during its early years, and in 1846-47 the shares became almost unsaleable. It paid its first dividend in 1852 in which year it had fifteen gardens in the Sibsagar district, the out-turn of manufactured tea being 267,000 pounds of an estimated value of £23,362. In 1859, it was reported officially to have a cultivated area of 3,967 acres with an estimated out-turn of over 700,000 pounds of tea. Meanwhile, the Jorhat and other companies had been formed and gardens

opened in many other districts. In 1850, a garden was started by Colonel Hammy, Commandant of the 1st Assam Light Infantry, near Dibrugarh, and in 1853, when Mr. Moffat Mills, a Judge of the Calcutta Sudder Court, visited Assam he found three private gardens in Silabagar and six in Lakhimpur. In 1854, the first gardens were started in Darrang, Nowgong and Kamrup, and in the following year in Cachar. Indigenous tea was discovered in Sylhet in 1856, and cultivation commenced in 1857. By 1860, a fair number of tea gardens often managed by their owners came into being in every suitable district of the Province. Professional men, soldiers and even pensionable Civil Servants took to the tea industry.

RICKLESS SPECULATION

The next four years were periods of reckless speculation in Assam tea. From the good results obtained by a few private gardens, exaggerated pictures were drawn of the enormous profits to be made by working with large capital. Companies were hurriedly formed, and there was an eager rush for shares in the new companies. The chief object of the speculators, observed a writer in 1874, was to get possession of one or more lots of waste land, and the suspension of the clauses of the waste land rules providing for demarcation and survey previous to sale, made it very easy of attainment. The next step taken by the more honest among them was to try and bring portions of their lots under some sort of resemblance to tea cultivation in as short a time as practicable. Local labour was hired at any rate which the labourers chose to ask for. Tea seed was purchased at extravagant prices. The earth was scratched up, and the seed being laid down the speculator considered himself free to form a company which was started by buying the lands he had scarcely finished clearing and sowing on, as accomplished gardens and what still remained of undesirable waste at a cost out of all proportion to the amount he had contracted to pay for it to the State and to what it was worth. But in time even such a pretence of cultivation as has been described in the various lines was thought too slow, and more

enterprising traders found their account in persuading shareholders to invest in tea gardens that were actually not in existence at all. A remarkable instance of this occurred in the Nowgong district where the Indian manager of a promoter of companies in London was advised by his employer to clear and plant a certain area of waste land for delivery to a company to whom he had just sold it as a tea garden.

Then the crash came. It was confidently predicted by all these whose opinion was worth anything. More often than not the Directors of the new companies were men "of little or none of the knowledge and experience indispensable for success." The Government in its eagerness to foster the industry gave vast tracts of land to any one choosing to ask for them without inquiry and without protection of any kind. It was a mistaken policy. Difficulties about surveys, boundaries, title deeds and the like arose, and all was not well with the labourers imported from other parts of India to supplement the scanty local supply. An Act for the regulation of the transport of emigrant labourers was passed in 1863. According to a memorandum written in 1873 by Sir John Edgar, it was expected "to remedy many hidden evils which were discovered to exist" in their importation, but it soon came to light that the condition of those labourers on many gardens "was most deplorable, while the mortality among them was appalling." The absence of any organization in Assam for recruitment of suitable labour was also a factor in the crisis of 1865.

THE FIRST CRISIS

About this the first crisis of the Assam tea industry Mr. Montfort Channery, who was for nearly twenty-five years a planter in Assam, writes in his *The Story of the Tea Leaf* that many of the small privately owned properties were absorbed by the speculative ventures and when the crash came in 1865 the land passed into possession of the banks which had been financing on security of fee-simple title deeds. Some of the private owners however held grimly on through all the hardships of the ensuing crisis, with unshaken confidence in the future of Assam tea. In some localities

these men were able to form little communities, encamped where water was plentiful, and by pooling their resources lived on the simple rations supplied by the natives, who treated them kindly although taking ponies and other live-stock as security, banks having in such cases ceased all finance. In more isolated positions the planter lived, and sometimes died, alone in his rough but constructed of bamboo and sun-grass, seldom meeting any of his own race. The late Mr. T. Henderson for more than fifty years Manager, Superintendent and Director of the Salomah Tea Company's gardens in the Nowgong district, when riding across country one day was surprised to find a jungle clearance partly planted with tea on which a solitary figure was at work. This lone hand, a retired army officer, explained that the little garden was his property but the bank having discontinued remittances the coolies had left and he was carrying on by himself. Save for this chance meeting the plucky old pioneer might have remained there to the end and, like many another in the same plight, gone down in harness and alone.

It was inevitable that the crisis should be followed by collapse of nearly all the mushroom companies and a strong reaction against the tea industry. Gardens which had been sold for enormous sums now went a-begging at a few hundred rupees. Tea shares which had been run up to heavy premiums were pressed at the market for mere nominal values; the shares of the Assam Company which had been eagerly taken up at the beginning at 420 were hawked about the market at half a crown each. Vast plots under tea were abandoned, the area in Nowgong alone being 1,500 acres. The depression of the industry was intensified by the ignorance of the general body of proprietors who showed as much folly in their hurry to get out of tea as they had done a few years before in their eagerness to undertake the speculation. Failing to sell the plantations which had come into their possession, the banks in some cases were themselves obliged to undertake the management.

DECIDED IMPROVEMENT

The depreciation of tea property continued during the years 1866, 1867 and 1868, but

about 1869 things began to look brighter. In the following year there was a decided improvement. People who had worked steadily for years with a view to make gardens that would yield a profit were rewarded, while much of the property of the collapsed companies turned out well



Picking tea leaves; shade tree in the background

under careful management. The industry made rapid strides in the next two years, and in Darrang the out-turn of tea rose from 721,356 pounds in 1870 to 1,571,542 pounds in 1872. The position in 1873 was thus described at the time: "The existing gardens are, as a general rule, well filled with plants, highly cultivated and carefully managed. The amount of tea produced per acre, although falling far short of the sanguine expectations of the first days of tea planting, is satisfactory in all the more important districts, while the prices obtained this season show that the average quality must be very good." The

average price realized during 1873-74 was 1s 6d a pound.

According to Sir William Hunter's *Statistical Account of Assam* the total area under tea in 1874, in which year Assam was separated from Bengal and formed into a Chief Commissioner'ship, was 78,837 acres with an out-turn of 14,599,769 pounds. The following are the figures district by district:

District	Area Under Tea	Out-turn	lbs
Sibsagar	21,553 acres	1,598,329	lbs
Lakhimpur	11,086 "	1,511,000	"
Darrang	5,884 "	1,008,077	"
Nowgong	2,879 "	387,085	"
Kamrup	2,607 "	321,932	"
Sylhet	5,250 "	347,937	"
Cachar	35,060 "	5,974,829	"
Total	78,837 "	14,599,769	lbs.

The number of imported labourers had already exceeded the local supply in several districts. The difference was most marked in Sibsagar where in 1860 there were 13,399 imported and 790 local labourers divided among 110 gardens. In 1874, the tea gardens of Cachar employed 23,749 imported and 11,882 local labourers, the figures for Lakhimpur being 7,946 imported and 2,726 local and for Darrang 2,371 imported and 2,419 local. Sylhet with only 462 imported labourers out of a total of 5,169 afforded a striking contrast. A labourer got Rs. 5 a month, at least in the Sibsagar district, and if he cared he could increase his earnings by extra work. Many of the labourers, who were now imported under an organized system of recruiting, had their families with them and at the expiration of their term of agreement settled down permanently in Assam.

EUROPEAN POPULATION

Naturally the European population became considerable with the expansion of the industry. Excluding Nowgong and Kamrup there were 250 Europeans in 1874 engaged in it, Cachar alone accounting for 118. The Assam-Bengal Railway had not yet been opened, not even a daily mail and passenger steamer service, which was a development of 1883, although cargo steamers plied weekly on the Brahmaputra forming the only link between Assam and the outside world. Life in the tea gardens in those days unquestionably

meant complete isolation from the currents of civilization. Road communications were bad, and it was not always easy for the planter to break the monotony even by a visit to a friend. Amidst such disadvantages and in unhealthy climatic conditions they lived and worked, often exposed to dangers from wild animals and in some places from the savage people of the hills.

The Lushais attacked several tea gardens in Cachar during the years 1860-1871. The Xoshaud and Moskorhah gardens were plundered and burnt in January, 1869, several coolies being killed. Two years after these outrages Mr. Winchester, Manager of Alexandrapur garden, and a number of coolies were killed, while his daughter, a girl of about seven and several other captives besides much plunder were carried off. Another planter, Mr. Soller, fortunately succeeded in making his escape. A subsequent attack on a neighbouring garden Kutabhera was, however, repulsed. Although in the cold weather of 1871-72 a thoroughly effective expedition succeeded in recovering Mary Winchester and the other captives and in procuring the submission of fifteen Lushai chiefs, the planters and the coolies of Cachar gardens could not for some time to come absolutely feel secure about their life and property.

Among the planters of this period, both European and Indian, two outstanding names are Moniram Dewan and Mr. Williamson. Moniram Dewan, described by Mr. Samuel Baildon in his *Ten in Assam* as the "first native next to the then Rajah of Assam—a very rich man with plenty of local influence," was the first Assamese to open a tea garden. During the troublous days of 1857 he was arrested in Calcutta and sent up to Assam where he was convicted of treason and executed in February, 1858. Mr. Williamson, who died in February, 1865, left £10,000 to the Government for the encouragement of technical education and for the diffusion of useful knowledge among the people of the Province through the establishment of small libraries, besides leaving sums to his garden *shikars* and servants. His name is still held in Assam in great esteem.

IDENTIFICATION OF SIGIRIYA PAINTINGS

By MARTIN WICKRAMASINGHE

IN the identification of the Sigiriya paintings, archaeologists or Eastern art critics are not unanimous in their opinions. Mr. H. C. P. Bell, archaeological commissioner of Ceylon (now retired), identified them as ladies of the king's harem on pilgrimage to Pidurangai temple, lying about a mile north of Sigiriya.

"The scene intended to be painted would seem to be a procession of the queens and princesses of King Kassapa's court in worship at Bodhihiya where at Pidurangai, the hill about a mile north of Sigiriya. The figures are manifestly all walking in that direction and the flowers held in their hands by the ladies, and carried for them by servant maids, can hardly bear any other significance" (*ANC XX*, 1904, pp. 16, 17).

Dr. Ananda K. Coomaraswamy ("Modern Sinhalese Art") rejects Mr. Bell's theory on the following grounds:

"The fact that the figures are cut off at half length for conventional clouds suggests that they represent divine beings; who are always so represented in modern work" (*IX*, 178).

Mr. Bell's explanation is that the figures are cut off at half length by cloud effects to economise space and not because they are *aparts*. E. B. Havell in rejecting Bell's explanation as "unconvincing" suggested an *apart* theory.

"No satisfactory explanation has been given of the reason why the queens and their handmaids appear as if half immersed in clouds, the usual convention of heavenly spheres. The suggestion that this was merely a device to make up for the cramped space which the pictures had is still very unsatisfactory. But if we imagine that, out of the royal ladies dressed of a visit to the Tivola herons, and that the court painters, or those attached to the monastery, took this for their subject as an everyday event in Buddhist religious life, the difficulty would be removed" (*Sinhalese Sculpture and Painting*, p. 170).

Later Dr. Coomaraswamy, in his Introduction to Indian Art, perhaps accepting Havell's suggestion, has modified *apart* theory thus:

"Contemporary with some of the *Apas* paintings are the similar (18th century) frescoes in a rock pocket at Sigiriya fortress in Ceylon, representing spaces (the lower part of the body in each case is concealed by clouds, that celestial beings are

intended) in the likeness of princesses accompanied by maid servants carrying trays of flowers" (*VII*, 71).

H. W. Codrington, an authority on Ceylon history, and A. M. Hocart, another retired archaeological commissioner, accept the *apart* theory (*Short History of Ceylon*, Chapter XII on archaeology).



Fig. 1

Though the above theories are mere guesses, no attempt has been made to produce evidence from classical Sinhalese literature, either in support or against them. In this article, it is my intention to produce some indirect evidence from one of the oldest Sinhalese poems in support of Mr. Bell's identification, that they represent ladies of

with paint and brush, he would have to paint a scene with figures cut off at the waist with cloud effects similar to those found in rock pockets of Sigiriya.

'A woman frightened by the rush of a stream of lava from a loath assumed the likeness of a bow, the string of which had been broken.'

This allusion irresistibly suggests to mind the figure of a woman like that of a queen represented in the rock pocket of Sigiriya. Verse 492 alludes to women having no-fowers on their palms painted red. Another Sinhalese poet, who lived in the sixth century describing the same festival in his Sanscrit poem Jānakī-karana (III, verse 57) depicts a woman, who was engaged in aquatic sports thus :

'In the evening one of the women taking a half-cloth into with her, tipsy by drinking rumour, impetuous inside, held it in the king's ear and caused them to buzz.'

Some of the fresco figures of Sigiriya holding lotuses in their hands, perhaps, represent Court ladies engaged in aquatic sport, which is the finale of the king's Udyāna-Yātri or the garden festival. All the figures that represent queens at Sigiriya hold lotuses and other flowers in their hands as if to throw at somebody. One figure is depicted in the act of throwing a handful of flowers. (Fig. 1.)

I believe it is not necessary to produce much evidence to show the untenability of Mr. Bell's suggestion that the scene depicted at Sigiriya is that of ladies on the way to a Vihāra. Women never hold flowers in the attitude shown at Sigiriya when they are worshipping or on the way to worship. Throwing flowers at an altar was regarded as an act of desecration. Dharmapala Commentary (5th century) narrates several legends of the great Buddhist lay woman Visākhi. The following is culled from a dialogue between her and her maid-servant, found in one of the legends about her :

'Lassie, it is not becoming for us to go to the Boddhi adorned with jewellery from head to foot as a mistress's daughter, who goes to the dancing-master for practice.'

Ancient Sanscrit writers on law and custom and poets seemed to have regarded red as an erotic colour. *Matsyapurana* says, women with husbands should put on clothes of red colour or with a red border. Widows

are forbidden to wear them and maidens are enjoined to put on white clothes. An allusion in *Saradāwata*, 'the oldest poetical work now extant' [Geiger and Jayatilaka] reads thus :

'Women after eating hot food apply yellow ochre to their bodies; and dressed in red garments they please their husbands in cohabitation.'



FIG. II

Many of the Sigiriya women wear red garments and there is a streak of red in the background of almost every figure. Father J. A. Dubois, describing an annual festival held by the Orissas, a primitive hill tribe of Bengal, to celebrate the marriage of the Sun and the Earth (Mother-goddess and her consort) writes,

'The marriage service is performed over the two lands before they are heeled into society. Amongst other things both lands are marked with vermillion just as a bride and bridegroom are

ranked as a human marriage; and the earth is also sanctified with virgility as if it were a real bride on the spot where the sacrifice is offered." (Quoted by Sir J. G. Frazer, *Adonis*, Ch. III, 44.)

One of the maid servants depicted in rock-pocket B of Sīgiriya holds in her hands an instrument or a vessel, which according to Mr. Bell represents a musical instrument, according to others an old book. These guesses seem to be far from the truth.



Figs. III & IV

Every Sinhalese poet alludes to an instrument or a vessel used by royal ladies and lovers in aquatic sports to deliver water spouts at rivals. Kavitilūna (verse 512)

alluding to the handling of this instrument by a lover at the aquatic sports says,

"A woman's breast, which becomes in trust of a water spout released from the hand instrument of a lover, looked like a golden pot decorated with a coconut frond at king's coronation."

Mayunsaṇḍesa, a fifteenth century poem (verse 94), refers to this instrument as made of silver studded with gems. According to Rev. Velipotaṇḍila Dipankara, a commentator on the above poem, the vessel referred to is oval in shape. The instrument held in one of the hands of a figure of an attendant woman at Sīgiriya is oval in shape and is studded with a large gem and looks like a thing made of silver. The figure in front of the maid suggests that she is wading through water, though the shading looks like clouds. Another figure, I believe, supplies some positive evidence to identify some of these figures as those of women engaged in aquatic sports. In the figure of the woman holding a garland of flowers in both the hands, the flowers of the upper end are painted quite distinctly but those of the lower end are not shown so distinctly as if to indicate that they are immersed in water. [Fig. II.]

The illustration of the garland (herewith) is an excellent reproduction of the original, kept at the Colombo Museum, but a rough sketch merely to indicate that the lower end is shown through something transparent.

NEW OPENINGS FOR OUR TRADE WITH THE DANUBIAN COUNTRIES



Mr. Sándor Chaudes Roux (1) and Otto Ch. Fabia, Councilor of Commerce (2), Vice-presidents of the Indian Central-European Society in Vienna, while visiting a State Welfare Institution.

We regret the half-yearly report of the Indian Central-European Society in Vienna.

The Society has given us ample testimony of its current work already and was able to provide new trade connections for our country. Many of our merchants have informed the Viennese Society about their offers and demands, and through the efforts of the Society, our merchants have found new channels, outlets and sources for their requirements on the Continent.

Most of the Indian Chambers of Commerce have promised to further the aims of the Society.

In spite of the present world-wide depression and economic tension, our great country must be able to overcome to a certain extent the immediate difficulties, and our countryman Sándor Chaudes Roux indicates one of the ways for doing so, through the formation of this Society in Vienna.

The Society does not want to suppress existing relations, but endeavours to find possibilities of direct cultural exchange and commercial intercourse.

Some years ago the Society established also a *Scientific and Technical Information Service* to promote exchange and collaborative information about all significant discoveries in science. Information about the latest technical patents, inventions and innovations, about health resorts, famous medical men etc. With the Society are connected many well-known scientists, physicians, chemists, inventors

and technical experts, and so the secret work will be done thoroughly.

It is up to us to assist the aims and efforts of this Institution. We shall be very glad, if the Society will continue the work of developing direct relations between India and Central Europe and ask our countrymen to help the Society in its work and to co-operate with the

INDIAN CENTRAL-EUROPEAN SOCIETY,
No. 19 Tschudman, Vienna I. (Austria).

WHAT THE WEST CAN LEARN FROM THE EAST IN HYGIENE

By S. L. BHANDARI, M. B. B. S., F. C. M. S.

DURING my fourteen months' stay in Europe, I was greatly impressed by the high standard of life and general cleanliness in the West. There is no denying the fact that the East has been left far behind by the West in modern science and invention. Consequently there is a big lot of things which the East can learn from the West. Nevertheless there are a precious few things which West can still learn from the East. I will not talk of Yoga of which even the name is not known to many in the West. I will not talk of Philosophy, of which it is said that Eastern Philosophy begins where Western Philosophy ends. But I shall say a few words about Hygiene, which the West can so much boast of. Out of Hygiene, too, I shall take only personal Hygiene. It will be surprising to note how minutely the ideas of personal cleanliness had been developed by the ancients in the East in spite of total ignorance of modern Bacteriology. It will also be interesting to note how through independent evolution one is likely to miss certain very simple and important things, whereas one could make tremendous strides in other subtle inventions. For example, the West could invent an aeroplane to fly 200 miles an hour, but could not discover a tooth-brush to match our "tooth-stick", made from a fresh twig of a tree, as will be presently shown. They could discover Tubercular Bacilli, but could not discover the simple idea how important it was to wash one's mouth before and after meals. I may point

out at the outset that no insult or injury to anybody's feelings is desired by this article. But it is written with a view to general good of humanity and as a possible step to advancement towards the common and ideal civilisation.

Now I shall take the points I want to mention in *sequence*:

1. HYGIENE OF THE MOUTH

(a) Cleansing of the teeth twice a day, first thing in the morning and last thing before going to bed with a piece of fresh twig from a tree. This may be called the Hygiene of "Datuna" or "tooth stick". This was the simplest and most wonderful invention of the ancients. This principle is mentioned in the earliest book on medicine, I mean "Charak", written about 400 B. C., and is followed even by the most illiterate of the descendants of Aryas, the so-called Hindus of today. Not only the name of the "tooth-stick" is mentioned but also its length (1½ extended hand) and thickness (that of the little finger) is given in that book. The people in the West are now coming round to this principle in the way of cleaning their teeth with brush and powder; but they have not yet been able to invent a tooth-brush to match a "Datuna" for the following reasons:

(i) It is next to impossible to keep a tooth-brush aseptic, and the idea of using the same thing over and over again is very repugnant. A "Datuna" is made and used fresh every day.

(ii) In tooth-brush the bristles are either too hard and irritant to the gums, or too soft and useless for cleaning purposes. In "Dattini" the bristles are soft and tough, ideal for cleansing.

(iii) The surface of bristles in tooth-brush is glazed and hence useless for cleaning. In "Dattini" it is rough and porous, ideal for friction.

(iv) The fresh juice of the tree has medicinal properties useful for the gums in a fresh twig, which is not the case in a tooth-brush.

(v) Last but not the least, there is a danger of contraction of fatal infections such as Tetanus, Anthrax, and Erysipelas, from hair used in making brushes as it is very difficult to sterilise brushes, and eggs of bacilli of these diseases are known to resist even boiling. There have been instances on record of deaths from such diseases even from a shaving brush.

(d) *Rinsing mouth with water before and after meals.*

People in the West are not in the habit of rinsing their mouths before or after taking meals. In the East a man is considered unclean and unfit to touch any eatables unless and until he has thoroughly rinsed his mouth with water and properly washed his hands. Similarly people in the West take their tea in bed without washing their mouths. Nobody does so in the East, where none will think of eating anything before answering the call of nature and washing themselves properly. That the practice in the West is harmful for the teeth and health will be evident from the following simple experiment:

On getting up in the morning take a mouthful of clean water, keep it in the mouth for five minutes rinsing thoroughly. Then spit it out in a clean glass tumbler. One will be deeply surprised to note the yellowish fluid full of muck and debris that comes out. If a man will take anything without washing his mouth, all these poisonous substances will go into his stomach and get absorbed into the blood, making it poisonous. The same simple experiment will show how much more muck and debris of food come out on rinsing the mouth after meals. If the mouth is not cleaned at once after taking food, all the food particles

will decompose there and produce caries and other diseases of the teeth. Both these factors play a very important part in the preservation of the teeth and keeping them shiny white like pearls. It is a well-known fact that whereas a good set of 32 teeth is a common thing in the East, it is rare to find this in the West, where rotten teeth with yellow film and eaten by caries is a common sight.

2. THE HYGIENE OF THE COMMODE

Sitting with naked buttocks on the same commode that has been used times over again by hundreds of people is not only disagreeable but also a dangerous practice. I have noticed that seats become sticky. But the greatest danger lies in the liability of contraction of contagions, such as ring worm, eczema and venereal diseases. I am pretty sure, as medical science advances, people in the West will be able to evolve a different form of commode; or follow the East and adopt the squatting posture, which is also advantageous in two other ways:

(a) The lower abdominal wall is supported by the thighs, that act like a truss, and there is no likelihood of developing "rupture" (Hernia).

(b) The abdominal muscles thus supported are at a great advantage in straining down, and thus helping in easier evacuation.

3. HYGIENE OF WASHING BUTTOCK AFTER USE OF COMMODE

This most Hygienic practice has fallen to the lot of Hindus and Hindus alone even in the East. They invariably wash their buttocks after answering call of nature, and have been taught so from their infancy from times immemorial. Even a child will consider himself unclean and not fit to touch anything till he has washed himself. In the West they wipe themselves with paper and think it is sufficient. No argument is required to prove that it is not. After thorough wiping with paper, one look at the parts is sufficient to convince one of its dirtiness. During the Great War, I had once an opportunity to medically examine a batch of British soldiers. As water was scarce on field service and could not be had daily for a bath, it was not

a very pleasant sight to see dried up fecal matter sticking to the hair of private parts, God knows since when. One such sight is sufficient to convince that water used for washing after using oneself is not wasted.

Yet another advantage of using water is that the lower half of the anal canal can be thoroughly washed away, which cannot be done with paper. It is a matter of common experience that matter sticking to the mucous membranes of this region of the anal canal dries up there, and is likely to produce diseases like Anal Fissure. On the other hand the softest known toilet paper can cause irritation to this delicate membrane, and help in causing disease.

4. THE HYGIENE OF THE BATH

In the west the people bathe themselves in a tub. The water that washes their feet and buttocks washes their face and mouth as well. In almost all cases the buttocks have not been washed after answering call of nature. It is evident that this practice is most repugnant. Whether a bath in a tub is taken daily or after a week, a fairly saturated emulsion of soap, dirt and fecal matter is made and whole of it comes to the surface of water in a thin film. As soon as one gets out of bath, a thin coat of this film is made on whole of the body, and one gets back all the dirt that one has just now washed away with compound interest. Thus the entire trouble of taking bath gets null and void. However one may try, it is impossible to avoid getting this coat of dirt on leaving the tub.

Another method is to follow Japan, where they have a thorough wash up under a tap before entering the bath. In this case too, if the body has been thoroughly cleaned under a tap, the bath in the tub seems to be superfluous and absolutely unnecessary. Doctor Lagard of Switzerland, an authority on Tuberculosis, says that overbathing is as harmful for health as underbathing or not bathing at all. As Science advances, people will find out ways for bathing more hygienically. In the East they sit under a current

of water or pour water on their body and head with a jug filled from a tub. This is a primitive way, but is surely more hygienic.

5. HYGIENE OF FACE AND FEET

Feet are a very important factor in the human machinery, both in preservation of health and contraction of diseases. It is needless to say that cleanliness of feet is of no less importance than that of the face. In the East when they don't take their bath, they wash their hands, face and feet under a tap. In the West they use a basin and wash their hands and face in it, using the same water repeatedly, which is again unhygienic. The emulsion of soap thus formed cannot thoroughly wash away soap from the face, thus leaving behind a portion that will decompose and prove harmful. But there is no arrangement for washing feet, unless they take their bath, which they usually do about once a week. It is evident that this practice is not commendable. The feet do get soiled with daily dust, and surely in going to lavatory and toilet, etc., feet do get soiled with dirt, and require daily cleansing. Washing of feet is also useful, as it removes fatigue and gives a good appetite after a day's hard work. On the continent in certain hotels they have started some arrangement of washing feet, but it is not yet universal. I hope it will become more so in the near future, and extend all over the West, including England and America.

In the end I conclude with the words that in spite of Kipling, East and West combined can bring about the salvation of the world much quicker than either of them could do with lonely efforts. One great conquest already achieved by the East consists in the adoption of cremation for disposal of the dead by advanced sections in the West. It will be again surprising to note that this most scientific method for the disposal of human remains has so far been the monopoly of the Hindus alone even in the East. I am fully confident that interchange of other good things will soon follow to bring peace and prosperity in both Hemispheres of this troubled world.

THE PARSIS : THEIR RELIGION AND RACE

By NAGENDRANATH GUPTA

[Dr. M. N. Dhalla, the High Priest of the Zoroastrian community of Karachi, a scholar and writer of European reputation, presided. In introducing the lecturer he said:]

We have the privilege this evening to welcome in our midst a publicist and scholar of note, Mr. N. Gupta. In his young days he won the clearest of that illustrious ambassador of Indian culture, Pt. Sri Venkateswara, who, forty years ago, revealed the soul of our great country to the people of the West. Mr. Gupta has known and worked with great men of all shades of opinion throughout his useful life. He does not come to our city as a stranger, for he lived and worked here fifty years ago. He knows more of young Karachi than any of us in this hall. During the last month he has spoken under the auspices of a score of our local societies on various subjects of great importance. We have great pleasure now in seeing Mr. Gupta to lecture to us with his discourse on Zoroastrianism.

The lecturer said :—

Doctor Dhalla, Daughdas and Sons of an ancient Faith.

In the course of the slow evolution of the human race, some time in the dim and distant past, somewhere perhaps in the primeval wilds of Central Asia flourished a large pastoral and agricultural tribe which was destined, at a later age, to play a great part in the affairs of men and to leave an indelible impress upon human thought, human endeavour and human achievement. The men were virile, tall and broad of shoulder, big-boned and brawny, fair of complexion, with the light tan of the sun on their faces and limbs, eyes with clear, keen eyes as brilliant as outdone life, and snowy beards. From this race came the mighty Rhina and Rostan, heroes whose powers rivalled those of Hercules and Samson. The women were supple of limb and movement, full of grace and comely to the eye, industrious, working in the house and out of it. The men had herds of cattle, large and small, and watch dogs that shepherded the flocks of sheep and goats, and kept the wolf from the fold and were greatly prized. Raming over the pasture grounds with their herds, climbing over mountains and sunbathing in the valleys, or while engaged in ploughing their fields these men cast their eyes around and beheld the marvels of creation. Lifting up their heads they saw the eternal luminaries of the firmament, the great, dazzling orb before which all other lights vanish during the day, the multitudinous stars at night, the moon that waxed and waned. They wondered, then admired, finally adored. They gave names to the heavenly

bodies, they yield and virgin imagination coloured everything they saw with life. With advancing thought even abstractions became instinct with life, possessed of a personality with power to influence the lives of men, to confer blessings and prosperity. As their hearts were filled with devotion they lifted their voices and broke out into chants of praise, hosannas of adoration. It was not singing but an intoning, a solemn chant in a subdued voice, rising and falling with the surge of emotion and the fullness of the heart. This praise chant is unaltered unchanged to this day.

As will happen in the best regulated families there was a difference of opinion in the tribe, an intense religious schism which created great bitterness of feeling, and the people of the tribe divided into two sections and parted company, one section ranging down in India, the other section stretching south-west to Iran.

Of historical evidence for such a statement there is not a shred. Compared with the antiquity of this people's history is a thing of yesterday and history is not always truthful. There is, however, the overwhelming evidence of comparative mythology, common legends and traditions, a close analogy of language. From India to Iran we can cry and yet for the accurate understanding of the Avesta, with its mythological lore a knowledge of Vedic and later Sanskrit is essential. The bitterness of the schism may be traced in the gods of the Vedas, the Devas, being degraded to demons in the Avesta. Asura, Ahura in Avesta, means a good spirit in the early portion of the Vedas, but in the later portions and in the Puranas Asura means a demon. The first part of the Avesta, the Vendidad, is the Law against the Daevas. In one instance, a Vedic Deva has been only partially demonised in the Avesta and the incident is not devoid of humour. Indra, who occupies the Vedic and Puranic mythology the same place as Zeus and Jupiter in Greek and Roman mythology, is specially named in the Avesta as one to be combated with, as the opponent of Asha-Valishita, who ranks second among the Amshas-Spasas, but the same divinity, under the name of Verethragha (Sanskrit, Vritragha, the slayer of Vritra; Vritrahan is an appellation of Indra) is highly praised and the Behram Yashta is dedicated to him. Europa is the invocation, which is in Persian, the name throughout the Yashta is Verethragha. In the Vendidad, Fargard 3, there is a verse: 'I praise Verethragha, created by Ahura-Mazda, the carrier of light created by Ahura-Mazda.' In

the first chapter of the Visperid, he is not named but is called 'Victory,' the Victory created by Ahura, the stroke which comes from above, the pure, the lord of purity.' The stroke which comes from above is the thunderbolt, the stroke of lightning. In Pagan mythology Indra is the wielder of the thunderbolt, the Indra fashioned out of the ribs of the Rishi Dadhichi. The prolonged battle between Indra and Vritra, the powerful demon, is described at length in Sanskrit scriptures and an eminent Bengali poet has written an epic poem called *Vritrasambha* on it. In the Tir Yashai of the Khordh Avesta the description of the battle between the star Vistahya (Sihya) and the demon Apashta is based on the legend of the Indra-Vritra fight. Tahmura is the dispenser of rain and Apashta is the demon of heat, or drought. The word *Pashta* is the same as the Sanskrit *Prashta*, meaning rain, the prefix *pa* denoting negation. The Hindi word *Mashti* word for rain is *pass*. The advance of the monsoon is really a battle of the elements, the roar and rush of the storm driving the mid-Indian clouds, the roll of thunder corresponding to the throbbing of the battle drums, the lightning flashing like a scimitar followed by the swift stroke of death. Behram Yousa is the Persianised name of Vrothraspanta. Asah Behram is in reality Asah Vrothraspanta. The hostility to the Davaos forms part of the credo, or confession of faith, repeated many times in various parts of the Avesta: 'I profess myself as a Masdayasnia, a follower of Zarathushtra, an adversary of the Davaos, a worshipper of Ahura.' A much later confession of faith, which is called *Din* or *Akasa* in the Khordh Avesta, crams the reference to the Davaos and is in Persian: 'The good, righteous, right religion which the Lord has sent to the creatures is that which Zarathushtra has brought. The religion is the religion of Zarathushtra, the religion of (truth), given in Zarathushtra.'

The Bahá'ist formula of the confession of faith is, *Bahá'um avastum garbáhu, Dáwastum avastum garbáhu, Srosháhu avastum garbáhu*. I seek refuge in the Bahá, I seek refuge in the Faith, I seek refuge in the Brotherhood of works! The *Avastum*, or the confession of faith of Islam, is brief: *La ilah ilallah, Muhammad Rasoolullah*. There is no God but God; Muhammad is the messenger of God. The different notes struck in these three articles of faith are easily distinguished. The only Masdayasnia is devout and militant, devout as regards Ahura and Zarathushtra, militant as regards the powers of evil. The Bahá'ist is meek and humble, seeking and finding a safe shelter for the troubled spirit. The Islamic is like a short powerful trumpet blast, a rallying call for the Faithful.

We follow in a spirit of reverence and wonder the chants of praise to the Avesta. Throughout them run a golden thread of intense feeling, an

unfathomable depth of thankfulness, a firm religious conviction, a rich vein of imagination and the joy of living. The sense of the beautiful is always present. In the Yasna Haptanghaiti, Ha 32, there is a verse, 'The flowing of water praise we, the flight of the birds praise we'. In the 17th Ha of the Yasna there is a summary of various forms of praise:

All waters, the fountains as well as those flowing down in streams, praise us.

All trees, the growing, adorned with tops, praise us.

The whole earth praise us.

The whole heaven praise us.

The stars, the Moon and Sun, praise us.

All lights, without beginning, praise us.

Elsewhere,

Thou, the fire, the son of Ahura-Mazda, the pure the lord of purity, we praise.

I praise the Star Taster, the shining, brilliant, who has the body of a bull and golden hoofs.

From the visible the people of praise pass to the invisible, from the objective to the subjective:

I do homage to *rae*, *Arashda-spenta*, a slayer of demons, as Zarathushtra, as speaker of praise, as priest, as speaker, as glorifier.

The light-spoken words praise us.

The knowledge of the pure praise us.

The Gathas are like the charmed psalms of the Sams-Veda and contain hymns of exquisite beauty. The word *Gatha* is the same as in Sanskrit.

As the mind grows and the power of thinking is strengthened the thinker turns from phenomena to noumena and seeks to penetrate the mystery behind the wonders visible to the eye. Then come questionings and doubts:

Thou wilt I ask Thee, tell me the right, O Ahura. Who was the father of the pure creation at the beginning?

Who has crossed the way of the Sun, of the Stars?

Who (other than) Those (curses) that the Moon ignores and hates?

Thou, Mazda, and other things I desire to know.

Thou wilt I ask Thee, tell me the right, O Ahura.

Who upholds the earth, and the unsupported?

So that they fall not,—who the waters and trees?

Who has united evilness with the winds and the clouds?

Who, O Mazda, is the creator of Vohu-mano (mind)?

Thou wilt I ask Thee, tell me the right, O Ahura. Who working good, has made light as well as darkness?

Who working good, sleep and waking?

Who the morning dawns, the nights, the nights?

In another *Gatha* the question is more pointed:

How shall I know whether ye rule over everything.

Mazda and Asha, whereof a doubt comes to me?

The 129th *sukt* of the tenth *Mandala* of the Rig-Veda has been universally admired by the scholars of all countries for its sublimity and depth of thought. It is a hymn couched in the

'Master Haliaj said I am the Truth and
 Master's I am He was a deep mystic saying.
 Expressing union with the Light, not mere
 insurance.'

No interpretation has been placed upon the name announced by God to Moses, but an illuminating light is thrown upon it by a passage in the Gospel of St. John. Jesus Christ said to the Jews :

'Your father Abraham rejoiced to see my day : and he saw it and was glad.'

Then said the Jews unto him, Thou art not fifty years old, and hast thou seen Abraham ?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

It is to be noted that Jesus did not say, before Abraham was I was, but I am. He does not call himself the Son of God or the Son of man, or even the Messiah that he anticipated himself, for whom the Jews are still waiting, but the God who spoke to Moses, giving the same words. In effect, it was the same declaration as that of the Advaitavachis and Monist. Karasji Edinji Range explains the word *Avastar* meaning, I live for ever and ever (*Avastar* Avastar as Avastar Avastar Avastar). *Avastar* is a Sanskrit word—always was and always is and always will be. Wise men and Rishis in ancient times in India had the gift of being able to see the three periods of time—*Trilokya*, the seers of the three aspects of time, the past, the present and the future. Life and the divisions of time are for the created. Death walks hand in hand with life. Even immortality has a beginning. Everything created is, and again, is not. For God, who is uncreate, there is neither mortality nor immortality. Neither life nor death, neither a beginning nor an end. He is timeless, boundless, spaceless, measureless. *Avastar* is the pervasion of existence as distinguished from living, the immortality which is a fundamental conception of pantheism. The verb to be has only a single tense—the present. The partitions of time fall away. Time stands still and has no movement. The one supreme Existence faces time all ways; time cannot evade from it, time cannot get past it. Jesus unravelled the mystery of this Existence when he declared, Before Abraham was I am.

In that same chapter of the Gospel, according to St. John, Jesus said to the Jews, 'I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.' Among the lights of the world was Sptarm Zarathushtra. He came of the race of which the Buddha spoke. When Siddhartha went forth in the night from his father's palace as a prince and came back, after several years, as a pauper, clothed in the rough, yellow garb

of a monk with the right arm bare from the finger tips to the shoulder joint, with his head shaven and the beggar's bowl in his hand, and yet full of a reluctance and a splendour that no crowned king ever possessed, King Siddhartha, his father, was astonished and grieved, and broke forth in words of indignation and pain :

'Ends it is this

'That great Siddhartha steals into his robes
 'Wrapt in a shawl, shaven, shavied, craving food
 'Of low-born, by whose life was in a fling
 'My son I heir of this spacious power, and heir
 'Of Kings, who did but clap their palms to have
 'What earth could give or eager service bring
 'What shouldst have once apparelled in thy rank,
 'With shining spurs and tramp of horse and feet,
 'To all my soldiers creepst upon the road,
 'And all my city wailed at the gates
 'Where hast thou sojourned through those evil years
 'Whatst thy crowned father mourned ?

'Son ! why is this ?'

'My father,' came reply,

'It is the custom of my race.'

'Thy race,'

Answered the King, 'countest a hundred thousand

'From Maha Bharata, but no dead like this.'

'Not of a mortal line,' the Master said,

'I speak but of descent invisible.'

'The Buddha who have been and who shall be

'Of these, say I, and what they did I do.'

Of this descent invisible came Zarathushtra, of the race of the Enlightened Ones, the Blessed Ones. It makes not the slightest difference whether such a one is born in a King's palace or at a roadside inn where the new-born babe wrapped in swaddling clothes is held in a manger for want of room, or of a traditional royal family whence Zarathushtra is said to have derived the designation of Sptarm. These teachers of humanity come of a race of their own. One may be a prince, another a carpenter's son, a third may come of a noble family, but still they are men apart, the lights of the world. Of Buddha's life there is a fairly reliable account. The Book of the Great Discourse, or Mahaparinibbana Sutta, giving an account of his last days of the Master and his death, is considered one of the finest pieces of work in all literature. That last scene in which the great Teacher lay between the twin sandal trees, teaching until almost his last breath, and his last injunction to his faithful disciple and attendant, Ananda, 'Be a lamp unto yourselves, can never be forgotten. Of Jesus Christ, outside his brief ministry of three years, very little is known. The thousands of statues of Buddha, the innumerable pictures of Jesus Christ are the works of gifted sculptors and artists who have brought to their art imagination and faith, but the images are not themselves by any manner or means. Zarathushtra lived several centuries earlier than the other two Teachers, and the pictures of the Prophet now seen are the outcome

* The Light of Asia.

of the imagination of the artist, and yet in the Avesta itself we have a glimpse, even if only figuratively, of the Prophet of Iran. Aoi Vanghot, the female Yavos of Pisy, is first praised in the 10th Fargard of the Vendidad as 'the original wisdom.' Again in the Farvardin Yasht we find Aoi in the dwelling of Karosa, whence Fravash is praised. 'Aoi, the fair, with the body of a maiden, the healing, pure, with her shining self' is invoked in the Aoi Yasht—Aoi, the daughter of Ahura-Mazda, the sister of Sraosha, Rashnu and Mithra. To her prayer Zarathushtra:

'Aoi, thou art fair; Aoi, thou art healing; with pleasure comest thou Aoi, out of the house. Aoi, thou art the giver of much brightness to the man whom thou, the snow-crowning, followest. Aoi, thyself to me, thou manifest, strong.'

'Look on me. Come to me with charities, O Aoi, High! Well-crowned art thou, created for the ladies.'

'Thy father is Ahura-Mazda, the greatest of the Yatasna, the best of the Yatasna. Thy mother is Spenta Armaiti... Thy sister is the Madaheganaiti.'

'Aoi Vanghot, the high, placed herself on a chariot, saying thus with words: who art thou who offerest to me, whose speech I have heard as far the latest of the prayer?'

Zarathushtra said he was the first man, who had praised Aoi-Vahishta and offered to Ahura-Mazda, and he whose birth and growth away ran Angro-Mainyas from the south, the broad, round, far-to-wander-through.'

'Then spake thus Aoi-Vanghot, the high. Place thyself near to me, right-crowned, pure, holy, approach my chariot. Then came high to her the holy Zarathushtra, he approached her chariot.'

'She stroked him with her left hand and the right, with the right hand and the left, speaking thus with words. Fair art thou, O Zarathushtra; well-crowned art thou, O holy, with fair calves and long ones. To thee is given mastery for the body, great purity for the soul.'

Before the mind's eye rises a vision of a stately figure, with great length of limbs, a smooth, fair skin, features refined, delicate and reposed, a fine head with thick hair and beard, an unwrinkled, wide forehead of forehead, large, clear, calm eyes with indiana depths in them, and the spirit within in constant communion with God—a vision of radiant splendour moving in majesty through the long vista of the ages. The long arms prove him unmistakably an ancient Aryan of a distinguished lineage. In the great epics of the Ramayana and the Mahabharata the heroes, the Rishis, and the great men are all long-armed—*ghorashirshas*—arms reaching down to the knees. Probably this expression was an exaggeration, but it is certain that a long reach of the arms was admired.

And through the silence of the ages come to our ears, clear, vibrant, deep and musical, the words addressed by Zarathushtra to Ahura-Mazda:

'To him belongs the kingdom, the right, the power;
We praise Him first among the adorable beings.*
Manifest thyself, O Highest, Heavenly Mazda,
Thou who createst, O Pure, the good things of Vahishta?'

He who first conceived the thought; with stars may the efficient power be clothed!
He through his insight crossed the farthest sea:
The world whereby he supports the powers;
Thou shewest it to strive, O Spirit Mazda, who art the same even now?'

Fire was looked upon as sacred by the entire Aryan race. In early times it was extremely difficult to procure it whenever wanted. The use of flint and steel was not known till much later. Fire could not be produced as now instantly by striking a match, or from the sun by using a lens, nor was electricity a servant of man and the pressing down of a switch would illuminate a room. Fire could only be preserved by being constantly fed and watching that it was not extinguished. In the Avesta fire is a son of Ahura-Mazda—*Aoraka Mazda pashu*; this is the fire of lightning that appears in the heavens; in the Rigveda it is called *agni* marriage *adharma* *agnis*—fire was born from the womb of Aoi (Aoi) the Avestan word *Aoi*, *Aoi*, corresponds to the Sanskrit word *Aoi*, fire (in the Vedas *Aoi* fire is a god, deity). Both among the Vedic Indians and the Avestan Indians Atharvan or Atharvan is a fire-priest. In the Rig-Veda Atharvan is a mythical being, the Indian Prometheus who brings down the fire of the gods from the heavenly regions. The fire-temple or the *Agny* is the same as the *Agny* of the Rig-Veda. *Agny* was the daily rite of *Agny* performed by the *Sraosha*, the Brahmin who always kept the fire burning, *Agny* was still to be found in northern and southern India. Far away in another continent another offshoot of the Aryan race, the ancient Romans, considered fire an essential part of religion. Venus was the chaste goddess who presided over the family and in her temple the sacred fire was kept continually burning. Rome was the centre of her worship and in the Eternal City six Vestal virgins, residents of patrician families, kept alight the holy fire day and night. Venus is now a synonym for a virgin, a woman of spotless chastity, and it also means a match or sunlight.

In the sixty-first Ho of the Yama there is a prayer to fire. For beauty of expression and an admirable balance it can scarcely be surpassed:

'Give me, O Fire, son of Ahura-Mazda,
Swift brightness, swift instrument,
With blessings of life.

Godness in hollows, honey for the
tongue, but for the soul sense and
understanding, which afterwards
increases, not diminishes;—then
early course.'

(To be concluded.)

An address delivered in November, 1934, to the Zarathushtrian community of Karachi.

* YASNA, XXXVIII. † YASNA, XLII. ‡ YASNA, XXXI.

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

CHAPTER VIII

Forewarned and Forearmed

MATANGINI stopped at an open veranda and desired Karuna to awaken her sister and bring her thither. In a few minutes Hemangini, who had not been asleep, came with utter astonishment depicted in her face and enquired in an eager tone the object of her unexpected and untimely visit.

"I come to warn," said Matangini, "there will be a ducooty in your house."

"Ducooty!" half screamed, half muttered the aroused girl.

"Hein!" shrieked Karuna.

"Softly, Karuna," said Matangini, "gently Hein; why stand you here? Go warn your husband and bid him be prepared."

But Hemangini was then clearly unfit for the task. She stood pale and trembling, unable either to answer or move. Matangini was perplexed, she saw that her sister was lost in fear and time could not be spared. The eloquent and of Karuna, who could not for the world forego this opportunity of being the first to carry such dreadful tidings, as well as the salutary effect that had been produced upon her fears by the unexpected intelligence, relieved Matangini of her anxiety, and the mortal enemy of the funny tribe, big with the importance of being the messenger of evil, flew to Madhav's chamber to discharge the mission which legitimately belonged to Hemangini.

She soon returned and informed Matangini that Madhav did not feel disposed to give weight to her (Karuna's) words and seemed particularly incredulous when she said that Matangini was in the house and that it was she who had brought the intelligence. "If she is here," Madhav had said, "I can hear the news from herself; bring her to me that I may learn from my sister-in-law how much there is to fear. Ask her to come hither."

"Go Hein," said Matangini to her sister, "You go—tell your husband that I am here and that what I say is true. He will believe you."

"No, no," said the girl, "you must go yourself. How can I answer all the questions that

he may ask? Go—answer all the questions that he may ask. Go and lose no time, for if it be as you say,—"

"I had better not go. Tell him that I say it, and that it is true."

"No—you go," again urged the reluctant girl with sweet child-like obstinacy.

"I cannot go, I must not," said Matangini in the most serious tone and in an agitated voice.

"O Luck!" shouted Karuna laughingly, "it is nothing then? Your sister wants to frighten you only, mother."

"Ah! sister, do you want to frighten me only," said Hemangini her face brightening. "I confess I am frightened—now tell me what is your errand."

Matangini mused in deep silence for a minute; then taking her resolution, she said, "Yes, I will go to him. You come with me, Hein."

But the modest girl positively refused to appear before her husband in the presence of her sister, though she did not say as much in words. "Stay then and speak not a word about me or my errand till I come back," said Matangini and darted away through the veranda, for she saw the moon's disk sinking on the tops of the trees. But as Matangini neared the door of Madhav's apartment, her feet trembled more violently than ever when she had stood eying the glaring light in the mango-grove. She drew her sari over her forehead and proceeded softly and with seeming reluctance. She receded, advanced, stopped short, pushed aside the door, stopped again, and at length entered. A single lamp illuminated the gaily decorated apartment and the young Baba reclined on a rich sofa. Matangini stationed herself close to a wall with downcast head as befitting the modesty of her sex and age, her face scarcely turned towards that of her brother-in-law. Madhav gave a start and then only half rose from his reclining posture.

Neither, however, spoke, although one was as anxious to impart the fearful tidings she bore as the other to receive them, and a silence ensued which evidently embarrassed both. At length Madhav spoke jestingly, as the connection between them authorized.

"I wish you were an English *Ménabéh*, sister-in-law," said he with a smile, "that I might

offer you a seat. But why not sit down on—
on—

Matangini relieved him from his embarrassment by saying almost in a whisper, "Have you heard what I have to say?"

"Yes," said Madhar seriously, "is it true?"

"It is true," she said in the same half audible tone.

"To-night you say?"

"To-night, even now they will make their attack as soon as the moon sinks and the moon will sink in half a danda."

"Is it? Then I am lost. But how do you know all this sister-in-law?"

"That," replied Matangini in a more distinct voice, slightly lifting the cloth which covered her forehead, "That you must not ask me?"

"You perplex me," rejoined he, "I scarcely know what to think." Matangini now completely uncovered her face and looking steadily into his, spoke in a yet bolder tone, "Do you not know me, Madhar? Can I deceive you? And do you think I would come to your house, at this hour, and unattended—"

"Sure—I was wrong," he answered, "wait here with your sister while I go and rouse my men."

Matangini arrested him with a look as he was rising and asked him to give her one word more.

"What is it?" he asked.

"Where is your uncle's will—take care of it—they mean to carry it off."

"Humph" ejaculated Madhar, a sudden light flashing upon him as he called to mind his aunt's lawsuit, "They shall not have it."

"Do you not keep it in an ivory box in this room?"

"Yes—how do you know it?" he enquired in fresh amazement.

"Why I? they know it," she replied.

"Now I see it!" he answered, "you must be too well informed," and he rose to depart.

"I have something to beg of you—will you grant it?"

"Ask it and it will be yours."

"Then say not a word to a human being that I have been your informant or even that I have been here to-night; my life depends on it."

"How your life? Who dares threaten it?" exclaimed he with a flash of indignation.

"Hush!" said she.

"Yes, I forgot!" said he checking himself, "I promise you silence."

"And impose the same on Karuna and my sister as you go."

"With Karuna, it will be rather difficult, but I shall frighten the wench into dumbness. You step with your sister, with closed doors and you will remain here unperceived by the household. When I come back I shall lead you to a place of greater security and privacy."

So saying he passed by his wife and Karuna, each of whom he desired or commanded to be strictly silent regarding Matangini. Then darting swiftly into the outer department, he was at once in the midst of his darvases.

Madhar knew Matangini to be a woman of too clear a mind to have been greatly deceived, and he knew her also too well to think she would ever be at so much pains to deceive him. He therefore set himself to the work of preparation in earnest. Before total darkness had covered the face of the earth, the house-top might be seen full of human forms flitting against the sky. These were select men from the tenantry who lived close to the house and from among whom a little latent force could be collected at any time at a moment's notice. These were mostly armed with lathies, spears, bricks and other missiles ready to be hurled at the doomed intruder that durst approach the walls or enter the house. We do not pretend to say that all these midnight warriors bore a heart as sturdy as the *ferries* that they clasped in their hands, and many doubtless there were who thought this untimely interruption of their repose very unwelcome, and who would have gladly been a retreat did not the stern voice of their landlords, as it rolled forth command after command, convince them that it would be safer to stay and trust to chance than risk his displeasure. Most however felt secure in their position; there was but little [in the] house on the top, to tempt the steps of robbers, and with this comfortable assurance the bold defenders stood boldly by their posts. Five or six men of the sturdier race from the North-west protected the entrance, well accoutred with sword, shield, spear and musket. Four or five others could be seen walking round, with orders to be on the alert, and to give the warning when necessary to the rest. Inside the house, the boxes and chests which contained the most valuable things, jewels, cash, plate and other articles of small bulk and great value, as also the coveted ivory box, were nowhere to be seen. They were removed to obscure hiding-places which among the endless apartments of the ample edifice could never be [discovered] by one who had never seen them, and it was not every one of the inmates of the house that had a knowledge of their existence. Madhar was everywhere mild and easily yielding

by nature under ordinary circumstances; his energy and activity in the moment of excitement was feverish and bold in awe the timid and the hesitating. Nevertheless not few were the women, who dragging naked children in one arm and holding large wallets under the other, stealthily left the threatened house to seek shelter in the neighbouring huts, whose humble pretensions protected them from the chance of spoliation. Among the fleetest and foremost might be seen the conscientious cook who had signalled herself by victory in the preceding evening, and who now conducted a most dexterous retreat with bag and baggage, not forgetting the famous ghee pot which formed the glorious trophy of her evening triumph.

The hum and bustle of preparation subsided as all [was] completed and the expectant crowd awaited the issue in silence. The moon had already set and Madhav began half to doubt the truth of Matangini's suspicions. Just as his thoughts were taking that direction a darkness came up to him and informed him in Hindi that one of the men appointed to keep a look out, had seen a light in the direction of the "old garden" (as the mango-grove where Matangini had nearly encountered the robbers was called) and that venturing in that direction very close to the grove he had observed [several] armed men assembled in that place. "What is [your husband,]?" asked the man, "shall we go and attack [them]?"

"[Hurry] not, Bhup Sing," replied Madhav, "it is unnecessary, and besides if you go in insufficient numbers, you will be overpowered, but if on the other hand many of you go, you leave the house unprotected, and who knows but there may be another company?"

"Is it Maharaj's pleasure, then, we remain as we are?" asked the darwan.

"Yes—but set up a shout all of you together, and let the rascals perceive how well prepared we are."

No sooner had he spoken than a long loud shout rent the midnight air. The females trembled in their apartments as they listened in awe and thought the danger near. A dismal silence succeeded the noise.

"Another shout—once more," said Madhav. Again a similar sound shook the night. No sooner had its echoes died away, than out rose a terrific yell from the wilderness, as if uttered by midnight demons who revelled in the dark. The blood ran cold in the veins of the listeners as the horrible sound fell on their ears.

"Again, again, my men, once more [raise] your voices, and louder than ever," shouted

Madhav, apprehensive lest the appalling sound chilled the courage of his retainers. Again was the order obeyed with zeal and promptness, and again arose a responsive cry from the direction of the "old garden." But this time it was the cooing cry known among robbers as the signal of retreat.

"They fly; they fly; they fly," shouted several voices, "that is the cry of flight."

"Yes, but do not be too sure," said Madhav, "it may have been uttered to deceive you. Remain as you are."

Long did Madhav and his men wait, but nothing occurred. After another injunction to his retainers not to relax their vigilance and to keep up all night, Madhav turned his steps towards the inner apartments to thank the brave woman who had saved him from imminent danger.

CHAPTER IX

We Meet to Part

"Can I ever forget what you have done for me?" said Madhav to Matangini, after he had rejoined his wife and his sister-in-law. The former, as soon as her heart was relieved of its load of apprehensions, lightly tripped out of the room leaving her sister alone with him. "Can I ever forget what you have done?" said Madhav looking more gratitude than he expressed in words.

"If you cannot, let it be for Hem's sake that you remember it. Should she ever fall under your displeasure, which Heaven forbid! may the memory of her sister's sufferings obtain her pardon! As for myself, I could not do otherwise than I have done it—I will take leave of you."

"Why, sister-in-law?" returned Madhav, "your sister has not seen you long—she will be overjoyed to be with you for a few hours more. When it is day, my *polki* will convey you to your home, if you cannot longer remain. Why depart to-night and on foot?"

"Fate rules it otherwise. That happiness I must forego," returned she sadly; "I must go."

"Why sister-in-law, why so?" asked Madhav again, "cannot your sister's husband know the reason?"

"He!" said she, as much with shame as with sorrow. "You know him well. He will be angry if I remain."

"Angry if you remain with your sister?" again inquired Madhav, "did you promise him to return so soon? Does he know where you are?"

"No," said she, "I did not promise him anything, nor does he know where I am."

"Strange," said Madhav. "I don't understand how then you could come. Was he at home when you left?"

"Ask not such questions," replied she.

A dark suspicion crossed Madhav's mind at this reply, but he soon abandoned it as groundless. He sat musing in deep silence for moments during which Matangini kept fixed on him her large, blue, scornful eyes.

"Why do I linger?" she said at length. "I go; Karma will go with me. Farewell," added she sadly, her voice growing thick. "Fare you well! Be you happy, Madhav." Madhav looked up to her face—it was wet; Matangini was weeping! "and be my Hen happy with you."

"You weep!" said Madhav, "you are unhappy."

Matangini replied not, but sobbed. Then, as if under the influence of a maddening agency of soul, she grasped his hands in her own and bending over them her lifeless face so that Madhav trembled under the thrilling touch of the delicate curls that fringed her spotless brow, she bathed them in a flood of warm and gushing tears.

"Ah, hate me not, despise me not," cried she with an intensity of feeling which shook her delicate frame. "Spurn me not for this last weakness; this, Madhav, this, may be our last meeting; it must be so, and too, too deeply have I loved you—too deeply do I love you still, to part with you for ever without a struggle."

Did Madhav chide her? Ah, no! He covered his eyes with his palm and his palm became wet with tears. There was a deep silence for some moments, but their hearts beat loud. Matangini, recovering her presence of mind as speedily as she had lost it, first broke the heart-rending silence.

The distant and reserved demeanour, the air of dejection and broken-heartedness which had marked her from the first, had disappeared; the impetuosity and fervour of the first burst of a deep and burning love had subsided; and Matangini now stood calm and serene, her usually melancholy features beaming with the light of an unnumerable feeling. A sweet and sober pensiveness still mantled her tender features, but it was not the pensiveness of deep-felt enjoyment, for the wild current of passion had hurried her to that region where naught but the present was visible, and in which all knowledge of right and wrong is whirled and merged in the vortex of intense present felicity. Was not Matangini now in Madhav's presence? And had not her long

pent-up tears fallen on his hands? Had he not wept with her? That was all Matangini remembered, and for a moment the memory of duty, virtue, principle ceased to fling its somber shadow on the brightness of the intense felicity in which her heart [revelled]. There was a fire in that voluptuous eye,—there was a glow on that moonbeam brow, and as she stood leaning with her well-rounded arm on the damask-covered back of the sofa, her beautiful head resting on the palm of her hand over which, as over the heaving bosom, strayed the luxuriant tresses of raven hue;—as thus she stood, Madhav might well have felt sure earth had not to show a more dazzling vision of female loveliness.

"I had thought," she cried at length in a voice which trembled from emotion, "I had thought that never again would human eyes, not even your own, hear from my lips the language I breathed to-night, ah! I know not what I felt."

"Matangini," said Madhav, speaking for the first time since the storm of passion had burst, "I too had thought we could part without a struggle, but you have—you see what you have done. But," continued he, his eyes again suffused with tears, "you have made many sacrifices, make one last sacrifice. Root out the feeling from a heart on which no impurity should leave a spot. Forget."

"Blame me not," she said, and then interrupting herself, she bent down her head to hide the tear that gushed again with the current of feeling. "Yes, reproach me, Madhav," she continued, "condemn me, teach me, for I have been sinful; sinful in the eyes of my God, and I must say it, Madhav, of my God on earth, of yourself. But you cannot hate me more than I hate myself. Heaven alone knows what I have felt—felt for the long long years that have past, could I slip open this heart you could then and then only know how it beats."

Madhav wept again. "Matangini dear, beloved Matangini,"—he began, but his voice thickened, and he could not proceed.

"Oh say again, again say those words, words that my heart has yearned to hear—say Madhav, do you then love me still? Oh! say but once again and tonight I shall meet death with happiness."

"Listen to me, Matangini," replied Madhav, scarcely cool himself, "listen and spare both of us this sore affliction. At your father's house the flame was kindled which seems fated to consume us both and which then we were too young to quench by desperate efforts, but if even then we never flinched from the path of duty, shall we

not, now that years of affliction have schooled our hearts, eradicate from them the evil which corrodes and blisters them? Oh! Matangini, let us forget each other, let us separate." And Madhav heaved a sigh.

Matangini rose and stood erect in the splendour of new flushed beauty. "Yes," said she with desperate effort, "if the human mind can be taught to forget, I will forget you. We part now and for ever," and there was desperate calmness in her voice.

Pulling her veil over her face to hide the stream that again welled forth from her eyes in spite of her efforts, Matangini hurriedly left the room.

CHAPTER X The Return

It wanted an hour to the first streaks of day-break, when Matangini with sad heart and heavy steps again threaded the wild foot-path. Karuna silently followed her homeward footsteps. The paling blue of the starry heavens was now half covered by numbers of driving clouds, while one dense and settled mass of black hovered over the distant horizon and shed a sapphire grey over the dimly seen outlines of the far-off tree-tops on its verge. A wild and fitful breeze occasionally moaned over the dark woods with an ominous sound and a few drops of pattering rain fell on the earth, on the leafy trees and on the luxuriant shrubbery. Matangini was too deeply absorbed in her own thoughts to heed the appearance of external nature, though lowering and gloomy looked the scene around her. The remembrance of the forbidden and fond interview she had just stolen, engrossed all her soul; not even the thoughts of the reception which might await her at home, not even the risk and danger of discovery by her husband, obliterated the faintest tint of the vivid picture which memory of fancy successfully traced before her mental view, now in the darkest, now in the most radiant colours. She had promised to forget; the first thing she did after leaving Madhav was to remember; to remember and hang with rapture on each word he had uttered,—on each tear he had shed; and often would the rapture vanish and be succeeded by the thought that god and man abhorred her iniquity of heart.

A part of their journey had been accomplished when the growing blackness of the skies announced that a storm was near.

"Thakuran, hasten your footsteps," said Karuna, breaking the long silence; "there will

be a storm; let us reach your house before it commences."

"Yes," said Matangini unconsciously, "go on."

Karuna increased her speed and Matangini imitated her, more from example than from any sense of necessity.

"There—hear,—bigger drops are falling on the leaves," said Karuna speaking once more.

"Yes?" said Matangini, then awaking for the first time from her abstraction, and, stopping to listen, continued, "Ah it is not the sound of rain-drops—it seems to be—what? perhaps the sound of human feet treading over the leaves and stumps of trees."

"Is it so, Thakuran?" ejaculated Karuna and increased her speed, apprehensive lest she should fall into the hands of some loiterer from among the dædal band.

But they had not proceeded far when the wind rose in fury, the lightning flashed, the thunder growled, and big drops of rain poured down too unmistakably.

"We shall be drenched to death," said Karuna, "can we not shelter ourselves beneath this tree?"

"Come then," said Matangini, as she led the way to the covert afforded by the overspreading boughs of a large tamarind. Just then a sudden flash of light illuminated the earth and revealed by its momentary gleam a human figure standing at the foot of the tree, within speaking distance of themselves.

"Fly, O fly!" shrieked Karuna, and waiting not for an answer, ran with all her might, dragging the nerveless Matangini after her as she sped away. "Fly, fly, fly," she kept on crying and ran on amidst the storm and rain and stopped not to take breath till she had reached the house which fortunately was nigh.

"Stay here now," said Matangini after they had arrived there, "although it is cruel to turn you out at this hour—it will be more dangerous for you to stay, cross over to Kanak's, and remain there in the veranda; when the storm abates a little and the daylight comes you can leave the house before the family arise from their beds."

So saying, Matangini proceeded to open the door of her sleeping apartment, and Karuna left the house. Matangini found the door still shut, and unharring it by the same artifice which Rajmohan had used a few hours before, she gently entered the apartment. She was in the act of shutting the door again when another figure glided into the room after her and drew the massive bar. The very sound of the tread of his foot told Matangini that it was her dreaded husband.

Rajmohan said nothing, but by feeling in the dark he brought out a tinder box and with flint and steel struck a light and placed it on the accustomed seat. Still he spoke not but sat on the tatapan or bedstead, eyeing his wife with a savage glance. Matangini read her fate in his looks and stood, not pale and trembling but firmly and proudly, with all the dignity and courage which had that very evening swelled into silence the fury of her brutal oppressor. The howling of the wind and the clatter of the rain without, and the angry growl in the clouds above were the only sounds that disturbed the appalling silence.

At length Rajmohan spoke. "Accursed woman," he said in a bitter tone which had in it nothing of the unusual savage impetuosity of his temper, "did you not go to your paramour?" Matangini did not answer. "Speak," he said in a low voice of fearful imperiousness, stamping his foot on the ground.

"I shall not answer to questions which I ought not to be asked," replied the half-guilty and half innocent woman.

"Wretch," exclaimed Rajmohan, gnashing his teeth and growing furious; but again assuming a forced calmness, he added, "Did you or did you not go to Madhav Ghose's house this night?"

"Yes, I did," she said, suddenly excited beyond herself by the sound of the name, "I did—so save him from the robbery you had planned!"

Rajmohan sprang from the bed with clenched fists.

"Woman," he said fiercely, "deceive me not. Canst thou? Thou little knowest how I have watched thee; how from the earliest day that thy beauty became thy curse, I have followed every footstep of thine—caught every look that shot from thine eyes. Brute though I be," continued he again becoming gentle, "I was proud of my beautiful wife and as the tigress watches over her whelp, I watched over thee. Did I not perceive how before thou wert a woman, thou didst already become fond of that cursed wretch? Did I not see how time ripened thy fondness into sin? Dost thou what I say? Know then that this very afternoon, when won by the poisoned words of that harlot, thy friend, thou didst leave the house unbidden, thou didst not leave unwatched. Then too I was behind thee—I was behind thee—deny it woman, if thou canst, when before the garden thou didst wilfully, ye most wickedly—most treacherously, let go thy veil, why? that your eyes might meet—and be blasted! Once and once only I missed thee—and I ran the hour when I did so. But returning at night to

my untenanted chamber could I not guess the serpent's hole into which the vile woman had crept? I did and watched thee again at his *khirki* gate. Knowest not that in the moaning wind and amidst the howling storm I have dogged thy steps even but now?—knowest thou, harlot, why I have whittied my knife tonight? You answer not and I ask not for answer. I will kill you." He ceased and his eyes darted fire as he cast a last glance of scrutiny over her petrified features. A momentary pause ensued during which the howling storm without was alone heard. At length Matangini spoke and desperate calmness was in her voice.

"You are right," she said. "I love him—deeply do I love him; long loved I and I love him so. I will also tell you that words have I uttered which, but for the uncontrolled—uncontrollable madness of a love you cannot understand, would never have passed these lips. But beyond this I have not been guilty to you. Do you believe me?"

"No," said he, rising from his seat. "I will kill you." And he unsheathed a small dagger that hung from his waist concealed in his clothes.

"My mother, O mother! and you father! where are you now?" were the only sounds that escaped the lips of the doomed girl, as she sunk about lifeless on the floor. The ruthless weapon gleamed high, as it was about to descend on the lovely bosom of the trembling victim, when the purpose was suddenly arrested by a violent noise at the window. Rajmohan turned round to see the cause of the unexpected noise. The *dhamp* flew open and two dark and athletic forms sprang one after another into the chamber, dripping with rain and bespattered with mud, but shooting sparks of fire from their red and fierce glances.

CHAPTER XI

When Thieves Fall Out

In which is discussed the physical possibility of a robber being robbed and an assassin assassinated.

"You think of killing your wife, ruffian?" said one of the new-comers, who, however, had not come with any peaceful intentions himself as his heavy arms and gleaming dagger showed.

"Who are you?" roared Rajmohan, turning all his fury towards the intruders, and brandishing his knife with fearful rapidity. "Burglary in my house!"

"Softly, the inmates in the other rooms will be aroused. No thieves, friend. Look well and possibly you may recognize me," responded one of the new-comers with a contemptuous smile.

"Lala," continued he addressing Matangini, "bring that lamp here that your husband may have a look at the face of a friend."

But Matangini, though not absolutely senseless, had fallen into a stupor—so bewildering had been the attack on her life and so strange the scarcely less fearful interruption that followed it.

"Friend or foe," said Rajmohan, "go out of my house."

"That you may murder your wife in quiet?" said the intrepid stranger with a sarcastic laugh.

"And who will prevent me from doing it if I choose?" exclaimed the furious husband, and dagger in hand rushed to plunge it in the astounded visitor's breast. But quick as lightning the latter parried the blow, and then with one stroke of his own gleaming sabre he made that tiny weapon in Rajmohan's hand fly off to a distance of several feet. Losing not a moment, he seized Rajmohan's arms in an iron grasp. "Now Bhiku," said he to his hitherto silent companion, "will you hold the lamp and let this fellow see my face. It is a moon face, Raju, and will please you as much as your golden-room of a wife there." Bhiku brought the lamp and as he held it close to his face.

"Sardar!" exclaimed Rajmohan in amazement, as he recognized his fellow-plunderer of the night.

"Yes, sardar," replied the other; "I see you recognized me; friends never forget each other so soon."

"What brings you here?" said he in the same angry tone as before; "what do you want by breaking into my house?"

"First tell me," replied the other "what were you going to murder your wife for?"

"That concerns you not," returned Rajmohan. "Leave me alone, or sardar or no sardar I will kick you out of the house."

"Ah! Let me see your kick, prisoner as you are," said the other sneeringly.

"My legs are free yet," roared Rajmohan, dealing a tremendous kick at his antagonist between which even the sturdy frame of the robber chief staggered some paces back, involuntarily letting go his hold of the agile antagonist's arms.

"Pin him, Bhiku, pin him down," roared the bandit as he saw Rajmohan running to regain his lost dagger; and before the sounds were uttered the vigorous arm of the second robber felled their opponent to the ground.

The sardar now sprang to the fallen man's breast with the agility and fierceness of a tiger, and while he thus held him down, the other bound Rajmohan's hands and feet with a piece of rope

which, fastened to two bamboo-sticks on two of the walls, had formed a sort of rude cloth-stand for Matangini.

"Now, traitor!" said the sardar, "you are at our mercy."

"Yes, because you are two to one—but what have I done," asked Rajmohan, "that you should do this to me?"

"What have you done? You have been a traitor, know [that]! Did you not send warning to the house and save your brother-in-law? You, hypocrite, you," he added fiercely, his eyes gleaming in rage, "you did it, you deserve to die."

"If I give notice to him! I would sooner tear open his eyes," returned Rajmohan gnashing his teeth.

"Have done with your hypocrisy," said the sardar threateningly. "Food that I was to believe that you would serve us against your own brother-in-law. Yet such a rasally tongue is yours, so deeply and smoothly does it lie—so often have you cursed him in our presence, that I thought I could trust you."

"I tell you, sardar, it was not I," returned Rajmohan with vehemence as he began to grow apprehensive for his life, for he knew well the desperate character he had to deal with. "I tell you it was not I. Do you not remember that I left the house in your company and till your purpose failed have been in your company only? Have I left you for the twinkling of an eye since we went?"

"Ah! don't hope to deceive me again; no scheming of a child's sweetmeat with me. You knew your wife was awake when you brought me to your mat-wall here; perhaps when you came round under the pretence of meeting yourself that she was asleep, you gave her a hint of what to do. Deny that if you can. If it was not she, can you tell me who else in the world did it?"

"She did it, I confess, but I can swear to you it was without my knowledge. When I came round I assure you I found her asleep. Propose the oath and I will swear that it was so."

"You have lived long," said the other sternly, "it is useless now. We know you now. Do you think I would mistake the meaning of the haste with which you left as soon as the shouts from the house told us that your end had been gained? Believe me, comrade, I am too old a sinner to be deceived so easily. Prepare then to die."

"For Heaven's sake desist from my bosom," said Rajmohan, gasping for breath. The heavy burden of the bandit's body was pressing on his chest and at length became unupportable even

to his strength and iron frame. "Release me. I swear to you by my patron God it was not so. I swear to you by my mother I did not know it."

"How did your wife do it then?" enquired the handi chief in the same tone as before.

With this question he alighted from the breast of the other, but kept a hold on his throat by a light grasp prepared to tighten at the least hostile movement from his prisoner.

"Could it not be?" said Rajmohan, now breathing free, "that she had only counterfeited sleep when I saw her?"

"Ha! ha! you take me for a fool" said the sardar with a gurgling laugh. "I wanted to stand off from the wall, you made me come to the wall; why was that? Why, but for this treachery? You have betrayed us as Madhav Ghese; who can say you will [not] betray [us] to the police also, for that man will protect you? You must die or there is no safety for [us]. You gave us the slip very smartly or you would not live till now."

"And what?" exclaimed Rajmohan with a sudden vehemence, "what did you see when you came in? Was I not going to murder the very woman whom [you] say I employed as my agent? But for your interference [she] would have been a corpse now."

"Hah" exclaimed the sardar in an altered [voice, as he] gazed steadily on his silent comrade as if [to ask] what he thought of the [matter.]

"Yes, sardar, he speaks truth," said Bhiku, [breaking] silence for the first time, "why else should he [kill] the woman."

"I was going to kill her," said Rajmohan with a shudder, "for having done the very deed you charge me with."

"The woman! the woman! Kill the woman," said the sardar as he sprang to the spot where he had seen Rajmohan's wife sink at her husband's uplifted blade.

He alighted on a heap of clothes which he had mistaken for his intended victim in the dim light of the expiring lamp.

"Wretch" muttered he, "you need not escape me—don't think a sardar can't hunt you out in this little room."

"Stop," said Rajmohan, recovering the accustomed energy of his voice, "name but myself touches my wife; unbind me."

"Unbind him, Bhiku, while I drag her out by her hair," said the sardar as he jumped to another corner where he saw something white again. Bhiku quickly cut Rajmohan's bandages with his sword. "Het! clothes again!" muttered the robber as again he struck the hilt of his sword

at a case petara,* "but! out! wicked woman," said he highly exasperated and struck his weapon here and there on the bedstead. There was no Matangini on the bedstead.

"Here, Bhiku, bring the lamp here," roared the sardar once more, "the woman has hid herself beneath the *tsakposh*." Bhiku brought the lamp, trimming it well. Rajmohan followed; all then bent down to look beneath the *tsakposh* for the affrighted fugitive, when lo! nobody was there.

Lifting the lamp high they could see by its improved light every corner and angle of the room, but Matangini was nowhere.

"The door! the door!" exclaimed Rajmohan, "look! it is unbarred. I had barred it when I entered. She has fled."

Matangini had indeed fled. Profiting by the mutual quarrel [of the robbers who] were too deeply engaged in their own [life] and death struggle to remember her whom less brutal hearts could never forget, Matangini had stolen away unperceived to the door, which she had quietly unbarred, and it is to be doubted if far more clamorous proceedings on her part would have attracted the attention of combatants so busily engaged.

"Run, run after her," said the sardar, "she will ruin us."

"Yes, run," said Rajmohan. "But hark you, now but I lift a finger against my wife. I will kill her when she is found, or if I do not, kill me as you proposed. But no one else must touch her. Haste! I will precede you."

The three rushed out. The skies were still murky and continued drizzling. The fair fugitive was searched for in every direction. Day was now dawning fast, and little time was left for the search.

Rajmohan's first thought was to peep at Kanak's house. He and the sardar stealthily approached the hut and ascending to the level of the floor, slightly removed the *jhup* which closed it. There they beheld in the faint gray light admitted by the opening thus made the sleeping forms of mother and daughter only. They looked over the neighbouring bushes, but with the same ill-success. A bright and ruddy morning was now following the wet and murky dawn too fast to render the search safe for the dacoits any longer. They then separated for the present, appointing a place of rendezvous at night, the sardar [uttering] an obscure threat to [ensure the] attendance of the suspected Rajmohan.

(To be continued)

* *Trunk.*

THE REVENGE

By SITA DEVI

KRISHNADAYAL, could not be called a product of modern age. He spent his childhood in a village with parents, who were extremely orthodox in view and action. He learnt his alphabet in the village pathshala, and never saw English letters before he was thirteen. He had always been accustomed to see women being treated as domestic cattle. So nobody could understand how Krishnadayal came to harbour modern notions in his bowl.

He was the son of a Brahmin priest. He could have stayed on in the village, and could have maintained himself comfortably with bees, green-plumains and rice, gathered from his estate. Instead of that he came away to Calcutta to study English, depending on a small scholarship. He was not only a Brahmin, but a *Atia* Brahmin. He could have married twelve wives, and lived on the money, collected as "tax" from his different fohere-in-law. Instead of that, he married only one wife, Radharani, and left his village home for ever, travelling to a city down in Calcutta. His father stopped his allowance as a mark of protest; and he also stopped writing to him. But seeing no sign of repentance, the old man himself felt very much embittered. Krishnadayal was a clever student. He always secured scholarships, as well as private-scholarships, so he never had to suffer much for want of money. He and his wife pulled along somehow. His first child Rajendran was born in the rear he passed his M. A. and got a job.

Krishnadayal nearly went mad with joy. It was evident that he had no worldly wisdom. His wife Radharani had not been spilt much through constant association with him. She pulled a very face and exclaimed, "Look at the fool! What is the use of making such a fuss over a daughter and a *Nahin's* daughter to boot? Perhaps she will stay on at our house for ever. It is very difficult now-days to get a suitable match. Many people have given away their daughters in marriage to low families for nothing some of money."

"That would be a good thing," said Krishnadayal. "We grieve when girls are born, because we have to send them away to another's house. If the daughter remains with her parents, so much the better."

Radharani's small and youthful face became abnormally grave, as she said, "You have become the father of a child, still you behave like a child. When will you learn to behave properly?"

Krishnadayal made some appropriate response and thus finished the discussion for the present. But at heart he began to feel the apprehension

that this daughter might become a subject of discussion between himself and Radharani.

But Rajendran went on growing from day to day and being thoroughly spoiled by her parents. Two small brothers appeared after her, so Radharani had all her hopes fulfilled. Still she protested now and then that Rajendran's father was spoiling her beyond all measures. The young mother used to say to her husband, "You are making a perfect tomb-stone of the girl. What will happen to her afterwards? One should never make too much of girl children, but should rather neglect them. That would make it easier for them to suffer all the miseries they are destined to undergo in their future homes."

"According to your logic," Krishnadayal would say, "One should starve the children from the beginning for fear they might not get much to eat in future."

Radharani's words were strong but not so her reasonings. So after a while, she would heat a sweet, calling her husband "A king of words," and "let his chatter."

But Krishnadayal was not unmindful of his daughter's training, though he did really spoil her a bit. He used to teach her himself, and had also engaged a tutress to teach her sewing, singing and instrumental music. A girl, outside very modern Hindu families, was never taught these things in those days. So Krishnadayal soon earned the reputation of being converted to Christianity in his village. His relatives came him off occasionally. But that did not prevent them from writing to him for monetary help and from putting up at his house whenever they came to Calcutta.

Rajendran completed her twelfth year. This time, her parents fell out seriously. Her mother took a vow to get her married by hook or by crook. Her husband was a fool, but she must not follow him and thus bring discredit on the name of her ancestors. She demanded help of her own relatives and began to look out for suitable matches for Rajendran. Krishnadayal sat tight at home, and turned off all the eligible bridegrooms, his wife managed to gather for his inspection.

Radharani prepared for verbal warfare again. "May I know your intentions?" she asked with dangerous politeness. "Are you determined not to let her marry?"

"To whom am I to give her in marriage?" asked Krishnadayal, "I cannot throw her into the river."

"Why, all the boys, I call you of, were not

ineligible," said Radharani. "Your daughter is not a princess that you are so particular about her."

"I have told you a hundred times that I won't give her away in marriage at this tender age," said Krishnadayal, "till if you insist on bringing forward every money, you find, as a husband for her, I will have to drive them away on one cruise or another. You know very well that a girl in a Kula Beambin family can remain unmarried till she is sixty or even till death, with no discredit. Then why do you get so excited?"

"If you understood my reason," said Radharani, "I would have had no troubles left. Your daughter has grown up perfectly wild, she goes out better than the Bealmo or Christian girls. If you allow her to remain unmarried till she is old, she will certainly want to marry a person of her own choice. What if her choice falls on the son of an unsuitable family?"

"The most suitable family would be the one, she chooses of her own free will," said Krishnadayal.

"Just like you, to say so," said his wife. "Have not we got to see that she marries in the proper caste and family?"

"The girl will select everything for herself," said Krishnadayal. "It is better to suffer through one's own choice than to remain in luxury, like a plaything, through the choice of others."

Her parents went on quarrelling and Rajendran went on growing. She had been put into the Bethans school now, because Krishnadayal had no longer any time to teach her. She was going to appear for the Matriculation next year. She told everybody that she was sure to pass and get into a college. She even teased her brothers, because they were no match for her, when studying was concerned. Her mother felt extremely annoyed at her behaviour, yet she could not refrain from smiling. At Rajendran's age, she had already become a mother.

Krishnadayal was not only in favour of women's education, but of women's emancipation also. Radharani never appeared before any male guests, who was unrelated to her. Though quite elderly, she would still go about with her face veiled. But Rajendran never took to these habits. She appeared before everybody and talked to everybody. A certain young man, named Ramendra, taught her two brothers in the evening. Rajendran would chat with him without the least bit of shyness and would not hesitate to take his help in the matter of her studies. Radharani disliked all these very much. But Rajendran had been so thoroughly spoiled by her father that her mother knew that it was useless for her to remonstrate. Ramendra was not a bad young man really. He came of a good family, which had a reputation for wealth. His manners were very good and gentle. He

had had a difference of opinion with his father, and had left his house, determined to earn his own living. He was doing so, with the help of some private tuition. He was expected to teach the boys, but in reality, he gave most of his time to Rajendran. This had been going on for months.

At first, Radharani had winked at the arrangement, though she had never liked it. But gradually it began to dawn upon her that things were getting beyond her control. If Rajendran was not checked in time, there was no knowing what she would or would not do. She expected no help from her husband, who delighted in encouraging his daughter in every sort of extravagance.

Rajendran was to appear for her Test examination in December. So she had begun to study as hard as she could from November. She did not want to rest, and Ramendra would not let her rest. Rajendran's two brothers went on enjoying unbroken rest.

Radharani would appear now and then to supervise her children's studies leaving the kitchen to take care of itself. The same scene would meet her eyes invariably. Rajendran would be reading and Ramendra helping her, while the two boys Bina and Reen would be indulging in all sorts of pranks. Radharani did not like to appear before Ramendra, so she had to remain silent though displeased.

But one day, even she had to break her silence. She peeped as usual from behind the door and found Rajendran doing her sums and Ramendra going at her with all his soul in his eyes. The boys as usual were fighting with each other.

Radharani felt her brain to be on fire. She could not restrain herself, but called out from the other room. "People would do well to stick to their proper jobs. If we want a private tutor for our daughter, we can engage one far better." She went out of the room with sounding steps. The maid-servant came in after a while and said to Rajendran, "Mistress is calling you inside."

But this intervention brought forth unexpected results. Rajendran had to keep away from Ramendra after this, but this enforced separation made her realize the state of her own feelings. She was annoyed at her own sufferings. Ramendra came every day as usual to teach the boys, but he had no leisure for work any more. He did his duty somehow, and went away. Sometimes he would catch a fleeting glimpse of Rajendran, sometimes he would not. Radharani had given her husband to understand that Rajendran's presence disturbed the boys' study too much, so she had forbidden the girl to go there. Krishnadayal had believed it and told Rajendran that he himself would teach her, if she needed help.

Thus two or three months passed off. Rajen-

drum passed the Test and appeared for the Maure, which too she passed. But not as well as she had expected. Her health, too, began to fail suddenly.

Radharni seemed trouble before everybody else. After all, she was the girl's mother. She got terribly excited and rushed to her husband. "Now, are you content?" she cried. "What is to become of the poor child?"

"Why are you so upset about it?" asked her husband. "Even if your conjecture is correct, there is nothing to get excited about. Cannot she be given in marriage to Ramesh?"

"How is that possible?" asked Radharni. "Do you want to sacrifice caste, religion and family too?"

"Why so?" said Krishnadayal. "He, too, is a Brahmin."

"Brahmin indeed!" cried Radharni with a good deal of heat. "If a Chakravarti is a Brahmin, then a cockroach is a bird. If you want to indulge in these pranks, tell me beforehand so that I might go away somewhere else."

"But the man is to be considered more than the family," said Krishnadayal. "Is it better to choose a monkey from a great family than to choose a good boy from a common family? Who will make the girl happier?"

"It rots with fate," said Radharni wheezy. "A woman's happiness is not of her own making. These heaven girls, who choose their own husbands, are not all happy. Neither are we, whom their parents gave away in marriage, all so very unhappy. These are idle words. We must not depart from the ways of our ancestors."

"It is difficult to decide, who are happy and who are not," said Krishnadayal, "as there are no statistics about these subjects, either official or unofficial. But I have already told you my opinion. It is better to suffer through one's own choice than to live in luxury like a puppet in others' hands."

Radharni was not convinced, she continued the dispute. She said again and again that she would certainly give away Rajendran in marriage during the year. She would not listen to any one. No daughter of hers was going to study in a college. If she allowed such goings on, she would never be able to show her face to her relatives again. Krishnadayal left her with a grave face.

The atmosphere of the house became rather uncertain, as before a storm. No open quarrel took place, as Krishnadayal kept away from Radharni. There was no reconciliation either.

The children were enjoying a vacation. So it became a problem for everyone how to pass away the time. Rajendran was the worst sufferer. She had no companion and no work; life had become a barren desert to her. Ramesh had left for home. His father had sent for him. He had left his address with the boys, who never dreamt of writing to him. Rajendran's

heart felt like bursting to get some sort of news about him. If she could see, just a couple of words written by him, she would feel comforted. But she was a Bengali girl, doomed to suffer in silence.

She used to help her mother to some extent before in her household duties. But Radharni expected more help of her now that she was free from schoolwork. She was disappointed. Her daughter had ceased to take the slightest interest in household work. Rajendran used to keep the house spotlessly clean and neat before, but now she left everything unattended to six days out of seven.

Still on that morning she was making an effort to tidy up the drawing-room and the study. Her father's table was a sight as usual. It always took her a long time to tidy up this corner. She was taking down the heavy books, dusting them and piling them up in a corner, before finally arranging them. Suddenly a letter dropped out of one of the books. She picked it up and gave a violent start. The handwriting was very familiar and very dear to her.

The envelope was addressed to her father. She should not have looked at the contents of the letter. But her engorgement made her forget right and wrong. She took out the letter, and read it with bated breath.

She did not finish cleaning the room. Somehow she put back the books, and went and flung herself down on her bed. Radharni found her there after a while and asked anxiously, "What's the matter with you?"

Rajendran turned her face towards the wall and said, "I am feeling very unwell." For two entire days she remained there. She never rose or took any food or drink. She even refused to look at anyone.

The letter in question had been written by Ramesh in answer to one written by Krishnadayal. In it he had expressed his inability to teach the boys any longer. His father wanted him to stay at home for some time to come as his mother was very ill. He thanked Krishnadayal for offering to accept him as a son-in-law. He would never forget this kind concession. But to his extreme regret, he found himself unable to accept this kind offer. His father had settled his marriage elsewhere. As he was passing through very anxious times Ramesh could not hurt him now by refusing to comply with his request.

A human being could not mourn for ever, so Rajendran rose again from her bed. But her youth seemed to have vanished for ever. She became grave and cheerless like an old woman. In good time an invitation letter arrived bearing the tidings of Ramesh's wedding. On that day, Rajendran dragged her father along with her and got herself admitted into a college. Radharni shrieked and wept, but her daughter did not pay the slightest attention to

it. After that, she seemed to live for her studies alone. But Rajendran was not destined to find peace in anything. Before the year was out, Krishnadayal became seriously ill. Rajendran's weeping and mourning made the air heavy. She complained to everyone with sobs about the great burden which her dying husband was leaving on her shoulders.

Rajendran had come to the end of her endurance. The relations between her mother and herself had never been good. Now this unkind reference to herself cut her to the quick. She turned round like a deer at bay and cried out, "Why don't you give me away in marriage then? No home could be more wretched than this."

Rajendran wept more copiously at these words from her daughter, but she did not forget them. Professional match-makers appeared on the scene, and many conferences were held. Krishnadayal was too ill to express any opinion, so matters were arranged according to Rajendran's wishes on the whole. Amongst many candidates, good, bad and indifferent, she chose one, who was much advanced in years and a widower, though he had no children.

Everyone was amazed at this choice, and tried to make her change it. But she was adamant. "If you want me to marry, I shall marry him, or none at all," she said, with a stony face.

So Rajendran was given away in marriage to an old husband. When she entered her husband's house, her mother shrieked as loud as she could, but there were no tears in the girl's eyes. Only when she bowed down to her half unconscious father, she was seen to wipe her eyes surreptitiously.

She arrived at her new home with the same stony face. She was ceremonially received by the women of the house. Then her new relatives came forward to be introduced. She was young in years, but stood in the position of an elder to most of the people of the family. So she stood calm and serene and began to accept the obeisance of people of all sorts of ages and of both sexes. A sister-in-law introduced each one to her. Rajendran looked only at one person with fire in her eyes. It was a young man, very sad of expression. "This is your nephew Ramendra," said the sister-in-law. Ramendra made a pretence of bowing down to her, then left the place in a hurry.

Rajendran was a grown-up girl, and had no excuse for staying away long from her husband's house. She went to her father's house for a few days, then came back. The day, when Krishnadayal died, she came once again. Fortunately Krishnadayal died without regaining consciousness. He never knew how his beloved daughter had accepted lifelong content of her own choice.

Rajendran came back on the very same day.

She could not stay away from her home as there was none to look after it even for a day. For this very reason, her husband had married a grown-up and educated girl. He wanted one who could become the mistress of the house from the very beginning.

On the fourth day, she performed her father's *Sraddha* with great pomp and splendour. She had not slept at all the night before, but had wept tears of agony for her dead father. But on the morning, she showed a face like that of a marble statue. Her guests looked at her in amazement and murmured amongst themselves, "What a serious woman! Not a drop of tear in her eyes. A woman should not be so hard-hearted."

The whole day was taken up with feeding the numerous guests. Towards evening it grew a bit quiet. Rajendran sat alone in the verandah, that faced her bedroom. Her husband was downstairs looking after her guests. Suddenly Ramendra appeared before her. He came up to her and said, "I could not get you alone once, all these days. May I ask one question? Was there really any need for so much? You could have easily forgotten me, thinking me beneath contempt."

Rajendran laughed perhaps for the first time since her marriage. "I have learnt two things from you," she said. "One is that one must not go against one's parents, the second is that money is above all things on earth."

Ramendra smiled silent for a while; then said, "You must not penalise my whole family for my fault. You know very well that we all look on our uncle as the mainstay of our existence."

"But I must look after my own interests first," said Rajendran.

Ramendra knew further speech to be useless. He realised only today fully the enormity of his sin. One who was soft and tender as a flower bud and pure as the morning light, had become hard as a stone and cruel as a serpent, through his deed. He was powerless now to change this stone into a living being again. He went down with slow steps.

Rajendran used to bewail her daughter's lack of worldly wisdom. But now she had to admit that Rajendran was going one better than her mother. Before the year was over, Rajendran had become the sole mistress of all the wealth, her old husband possessed. No one knew how she did it. All the dependants were thrown out. They cursed and abused her to their heart's content, but Rajendran turned a deaf ear to their cries. Ramendra winced at their curses, but she did not know what to do. Rajendran had severed all connection with her. Thus years passed on.

Then one day Ramendra appeared weeping at her daughter's house, and took her away with herself. Rajendran too was wearing the widow's white garments now. But her eyes were dry.

She did not like her mother's tone and said, "Why do you weep? A man is destined to die some time or other."

Radharni was amazed beyond measure. "Are you made of stone?" she asked. "He was your husband after all, and you have lived with him all these years. Don't you feel for him?"

Rajendranth pulled a wry face, and went away from her mother.

She began to find her mother's house unbearable. She no longer belonged here. But where was she to live? Her own huge house was completely deserted, she did not dare to live there alone. She had wealth enough, but no use for it any more. Her path lay headstitch through a barren desert.

She seemed to turn into stone gradually. Radharni remonstrated with her. "Don't take on like that my little mother," she said, "look at me and have patience. Even if fate deals you the severest of blows, you have got to live."

"Can you call my nephew Ramesdra to me, just once?" asked Rajendranth.

"Why do you want him now?" said her mother in a hard voice.

Radharni had to send her youngest son to fetch Ramesdra.

Ramesdra refused to come at first. But the boy would not budge without him and so he was obliged to come with him.

Ramesdra made him sit down in the drawing room, then he sent for his sister. Rajendranth took out a thick envelope from her trunk, then proceeded to where Ramesdra sat.

Ramesdra stood up as she entered, but he did not speak.

Rajendranth held out the envelope towards him, saying, "Keep this safe."

Ramesdra hesitated a while before he accepted it. "What is it?" he asked.

"It is a deed of gift," said Rajendranth.

"Whatever I had stolen away from others, I return here with."

"Why do you do so?" asked Ramesdra, his face turning red. "We are not dead yet as you see. Your revenge will remain imperfect."

"It is poisoned honesty," said Rajendranth. "In your pride of wealth, you wounded a woman's heart to death. But now you have to accept mine from that very woman like a beggar."

Ramesdra wanted to throw away the deed of gift. But his hand remained limp. Deep poverty had broken his spirits.

Ramesdra had been standing at a little distance. He now came near her and said, "You are making a great show of reconciliation, but how do you propose to live yourself?"

"Don't be afraid," said Rajendranth. "I am not going to live on you. My mother taught me slavish submission and my father taught me wild freedom. But neither brought me peace. I shall have to seek another path."

"Where would you go, Rajendranth?" asked Ramesdra now.

"I have erred, both on the way of love and on that of revenge," said Rajendranth. "I shall try to find if there is any other way. I shall leave this house tonight."

"Will you give me your address?" asked Ramesdra.

"No," said Rajendranth, shortly.

GERMAN REARMAMENT AND THE WAR DANGER

(A. Becker)

By N.

THE rearmament of Germany is today a recognized reality. The military clauses of the Treaty of Versailles have long been overridden; during recent period, especially following the change in regime in Germany, to extensive extent and with enormous energy, intensity, and rapidity. The discussion of recent date on German rearmament in the British House of Commons indicated clearly recognition of German rearmament as having proceeded widely beyond the treaty restrictions. Between the statements of Churchill and Baldwin there were differences only in details of figures and specifications of future course intended to be pursued by Germany.

The discussion in the House of Commons on the whole had no unfavorable press in Berlin. No doubt, on account of this recognition, though indirect, of break of an imposed restriction. The French declarations of developments in violation of treaty terms not obtaining legal sanction have now practically little value, at any rate, to developments that have already taken place. And the developments carried out, cover an extensive ground. What is more,

the swing of rearmament goes with increasing speed. It is planned and purposive and all-embracing. It is in the nature of a movement begun, cannot easily be stopped. About these points, though there is a great deal of discussion, lot of a speculative character, there is not much real wide knowledge owing to contradictory reports constantly issued and difficulties in getting information. The volume, *Major Avarus*, based on close and careful although obviously not complete investigation supplies much material relating to present-day German rearmament in terms of its extent, aims, and implications. It is the first comprehensive compilation of the kind.

The book supplies lengthy accounts of the massive German rearmament, covering not only military departments as generally understood, but other regions in which prominent places are occupied by the various militia units such as S. A. (Brown Shirts), S. S. (Black Shirts) and the labour corps. As

• Edited by Dorothy Woodman with an introduction by The Earl of Listowel. The Bodley Head, 36 Lane, London. 30 sh. 6d.

significant developments are mentioned, also reorganisation of industry and economy to meet better the military demands. About all these a vast deal of information is supplied with many figures and several interesting citations from statements of important leaders and comments of leading papers and periodicals.

The general impression created is of the preparations being of a formidable character. Germany seriously engages late starting and low beginning. The book under review does not give unfortunately a comprehensive account of Germany's military position today in relation to that of other important and most clearly concerned units, useful alike for estimation of individual capacity and value of groupings. The other States are not sitting idle. They are as well active, whether their activities be seen as independent ones or as counter-offensives or re-actions. It is, however, strongly suggested that Germany's move is being carried at the most terrific speed and along the widest front. Experts are no longer quiet as certain ones of the result of a conflict between France and Germany.

German military preparations today receive special significance in view of Nazi foreign policy, to the examination of which the book devotes a long separate chapter. Important Nazi leaders obviously envisage a larger Germany in Europe. They cherish definitely expansionist aims. Hitler probably means what he states, when he declares that now there is no territorial issue for conflict beyond East between France and Germany. Liberty. But behind this, it is held that he wants a free hand in Eastern and Central Europe. This would imply the breaking of the French system of alliances and the balance and security securing to France and many other States through them. It involves whether Germany has to "meet" France to get a free hand in Eastern Europe or not. In that remarkably frank book of his *Mein Kampf* the circulation of which has passed the two million mark in Germany where it is at present still held on greatly as a political thing, Hitler writes: "The only possible way in which Germany could carry out a sound territorial policy was by the acquisition of new territory in Europe itself." And at another place: "If we scratch in this more land in Europe it could actually be won only at the expense of Russia. The new Reich, therefore, ought once again to have entered on the trail blazed by the medieval German Orders in order to win by the German sword the soil that the German plough needs to give the nation its daily bread. In order to carry out that policy there is in Europe only one possible ally—England." Hitler greatly thinks of winning the sympathy of England for a policy against Soviet Union and in connection drives a wedge between France and England. Towards winning British support important Nazi leaders, it is pointed out, have in view growing of Germany's readiness to be of use to strengthen England's basic official interest, namely, securing of hold on India. In 1934 England greatly felt the other way round about Germany. Indifferently this underlines the fact of the present state or status of India as a potential source of international conflict. Earl Listered in his introduction to the book *After Moscow* indicates the publication of similar volumes relating to the movement of other nations. This could be valuable. It is to be hoped that this work will not involve long delay and in the treatment of England the point about India

mentioned above will receive deserving attention. To quote from the volume under notice, Nazi leaders project: "An alliance between Germany and the Ukraine would make it possible for Germany to offer England the means of defence for her richest colony in return for England's guarantee to defend Germany's western frontier as against France." India, according to this, can best be protected on land not in Afghanistan but by a Polish-German front. It is thought that there are influential sections in England, though not in agreement on all points about Nazi foreign policy and its aims, yet drawn to attach value to Nazi appeal on touching India and Russia, the latter a free area as a threat on the side of England's imperialistic course. National Socialist leaders consider that without British aid, France would not easily move to threaten Germany's western front which in this way will be eased. The new negotiations between Soviet Union and France, the drawing closer of the Little Entente (Czechoslovakia, Rumania and Yugoslavia) and the conclusion of the Balkan Pact (Turkey, Greece, Rumania and Yugoslavia), all reflect the serious view given to German plans and aims in a number of capitals. Recent drifts in Polish foreign policy have enhanced apprehensions of Poland and Germany combining for a territorial re-casting, a fact underlined even by so cautious an observer as Professor Bates. Watson in his new book as truly writes:

It is greatly viewed that a Franco-German understanding means either France getting reconciled to leaving Germany a free-hand in Eastern and Central Europe or Germany being willing to give definite indications of renouncing expansionist aims in Europe strongly pronounced by many important Nazi leaders. The realisation of these aims if Germany, suggests Professor Clements in his new volume, "It is hard to think in the light of various post-war alterations and the existing state today, as yet involving a big conflict, and this gives German movement also political character and thus international significance as pushing up the war danger. The separatist intentions and interests of rival imperial Powers, the scepticism of France to maintain its hegemony position, England's vacillations following or resulting from the position of England being politically more an Asian Power while geographically being a European, the difficulties of Germany's internal situation, and trust in added military power, all might direct Germany, it is feared greatly to a policy suited even so lead to a mighty conflict. There may be some new drifts and new orientations (there are currents in the German Foreign Office and the Reichswehr not favouring the Russian policy of Nazis and regarding the value of the policy of understanding with Russia as isolated and underlined by the well-known German diplomat, Count Brockdorff-Rantzau, for long German Ambassador in Moscow); but German movement as now conducted, kept up, in the background of strong territorial aims and the forces and reactions against them, the volume explains, must lead to a new configuration. After *After Moscow* is a book worth reading for the understanding of an issue of great importance rising and closely touching many questions of international significance.

* *Truly Reviewers and the Hungarian Frontiers*: By Sir John Watson. Eyre and Spottiswoode: London, 1934.

† *After Moscow and the Near East* (Harold Hamilton): London, 1934, 6s.

PRIMARY, SECONDARY AND UNIVERSITY SYSTEMS OF EDUCATION

By S. C. SARKAR, M. A., D. PHIL. (Oxon.), M.P., M.L. (Oxon.)

WE are all dissatisfied with systems of education, for various and different reasons, and not only in this country but also almost everywhere.

In some extent this dissatisfaction is inherent in the nature of education itself, for all education is generalised and prolonged preparation for life, —and so life is particularized, various and quickly or unexpectedly changing, proposed or standardised preparations in most cases fail to adjust in all respects and to the course of time. It is, however, evident that progress in education depends on such failures of adjustment. In view of these facts it becomes a question whether education is to be regarded as a 'preparation for life' (as the current phrase puts it) or as a development only of adaptability for any life.

Quite apart from this fundamental cause for dissatisfaction, there are a good many other reasons for which we cannot feel satisfied with our systems of education: and of these I am taking only one group of reasons for some discussion here.

If we expect a result to follow from something which from its nature cannot produce that result, nothing but dissatisfaction will be gained; that is expectations should always be based on a proper understanding of the nature and functions of an institution. Everybody understands that from the nature and functions of a *politics* it cannot be expected to catch thieves, nor the constabulary to pronounce a judgment. But it is curious that intelligent people denounce an educational system like a University when its graduates fail to get jobs,—for universities were never intended to be job-supplying bureaux or agencies. What is wrong here is that we have not properly analysed and understood the nature and functions of university education, and therefore we expect results that can and ought never to follow from that education. Similarly our expectations from the secondary and primary systems of education are all based on wrong estimates of their nature and functions: thus the secondary schools are the University and its Colleges, and the primary schools too long to grow, or rather distort themselves into secondary schools (in matters of housing, teaching staff, methods and curricula),—all under the mistaken notion that the scope, objects and functions of every type of education must be identical,—thus missing their true purpose and utility in the social scheme.

For the past 14 years (ever since I began at Oxford my spare-time studies in European and American systems of education with a view to

comparing them with the Indian), the conviction has been growing on me that we are all wrong in our view of the primary, secondary and university types of education. In India the general impression is that if ideas in *India* are wrong or unprogressive, the right thing is to be found in Europe or America, or perhaps in Japan or Turkey or the Philippines. But in this matter I think we in the civilized world require corrections by one another on many points; and hence I feel the necessity of *independent* educational thought amongst Indians. The granting of University degrees for Tellicoing or Lantry, in American States, or the prescribing of 'non-Aryan' literature, professors and music in 'Aryan' Germany need not have the blinding force of previous learned decisions upon us here.

I take it that we are all fairly well-acquainted with what work is done in the primary and secondary schools and the University Colleges of our country. I would ask my readers on the one hand to keep all these actualities before their minds, and on the other the various schemes or suggestions of educational reform that the outside public or individual have from time to time put forward as remedies of the evil in these systems,—or even whatever notions of reform they themselves may have formed in the course of their life's experience.

They must have heard of proposals like these: (a) The University and its colleges should begin giving instruction in technical sciences and train for various vocations; (b) The University should have on its managing body representatives of various public associations, and of agriculturists, traders, manufacturers, landlords, businessmen, etc.; (c) The secondary schools, or the Secondary Education Board, should control the courses and Examinations for Matriculation into Universities; (d) Primary education should receive more attention and larger money grants than University education, and should be more or less of the same nature and status as secondary education, it being mainly a question of extending the benefits of what education we have got to the masses, i. e., of *democratizing* education and providing literate voters. Proposals indeed are many and overwhelming in their variety and confusion of thought. As against these clamorous proposals, I propose to set up a *criticism*, whereby to judge their soundness and utility,—to strike a line of educational thought which may help would-be educational reformers in drawing up useful programmes of work.

I may mention here that it was in 1926, in connection with the B. & O. Co-operative Fed-

ration's annual propaganda work at Cuttack, where in the course of addressing the workers I first publicly mentioned some of the following ideas, which certain co-operative societies actually took up for their work; and then it was in 1929 at Mussalpur, that before the *Venuescular Teachers' Conference* I dwelt at length upon them,—in Hindi,—and obtained the support of almost all the teachers. After that, last year, at the annual Conference at Patna of Teachers and Inspectors of Secondary Schools in Bihar, I spoke on the same subject; it produced such a distinction amongst a number of footloose teachers by an unexpected mental shock that some amongst them blurted out that my ideas and thoughts were almost Bolsheviki in their revolutionary character; but the President who was an English official and an Inspector of Schools, supported my contention, though according to him it was not possible to reduce my ideals of education to practice in a country so dependent upon the Government and so poor in resources and thought as India. Recently, in August last, I opened a debate at the Casual Club at Patna on the subject of educational reform, under the presidency of the local Chief Justice,—when the gathering split into two like the peacock's tail, as I named some of the topics I am now going to discuss; I hope it will be like that here too,—that is, of the two 'do's' the fainter one will sound on behalf of those who dissent from me; that this is not a bold hope, is proved by the fact that as I was writing out these paragraphs, I noticed in the paper that a wise leader and administrator like Sir Akbar Hydari had just said almost similar things about educational reform at Hyderabad, though briefly and without explanation of his reasons.

I now proceed with my text, "*Siksha-Sutra*" (the main principles of educational organisation, as I conceive them):—

[A.] What is Primary Education?—It is not the first steps in education, not the rudimentary stages of instruction, not the teaching and learning of the three R's; it is not the first range of the ladder by which children might rise to a superior stage of education, and qualify as high-schoolers looking up to the university portals. Nor is it education of primary importance, the chief and the best education of a community, to which the major portion of the attention and resources of it should be given, to the comparative neglect of other kinds of education. The significance of "primary" here is different: this designation is only justified if we define primary education as that system of instruction or preparation for life which attains the primary needs of human society,—four in number, namely, feeding, clothing, housing, and social life.

What then is implied by a Primary Course of studies?—

(a) The teaching of all about Food: its growing; its supply; distribution; consumption; its storage; its preparation, preservation and

manufactures; the body that is fed; food values, dietetics of health and sickness; drugs and herbs; drinking water and drinks, their supply, preparations and manufactures.

(b) The teaching of all about Clothing: the raw materials for it, their production; the different stages of their manufacture, the implements, machinery and organisation of the manufactures; relations of clothing activities with pastoral and agricultural industries and with forestry; export and import of clothing materials and the trade in them; tailoring or the sartorial art; head-gear, foot-wear and hand-wear industries; protections against heat and cold and inclement weather; dyeing and printing industries; needlework, embroidery, beading, and similar embellishing crafts; social etiquette regarding clothing; seasonal, local and changing fashions.

(c) The teaching of all about Housing: about sites and foundations; planning of villages and towns of different types; building materials and house plans; production and manufactures of materials (vegetable, mineral or metallic); the chemistry of soils and minerals; main principles of mechanical and civil engineering; elements of geometry, measurement, survey, and drawing; sanitation, drainage and conservancy,—of houses, villages and towns; ventilation and light, and artificial lighting,—domestic and public; domestic science; home comforts, amenities and etiquette of the home; house furnishing and house aesthetics.

(d) The teaching of all about Social Life of the village community or township of the citizens:—the topography and geography of the local area; the literature produced in the local area, the local art, folk-songs and folk-dances; various other pleasurable or recreative pursuits suitable to the local area, for utilising leisure; the local traditions and history; family histories; civics; institutions of the State and of local self-government; the law of the community and of the land; the local manners and customs; religious sects, their mutual relations and comparative study, from the point of view of the fundamental unity of human mind and better understanding; shrines and places of worship; the family life and duties, and social etiquette; social morals and social vices; lines of social welfare work, and institutions serving that purpose; rural uplift and rural reconstruction; the means thereof; plans of towns and their reclamation.

[B.] What again is meant by Secondary Education?—That name is a misnomer; this system of education is second to none, being unique in character and peculiar in its purpose: it is neither the supplement of primary education, nor the head-incident of university education. This kind of education is fitly termed "Secondary" with reference to the secondary needs of society, that depend for their number and assure on the stage of advance reached by a given society. In an average civilised society of the present day,

its secondary needs must be: those of carrying on civic and political life, and business of all kinds, trade and commerce; those of developing the economic productivity and resources of the country, by industries, manufactures and communications; that is to say, all education and training for the necessities of an advanced society, its technical and professional pursuits, its services, public or private,—is secondary education.

Therefore, secondary schools should not have anything to do with purely literary and theoretical scientific courses of study, and should not cater for the University. Secondary schools, or even primary schools, may occasionally have 'extension classes' to coach for University Matriculation those of their hopeful or doubtful who show a promise for something else or prove a failure; but those children who would by preference or selection go up to the University, should be educated from the beginning in 'University Schools',—a type that exists in scattered, imperfect examples, but not yet 'officially' recognized as a type.

Something has to be said here to make clear the meaning of this dictum about the three different ways of teaching the same 'subject' in the three types of schools at all the stages, even the most elementary. There is such a thing as the Primary way, the Secondary way or the University way of teaching a child. Let us take reading, writing and arithmetic, the three R's of so-called Primary schools and stages, and apply it to the three ways: According to our view of Primary education, 'reading' in Primary schools should consist in association of symbols with sounds and ability to interpret script with ease for all ordinary purposes of reading; 'reading' in the Secondary schools of our definition adds and emphasises education, practice of public address or oratory; 'reading' in University schools would involve initiation into the philosophy of reading, and the fine art or æsthetics of reading as shown in reading and recital of the epic, the drama or the lyric. The clue to the distinction in method and selection of matter within the same subject at the same stage, lies in the three guiding principles of the three systems of education: fundamental utility, specialisation for specific purposes, and the art and the sciences of a given branch of knowledge. The point may be further illustrated. So far as Arithmetic is concerned, Primary teaching would emphasise counting, tallies, calculating prices and rates, keeping of shop or farm or household accounts; Secondary teaching would reveal in varieties and tricks of processes, specially training for works and estimates, or for commercial and banking accounts; while University teaching would be occupied more with mathematical concepts and arguments, the meanings of symbols and processes. Again, in teaching writing in Primary schools, the main object would be association of

sounds to symbols, shapes of symbols, and ability to express in script words, sentences and thought; in the Secondary schools specialisation in writing would, in addition, be given in right diction, note-taking, reporting, shorthand, useful and different styles of hand-writing and calligraphy while in University schools special attention would be given to the origins and significance of alphabets and scripts, modern and earlier forms, and comparison of different systems of writing known to the pupils. Similarly, the main subject of study usually regarded as falling within the scope of high schools and universities can and should be taught in different ways in different systems of education: thus the primary school would take up for its Geography course local geography and geographical facts and figures connected with feeding, clothing and housing; the secondary school would specialise in general geography of the national country and details of economic and commercial geography of the world; while the university schools would treat geography as leading into and co-ordinating all the sciences and all the arts. So also, in a primary school, the History course would mean local history with outlines of national history, family histories, civics, local administration, etc.; the secondary school would take up several histories of national countries, national history in great detail, national economic history in particular, the political development, administrative machinery and constitution of the national country; while in the University school the pupils must be led on to a comparative study of world histories from the stand-point of human achievement, its methods of historical laboratory work or research, its political theories and to sociology.

So it follows that children's schools are to be of three main types—Primary, Secondary and University,—though passing from one school to another may be permissible and even necessary in one case,—through attached extension classes in each type of schools. Thus no unsuitable pupil in a University school should find it possible through such an exit pipe to pass on into a primary school educating in primary needs of society and training for earning a living in that way.

It is of course to be understood that each type of education is to give complete education for the entire school-going age, that is up to majority, to 18 or 21, for a period of 12 to 15 years and preferably continue the education even into adult age, to prevent waste, improve efficiency and provide for special cases.

If complete courses of each type of education are provided there will be no more of wholesale migrations or thoughtless transpositions from one set of schools to another. It is because we give more rudiments of literacy of no direct utility to those for whom it is intended, that there is a total absence of enthusiasm for

primary education everywhere except in the official specialists in primary education; it is therefore that there is a constant tendency to try middle or secondary schools after that unsatisfying and useless course of three years. The process is repeated in secondary schools with reference to the university (as a last experience)—which of course cannot be the leader of all children, the universal nurse Juggalossi. So there comes a general disillusionment and unbelief in education itself.

Coming back to the subject of the true secondary type of education: what then should be a Secondary Course of Studies?—

Such a course should be calculated to impart a very wide variety of instruction and training in a number of different occupations, so as to turn out, amongst other possible types, the following:—(i) public servants, in the services, Departments and Secretariats of the State, (ii) business heads and agents, in the different trading, commercial banking, agricultural or industrial organisations, in the country or outside it, (iii) economic developers, manufacturers, and workers in technical industries or institutes of applied science. Thus, deputy registrars, income-tax officers, police officers, travelling agents, bank clerks, store managers, railway officers, all kinds of clerks, secretaries, journalistic publishers, etc., should be educated in Secondary schools—not out in the Universities.

If all the great worths of public services are to be made in the secondary schools, what then is the University for?—for the greatest social and human purpose indeed. Its importance does not become less even if the majority of men find satisfaction of their lives' needs in the scheme of primary education detailed before,—even if all the estimable free-listed would-be officials and business employees never have occasion to grace its portals, finding it easier to qualify for and strain their jobs from their high schools.

How then can these Universities be defined?—not as institutions where all and sundry of the universe must have their representations in their executive and academic bodies,—nor as institutions where all who do not know what to do should find open welcome, as universal orphanages. The University is a social device for the handling down and the cultivation of the universal knowledge of all humanity, and for making further contributions to that common world-stock,—for the maintenance and replenishing of that reservoir, from which all other streams of educational activity would flow, and on which they depend so that they may not dry up. The results of University thought and culture indirectly but surely shape the other two systems of education. But within the machinery of the University, within the 'college' of the missionaries of culture, considerations of the immediate needs of feeding, clothing and housing do not

enter in its scheme of teaching, nor do considerations of occupations, employment, earning of livelihood, or even developing material resources of a given territory, enter in it directly. The University stands on the universal platform of maintenance and advancement of human knowledge, on good and appreciation of Truth, Beauty and Goodness in Man and Nature.—Nothing immediately impressive to the man in street or in the fields,—nevertheless vital for their very existence and continuance.

University courses of study should therefore be purely literary, humanistic and scientific,—and should not aim at giving what is professionally or in effect merely a vocational training or instruction in applied science or technology, with a view to equip for employment in various professions and industries. Technical institutes turning out carpenters and watch manufacturers, or 'departments' of Journalism, Commerce or Statistical Art, do really the work of Secondary schools,—useful no doubt, but entirely out of place in a University, where their own utility is bound to suffer. The proper way of approach to subjects of study in Universities is not the acquisition of useful information for the training of the mind in the way of thought, the processes of reasoning and building up of knowledge peculiar to each branch of human learning like literature, history or the sciences. This is to say, the ability to handle the materials of human knowledge has to be developed, and not merely the rote ability to remember the results of others' work,—so that the student may test past knowledge and create new knowledge.—In other words, the aim of all University teaching at all stages, rudimentary or final, is to develop the research mentality. Emphasis on examinations for degrees is the surest way of making a University untrue to itself, and it ceases to be of any use to the community when it begins to think of giving bread and employment,—for that is none of its business. Shorn of all the extraneous and unbecoming activities,—wherein they can never do anything,—the Universities will discover their true selves, and will then be able to prove their worth and use.

What answer then can be given, from the point of view of this exposition, to the kind of reforms proposals I mentioned at the beginning?—viz. (a) That the University and its colleges should begin giving instruction in technical science and train for various vocations and industries, (b) That the University should be governed by representatives of all the different interests and vocations in the country, (c) That schools and Secondary School Boards should control the courses and examinations for matriculation into Universities, (d) That for the teaching of the 3 R's for these years in the country as a whole, compulsion should be introduced, and more money should be granted for this purpose than for other system of education.—The answers, I am afraid, would be simply devastating.

It will probably be asked, what could be the economic basis of these three systems of education as expounded here?—for they evidently call for more funds and resources than the present system of government departmental allotments, or grants-in-aid, or subscriptions can provide. My reply would be as clear-cut as my definition of the three systems of education:—Co-operative financing by village communities in rural areas and by town wards in urban areas should be the economic basis of primary education, the primary need of the average masses of people, rural or urban. Secondary education should be run by trade guilds, or vocational or professional associations, or by businessmen and financiers, investing and managing jointly or singly, preferably jointly, with State audit supervision and patronage; even the State itself might run some training institutes for some of its departmental services. And University education should have as its economic basis gifts and endowments of money and properties by private benefactors, and unconditional grants-in-aid from the State (from the point of view of national service only and not from that of running a State department or selling the ruse by paying the piper, all the benefactions being of such nature as to secure the courses and ideals of the university free from external intercept control; that is, the university should stand only on what ancient Indians called *'dharmadana'* and *'araddha-dana'* (the basis of their universities, *'dharmas'* and *'vishwas'*).

It will be noticed that if primary schools are run by the local community on co-operative lines, they need not lean on the State, and the community can have just the kind of education it wants, needs or deserves, and will not be hampered with useless gifts, as is the case nowadays; thus it can have the suitable and necessary agricultural or industrial bias as its primary courses according to the local need. If again, businessmen or companies, or guilds

train up men to supply the secondary needs of human society, they will be pretty careful about what those secondary needs may be in a given time and place, and about the best means of giving practical training in those lines,—for with them, educating and supplying secretaries, auditors, shorthand typists or commercial agents, executive and revenue officers, craftsmen and artisans, would be a business proposition, and they would therefore not be tempted to indulge overmuch in bookish and purely literary pursuits. It is of course well understood throughout the modern educated world, as it was well understood in ancient India that higher education and scholarship can flourish only in an atmosphere of economic independence; and if universities have to count upon its numbers of examination candidates and various fees, or the device of supplementary examinations, or upon the dote of a government department, they can never achieve anything like what their designation leads men to expect. Hence occasional or recurring money-grants, or a system of extracting money from students, whose social right is to be educated, and injurious devices in University Constitutions, which really limit their material resources, and deplete from their moral quality. Perpetual charge-free land-grants by the State, and endowments of buildings and equipments by private wealthy or societies, and voluntary gifts from students educated and maintained free of charge,—are the best, the most honourable, and the most enduring and ever-expanding sources of University finance. May we have the spirit and understanding and appreciation of the wisdom of ancient India (first to build up a University system in the world) and of medieval Europe (whose institutions still lead in modern Europe and modern world) to build up in India yet more and more such splendid systems of University finance.



EXHIBITIONS OF INDIAN ART IN LONDON AND NEW DELHI

By RAMANANDA CHATTERJEE

READERS of *The Modern Review* know that in December last year an exhibition of Indian art—the biggest of its kind in London, was held in the New Burlington Galleries under the auspices of the India Society of that city. The genesis of that cultural Society has been narrated in Sir William Rothenstein's *Art and Monuments* in the following passage:

and Chatterjee, who had some superb examples wanted to run for them. At Rothenstein's they found indigenous prices; indeed, so little were they appreciated, that I did Campbell Dodgson writing to ask whether I cared to take some Indian drawings, offered to the Pelet House for 2 shillings each, which they did not wish to acquire. These drawings are among the finest in my collection. I could never understand the lack of interest in Indian art. I had heard vaguely of a man called Harcourt, who in India is producing its significance; but here in London



At Ullis' Art Gallery, New Delhi.
Standing (from the left): E. Ganguli, Ramananda Ullis, S. Choudhury, Ramananda Ullis,
G. C. Singh, J. Chatterjee, Gyanada Ullis, S. Bhattacharjee,
N. Choudhury and Bhavani Ullis.
Sitting (from the left): R. Sen, R. Chatterjee, S. Ullis and J. Sen.

"There had a keen eye for Chinese figures, also a taste, which I shared, for Chinese porcelain and lacquer. But my special predilection was for Indian drawings. No one else, except Blakett

Mrs. Harrington; alone supported me in my estimate of Indian painting and sculpture. She, indeed, who knew much more of the subject than I, spoke of going to India to make fresh copies



The Vallabhji Art School

of the paintings in the Ajanta caves, believing she could improve on those in the South Kensington Museum. Bryon encouraged her; he at least had no open mind, though he did not think Indian art compared with that of China and Japan. But I am forgetting Commenswamy, whom I met while staying with Ashby at Corfu. He had written a book on the art of Ceylon, and was now beginning to take an active interest in Indian art. He showed me drawings by Abanindranath Tagore and other artists of the Calcutta school, which he greatly admired. He then knew little of earlier Indian painting. I had noticed the difference between paintings which were named Indo-Persian and others I called Indo-Painting. Commenswamy was to go even deeper into the matter, and to distinguish Indian from Muslim art. But, as yet, only Indian craftsmanship was admired by the experts." Vol. II, pp. 290-291.

What has been quoted above relates to the year 1919 and shows how Indian art was then looked upon in London. What follows tells us how the India Society was founded.

Later when Harold returned to England, to Commenswamy and I went to have a lecture by

Sir George Birdwood, who while praising her crafts, desired fine art to India: the noble figure of Buddha he likened to a haloed sun-painting! This so disgusted me that, there and then, I proposed we should found an India Society. A meeting was held at Harold's house, and with the support of Dr. and Mrs. Hentigheim, Thomas Arnold, W. B. Lothian, Major Fry, Dr. Thomson, T. W. Balfour and others, the new society was formed.

It was this society which first published Tagore's *Gitanjali*. It publishes a periodical devoted to all that relates to the art, culture and civilisation of India and the countries and islands which are indebted to India for their civilisation, culture and art. It was quite in the fitness of things that such a society was responsible for the exhibition of modern Indian art held in London in December last.

As said before, never before had so big an exhibition of Indian art been held in

Britain. Some five hundred paintings and drawings had been sent from India. The artists belonged to Bombay, Madras, Central Provinces, northern India, Baroda, Lucknow, Bengal, etc. Some ruling princes, e.g., the Maharajas of Indore and Patiala, lent some valuable paintings from their collections. Some other persons also did so. All the pictures exhibited were the work of Indian artists.



The Sarnath Dancer
By Mr. S. Chatterji

The Marquess of Zetland, the President, said in the course of his speech requesting the Duchess of York to open the exhibition:

Indian art had certainly been affected by contact with the art of Europe—more so in the West of India perhaps than in the East—and there had been occasions on which it had been in danger of becoming little more than imitative; but when such a tendency had shown itself the movement had always languished.

Recent art in India remained true to what, broadly speaking, might be said to have been throughout the centuries the distinguishing characteristic of Hindu art compared with European art, namely this, that the artist had aimed at giving expression to mental concepts rather than at reproducing the objects of the external world around him. The main impulse behind the art movement set on foot at the beginning of the present century, particularly in Bengal, was the outcome of a growing realisation that not politically only, but in the matter of culture also the people of India had fallen under the domination of an alien ideal.

It was the same spirit of revolt against the Westernisation of India which had been playing so large a part in the Nationalist movement that inspired the little circle of men, headed by two brothers of Sir Rabindranath Tagore,* who brought into being the new school of painting in Bengal. The work shown in the exhibition was a thing of the spirit and was therefore of high significance (Lipshutz).

Sir William Jewell, President of the Royal Academy, welcomed the exhibition as something that would enable English artists to study Indian art. He also laid stress on sticking to tradition, saying:

The tendency today was to universalise everything, and art had not escaped. They hoped that in India they would always find work entirely characteristic of that country and not what was characteristic of Western countries. Of course, it was possible that good could come to Indian art by the introduction of Western principles—Indian masters might come here to learn technique—but they did not want to see Western influence carried too far.

It is suggested that in this connection Indian artists may with profit read Rabindranath Tagore's article on "Art and Education" in the May number of *The Free-Review Quarterly* in the course of which he writes:

I strongly urge our artists vehemently to deny their obligation to produce something that can be labelled as Indian art, according to some old world manuscritum.... Science is impersonal: it has its own aspect which is merely universal and therefore abstract; but art is personal and therefore, through it the universal manifests itself in the guise of the individual; physiology expresses itself in physiognomy, philology in literature. Science is a passenger in a railway train of generalisations; there reasoning minds from all directions cross to make their journey together in a swift conveyance. Art is a solitary pedestrian, who walks alone among the wildfords, continually assimilating various experiences, unclassifiable and unclassified.

* Abanindranath Tagore and Gaganendranath Tagore, the brothers referred to, are not brothers but nephews of the poet, Rabindranath Tagore. Editor, M. R.

This exhibition attracted much attention in Britain. It had on the whole a good press. *The Times* tried to point out the differences in style from provinces to provinces, saying:

It would be extremely rash for anybody but a person thoroughly well acquainted with the whole history of Indian art to attempt a definition of local styles. The broad division is that between the work of the Bombay school and that from other parts of India. It is at Bombay that the application of Western methods of teaching has gone furthest. Speaking generally, it can be said that the results seem to show that such teaching can be digested without serious disturbance to the native traditions. A fair statement of the case would be to say that, having regard to contemporary conditions, the work from Bombay strikes one as being more businesslike, but that many of the things of the highest artistic interest are to be found elsewhere.

The Manchester Guardian had some valuable comments to make. It observed:

India at today is still conscious of its past and its rather modified present. As a general criticism it may be justly said that those artists who have worked on traditional lines—whether of Buddhist or Hindu or Moslem inspiration—are in a fair way to laying the foundations of modern Indian art, which may well be no less than the great art of her past. Unfortunately in this renaissance, with few exceptions and a subconscious feeling that Indian art was Indian rather than universal, many Indian painters turned to Europe or the Far East. Although Indian art in the past has shown that it is capable of assimilating foreign pictorial modes, up to the present the influence of the West and of Japan has been deplorable. This exhibition shows that if Indian artists are content to work on the basis of the great Buddhist, Hindu, and the Mogul schools, they may succeed in creating an art at least equal to the great art of India's past.

Mr. Tutlock, editor of the *Burlington Magazine*, wrote in the *Daily Telegraph*:

What astounds the English visitor is not any discernible difference in expression between one part of India and another, but an essential unity of aesthetic feeling.

The most surprising impression is that the inhabitants of a country so vast as India have converged so splendidly to "pull together."

The population of India is roughly equivalent to that of extra-European Europe. But if we were to arrange an exhibition of European art we should take it for granted that there would be many "schools." This exhibition gives the impression very distinctly that, so far as art is concerned India is much more closely knit than Europe. It is true that Bombay, best seen in Gallery I, attracts the accidental eye most insistently; but that may be due to Mr. W. K. Gladstone Salomon's power of organisation.

Those who deny India's fundamental national unity should take note of the last

sentence but one quoted above. Mr. Tutlock proceeded to observe:

The best pictures are undoubtedly the most Indian. On the one hand we have a tendency to look back to the remote past; on the other hand we have a tendency to create British academic art. The true focus of expression seems to lie between these extremes.



Mr. Harada Chaman Chit

"Our Art Critic" of the *Morning Post*, after enumerating "three main sources of inspiration" which "Indian artists of today have," went on to observe:

"Is the art there moulded two main currents, one closely identified with Bengal, the other which has its great centre in Bombay." Bengal art representing more or less the continuity of Indian technical methods, Bombay demonstrating the value of the Western study of anatomy in helping to free form from formula, thereby giving Bombay artists a greater range in the expression of their own Indian ideals.

Bengal also is active in the renaissance of Indian art throughout the Peninsula. The thirty odd years' revival in Calcutta based upon a continuity of India's artistic traditions has been inspired by the lead of the Tagore family, and spread by Bengali artists who moved to other parts of the country. Moreover, young students came from

nearest places to the School of Oriental Art at Calcutta, and the Institute founded by the poet Rabindranath Tagore at Shantiniketan.

Poetry, vigorous romance, and somewhat staid Western Indian characteristics Bengalee art.

Mr. Frank Rutter, the distinguished art critic, wrote in *The Sunday Times*:

The great lesson taught by the current exhibition at the New Burlington Gallery is that Indian artists are far more fruitfully inspired when following the native traditions of their own country than when they seek to imitate the superficial manner of Western academic art. This exhibition, organised by the India Society, is the largest and most comprehensive display of modern Indian painting that has yet been shown in London, and it is not possible to comment in detail on individual exhibits which come from all parts of India. While much from elsewhere also commands our admiration, it is most instructive to compare the work of the two principal Schools, that of Calcutta and of Bombay. For of these two the latter has been far more influenced by European art; and its products have far less charm and distinction than those of the former which has remained loyal to the Hindu and Muslim masters of the past.



Mr. Sarada Charan Ukil

The predominance of Indian art dates from rather more than a generation ago, when, under the sympathetic guidance of Mr. E. B. Havell, the students of the Calcutta School of Art were persuaded to base their practice on the style of India's indigenous masterpieces rather than on that of imports from the West. London

became aware of the rise of a new Calcutta School when the work of those two fine artists, Abanindranath Tagore and J. P. Ganguly was sent to the first London Sales of the Allied Artists in 1909; and it is a pleasure to see the first so well represented in the present exhibition. There are many of his name among the exhibitors, and there is a very beautiful work drawing, "Devanatha Himalaya" (384), by the poet Rabindranath Tagore (but just as he was one of the earliest leaders of the revival so Abanindranath Tagore remains the outstanding modern master of Bengal).

Whether on the smaller scale of miniature painting or on the larger scale of such a decoration as Sarada Ukil's "Shiva's Grief" (113), the superiority of the traditional Indian style is incontestable in this exhibition. The best of the Westernised paintings, H. Munniker's "Oasi" (162), for example, does little more than the mediocre, and it is comforting to note that even in the Bombay section there are a few artists like V. K. Shukla (77) and J. M. Abhyankar (11) who advantageously remain loyal to the fine traditions of the East.

With regard to the references to Rabindranath Tagore in the foregoing extract, it may be stated that it is not sufficiently widely known that he had something to do with giving a start to the new school of painting in Bengal. The following passage occurs in the introduction to the *Golden Book of Tagore*, published in December, 1931:

In the Bengali *Saptasahasra* Poeta ("Santidhanta Hagore") of Jyotisha, III B. E., published more than five years ago, Dr. Abanindranath Tagore, the famous artist, describes (pp. 100-101) how his uncle Rabindranath Tagore was instructed in leading him to evolve his own style of indigenous art. Summing up, Abanindranath writes:

"ভাষ্যের কবি বাকীর হৃদয়ত কলম, বাঙালীর অস্তিত্ব
এই হৃদয়ত একটা একটা করে করে গড়ে গড়ে গিয়ে—"

"Bengal's poet suggested (or laid down) the lines of art, Bengal's artist (i. e., Abanindranath himself) continued to work along along these lines for many a day."

The opinions quoted above show that the exhibition in London was a success, as the saying goes. But such a big and successful exhibition could not have been held unless some previous work, in the shape of smaller exhibitions of Indian art, had been done. This was done by the artist Mr. Sarada Charan Ukil, secretary, All-India Fine Art Society of Delhi. He held two exhibitions of modern Indian art in London and one in Paris. Towards the latter end of 1931 he went to England with some paintings by his elder brother Mr. Sarada Charan Ukil, the artist,

and exhibited these in India House. Though this exhibition was a small one, in which some of the works of only one artist were shown, many connoisseurs and others were attracted to it. Sir William Rothenstein, Principal of the Royal College of Arts, expressed the opinion:

The sensitive and disciplined work of Mr. Banada Utki has something in common with the lyrical poetry of Rabindranath Tagore. Refused and positive, it gives us, like Indian music, an insight into the delicate moods of the Indian spirit.

After this exhibition Mr. Banada Charan Utki went to Paris with the same works of his older brother and exhibited these in the Charpentier Gallery. There, too, they were appreciated.

Two years after this Mr. Banada Charan Utki held another exhibition of Indian art in London. This time he took with him a collection of some of the selected works of several Indian artists. In October, 1933, this exhibition was opened in the Gallery of the Fine Art Society by Sir Samuel Hoare, then Secretary of State for India, who said in the course of his inaugural speech:

I welcome this exhibition as a means of bringing us more closely in contact in non-political fields, and I hope it will be a bridge, not only between British and Indian art, but between British and Indian public opinion.

This second exhibition had the result of attracting the British cultured classes still more to Indian art.

The exhibition held in December, 1934, can be truly called the third exhibition of Indian art in London. Though it was held by the India Society, Mr. Banada Charan Utki had to exert himself for its success. One of the vice-presidents of the Society observed in this connection:

At Delhi there has also in recent years grown up a strong local artistic movement in which the brothers Utki, themselves off-shoots of the Bengal School, have taken an active part. At New Delhi we were fortunate in securing the energetic services of Mr. Banada Utki, one of three artistic brothers to whom the present art movement in that part of India owes much of its vigour. Through the support of Mr. J. N. G. Johnson, Chief Commissioner of Delhi, and many influential art-lovers, both Indian and British, Mr. Utki was able to bring to London a very noteworthy collection of works, not only from Northern Indian Artists, but also from the private collections of their Highnesses the Maharajahs of Patiala and Indore.



Mr. Banada Charan Utki

It is necessary to state here that, though individually Mr. Banada Charan Utki has worked hard for popularizing Indian art abroad, he has done so, as it were, as one of the protagonists of the All-India Fine Art Society of Delhi.

More than a decade ago Mr. Banada Charan Utki chose Delhi as the centre of his artistic activities. His two younger artist brothers Banada Charan and Banada Charan joined him later. From them came the idea of founding an art society in Northern India. The idea materialized when the late Mr. S. R. Das, then Law Member, Government of India, went to Delhi. Mainly with his help and the assistance of some wealthy residents of Delhi the Art Society was founded in 1927 and an annual fine art exhibition began to be held. The exhibition held under its auspices in 1930 was unsurpassed by any previous one in India. At this exhibition some 1500 works by some 200 artists were brought together from different parts of India. H. E. the Viceroy opened it.

It is necessary to state how it became

possible to get together such a large number of works of art from different parts of India.

In 1929 the Standing Finance Committee granted Rupees one lakh for decorating the Viceroy's Palace at Delhi with paintings. In that connection Mr. Barada Churn Ukil, one of the secretaries of the Delhi Fine Art Society, submitted a scheme to the Viceroy and the Chief Commissioner of Delhi, Sir John Thomson. The object of the scheme was to ensure that at least some Indian artists might be employed to execute the work of decoration and thus earn part of the grant. Sir John favoured the scheme and it was accepted.



At the London Exhibition Hall (Fine Art Society Gallery, London).
From the left: Sir John P. Thompson, K.C.S.I., Sir Samuel
Hoare, Sir Brinsford Nash Mills, Mr. Barada
Ukil, Mr. E. Durbey.



Her Excellency Lady Willingdon admiring an exhibit

By order of the Viceroy the Delhi Fine Art Society were entrusted with the work of collecting paintings from Indian artists. It was with this object in view that the Delhi exhibition of 1930 was held on such a large scale. As an outcome of this exhibition Mr. Arul Bose and Mr. Lalsha were sent to England to paint portraits of

H. M. King George V and bring them to India. Besides this the Viceroy purchased some of the pictures exhibited at the exhibition for his palace at New Delhi.

This year's annual exhibition of the All-India Fine Art Society of Delhi was held in March last in New Delhi. As at previous exhibitions, there was a large collection of works, the special feature being that many of the pictures shown at the New Burlington Galleries of London were exhibited at the Ukil Galleries, Connaught Place, New Delhi. All the pictures reproduced to illustrate this article, except Mr. Sudhansu Chowdhury's

"Sinhese Dancer," were exhibited both in London and New Delhi.

From the point of view of education and culture the Art Society of Delhi may be considered a national institution. In addition to holding annual exhibitions, the Society publishes the beautiful art journal *Rajapichitra*, edited by Mr. Barada Churn Ukil. The

Ukhl brothers also conduct a school of art. On behalf of the Society Mr. Barada Charan Ukhl has been trying to establish a National Art Gallery. The scheme of the Institution has been sent to the Viceroy and the promise of a donation of Rupees two lakhs for its building has been received from a wealthy patron of art.

When the editor of this monthly went to Dacca last he had the pleasure to visit the Ukhl Gallery. Mr. Barada Charan Ukhl kindly showed him also Lala Set Ram's palatial drawing room which he (Mr. Ukhl) has decorated. It is a proof that art is being appreciated and the artists encouraged by wealthy men of culture.

(The writer of this article acknowledges with thanks the help which he has received from the



Their Goodness the Viceroy and Lady Willingdons at Ukhl's Gallery. His Excellency examines a picture purchased by Her Excellency.

writer on the "Art Exhibition at New Delhi," by Mr. Jagdish Kanta Sen, published in the last English number of *Bhawan*.)

COMMENTS & CRITICISM

* "The Report of the M. K. A. Committee"

In the April number (1935) of *The Modern Review*, in an article headed by "A Few Thoughts on the Report of the Mahan Kshatras Adhivasi Committee," Mr. Jatinendra Mahan Datta made a sweeping remark:

"The Mahomedanism of Bengal are inferior to the Hindus in every respect, and in every aspect of life, excepting in numbers. They are inferior to the Hindus in payment of taxes, in wealth, in education, in culture, in public spirit, in personality, etc."

I shall give below a few quotations from the notes of some reliable authorities and try to repudiate the statements of Mr. Datta.

(I) *Personality*—Mr. Henry Harrington Thomas, a retired member of Bengal civil service (1887), in his pamphlet—*The Two Religions in India and our future policy*, says: "In their determined character, their education, and united capacity, the Mahomedans are vastly superior to the Hindus, who comparatively speaking are more children in their hands. The Mahomedans, moreover, on account of their higher qualification for business have been more generally taken into public employ which afforded them facilities for becoming acquainted with the measures of the Government and gave weight and importance to their opinions."

(II) *Wealth and Education*—The bulk of the Mahomedans are richer in wealth, superior to the bulk of the Hindus as regards education, and immeasurably superior to them so far as religious and moral training is concerned. Whatever superiority

the Hindus possess or imagine they possess, is confined only to a very small section of the community. This is as things were ten years ago. Things have changed considerably since then and not in favor of the advantage of the Hindus.

(Lt.-Col. C. S. Mukherjee's *A History of Bengal*, Page 113.)

(III) *Culture*—Mr. N.C. Ganguly writes in his article "Fetters of the Hindus' mind," in the September (1928) number of *The Modern Review* (Page 532):—

"Ran Mahan's dress was thoroughly Mahomedan, as it used to be in his days. It consisted of a turban, a long chugra, and trousers, and he fastened that all should cease in this dress to divine worship. His opinion was that good and clean dress ought to be used in God's service, i.e., a meeting where God is present. A member of Benkara (name) was once warned through another, because of attending the service in ordinary Benkali clothes, dhuti and shawl. It was an essentially Islamic idea that the reformer held as fundamental. He kept to it throughout his life as is seen in his popular poems."

Now it is for the readers of *The Modern Review* to judge where we are to follow, Mr. Datta or Col. Mukherjee.

L. S. S.

MURAKKIB AHMED CHOWDHURY,
Dacca, Sindh.

Editor, New—The extracts given above all relate to class past. Mr. Datta referred to the present state of things in his article.

THE QUETTA EARTHQUAKE



The Earthquake in action, Quetta



Quetta after the Earthquake



The Quetta Railway Station after the Earthquake.



The nomads have taken shelter in tents after the Earthquake.

Photos by the courtesy of the Aurata Durr Patella

Book Reviews

Books in the principal European and Indian languages are reviewed in THE MODERN REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, THE MODERN REVIEW.

ENGLISH

WORLD ECONOMIC SURVEY. *Third year, 1933-34. League of Nations, Geneva, 1934. 640 pp., cloth 7s. 6d.*

This third year's issue of the League of Nations' World Economic Survey deals with economic developments between July 1933 and July 1934. It is a completely new work describing events since the close of the Monetary and Economic Conference and carrying the story up to the end of July 1934.

The first chapter gives an account of the principal events up to the end of March 1934. The final chapter continues this narrative and concludes with an estimate of the economic situation at the end of July. Other chapters give more detailed analyses of the main aspects of economic and financial developments, dealing successively with production, prices, wages, international trade and commercial policy, public finance, banking and monetary questions and the capital market. There is also a discussion of the effects of the depression upon more fundamental aspects of economic organization—population, expenditures, changes in consumption, the control of production and the regulation of international trade.

Statistical information, wherever possible in the form of diagrams and charts, is included in support of the statements made; but the aim of the Survey is to give in readable form an account of recent events which shall be intelligible to the lay man.

The marked recovery of production in recent months and the increased importance of national recovery plans are shown. The world output of food-stuffs remained much the same in 1933 as in 1932, but the production of industrial raw materials rose by 9 per cent and industrial production by 24 per cent. The volume of world trade also rose, but to a much smaller extent, while the value of world trade continued to fall. The Survey examines from many angles the bearing of these developments upon the problem of reconciling national economies with international equilibrium.

COMMUNISM AND A CHANGING CIVILIZATION. *By Ralph Bar, John Lane, The Bodley Head, London. 3s. 6d. net.*

This is a volume of the Twentieth Century Library edited by V. K. Krishna Menon. In it the author has examined the contradictions of the capitalist system. Thence he has arrived at an explanation of the necessity, in his opinion, of a social revolution. He has given an analysis of its essential character. He deals with communism not as an abstract theory, but as a real movement which destroys the present structure. The seven chapters of his book deal with "Capitalism in decay and the teaching of Karl Marx", "two worlds at war", "the party of the working class", "national and colonial questions", "world communism—the ultimate aim", "from capitalism to communism", and "communism Britain."

THE PRESENT STATE OF GUJARATI LITERATURE: *being lectures delivered by Dadasaheb Kishorlal M. Jivani, M.A., LL.B., J.P. Published by the University of Bombay.*

The lectures brought together in this informative, interesting and readable book were delivered by the author in February, 1934. As he is the author of *History in Gujarati Literature* and *Paribar Nibandha in Gujarati Literature* and, let us add, the reviewer of Gujarati books for *The Modern Review* for more than a quarter of a century, the Bombay University chose a most competent authority to deliver the lectures. They are very methodical, lucid and free from pedantry. They are meant to acquaint those who are not in direct touch with Gujarati literature with its capacity for expansion and progress. With that object in view he has divided the matter into five parts, viz.: (1) General Survey of Modern Gujarati Literature, (2) The Literature of Criticism and Review, (3) Research in Old Literature, (4) Research History of Gujarat, and (5) Miscellaneous. (a) History and Culture, (b) Influence of Persian on Gujarati Literature, (c) Influence of Urdu on Gujarati Literature, (d) Accounts of Kathiawad as found in Persian Histories, (e) Accounts of Cutch, Sindh,

poem that poetry is "the voice of God speaking through the lips of man" (p. viii). A greater authority on poetry than His Highness the Aga Khan it is difficult to imagine!

Here are a few lines from this precious poem: Addressing MacDonald, the author of the separate Etonnote for the Deprived Classes, our author exclaims:

"Oh Mac Donald, thou nother-bird,
The cry of the fledglings thou hast heard.
Let hawks and hawks in kinship live;
But thou the young ones their leaves give." (p. 1)

The location of the Separate Etonnote are thus sung:

"Oh 'Separate' my 'Separate'
Darling, my own Etonnote!" (p. 41)
Here is another specimen:
"Twin Dharma and Karma I am a worm;
A poem, a word, a word, a poem?" (p. 44.)

In the Preface the author tells us that he spent forty years and more in studying the two problems of Unintelligibility and Ours. If this is the fruit of his forty years' study, he could easily have spent his time more profitably in other ways. But perhaps we should not criticize him. For, he carries his possible 'crazy' errors (p. vi), and expends immortal poetic force, in spite of them, like Homer and Lucretius of other lands. We say 'Amos' in his wishes.

DOUBT THE LIBERATOR: By Siry Bury. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 42.

It is an Adyar pamphlet which discusses the value and importance of doubt as opposed to dogma in spiritual life.

ISLAM THE CIVILIZING RELIGION: By M. Fathulla Akon, Zamindari Press, 253 Street, Secunderabad. Pp. 35.

This is a brief essay in defence of Islam. That Islam has spread civilisation to many lands is undisputed and its past glories also are historical facts. We very much wish that the finer teachings of this world-religion found wider currency than they hitherto have done.

U. C. BHATTACHARJEE.

SIDDHANTABINDU OF MADHUSUDANA: With commentary of Parvathakrishna critically edited and translated into English with introduction, comparative notes, etc., by M. Pratik Chandra-shankar Deyyay, M. A., L.L.B., B.A., B.L., Civil Service Judicial Branch, published by Banala Oriental Institute, 1933. Price Rs. 11.

From the Foreword we gather that the book has been edited after comparing the readings of four different MSS, one of which was copied as early as 1673 A. D. which shows that this edition is authoritative as could be. There are alphabetical list of questions, list of abbreviations, explanatory and critical notes (212 pages). Introduction (162 pages) and an English translation (48 pages) appended with the Text—all these have no doubt immensely enhanced the value of the book. The contents of the book will give the whole gist of the book in a nutshell.

The Introduction is truly a gem in its use, but there appears, however, certain discrepancies and

inaccuracies, a few instances of which are given below.

1. Kaladi, the birth-place of Shankaracharya, has been said to be "on the top of the hill, named Vishnudi on the bank of the river Parvati." I can say from my personal experience that the place is not on the top of a hill at all. The present name of the river is Adhvaya.

2. The date of Shankaracharya has been said to be 788 A. D. and the author says that it "must be taken to be the date of Shankaracharya's birth." (Page 70 Intd.) I am afraid Mr. Deyyay is not aware of the result of later researches of the late Pandits R. G. Bhattacharya, B. G. Tilak, K. B. Pathak and others. The date according to our findings is 698 A. D. I have given some 15 evidences in support of the above date, in my "Acharya Shankara and Advaita" in Bengali. I venture to mention the name of my Bengali book, because he has mentioned my name (page 14 Intd.) in connection with the accounts of the life of Sri Mathuradas Banerjee in the Preface of Advaitasiddhi edited by me in Bengali.

3. Then it is said that "the Advaita Doctrine was first expounded in the commentary of Brahmasutra of Badarayana of Shankaracharya." (Page 74 Intd.) Of course, Mr. Deyyay admits in page 85 "that it was not altogether a new doctrine that Shankara had propounded." But even then, he should not be called the first expounder of Advaita Doctrine in the commentary of Brahmasutra as he quotes Sankar Pandey (1.1.3) Sutra Bhindral and his successor's successor Chandrasekhara as "Sampradaya Acharya," i.e., who knows the teachings of the preceptors in his line from Sankara downwards.

4. Vishveshchopadhyaya has been said to be a Tika on Advaitasiddhi (see Note, p. 41) but it is really the Tika on Laghubhadracharya, which is again a Tika on Advaitasiddhi. The same error has crept into the History of Indian Philosophy of Dr. Das Gupta, and it is no doubt curious, that it has found place in the notes of the author also, who quotes Dr. Das Gupta in other places as authority on such points.

5. From a careful study of the work under review, one cannot resist the inference, that the learned editor has looked into the whole thing, through the coloured spectacles of the West. The philosophy of Siddhantabindu of Mathuradas was built upon the Vedas as infallible, eternal and apertomya, i.e., uncreated, but in editing the same Text, the author is his Introduction has demolished the cardinal principle of Vedas altogether. The Evolutionary Theory of the West has perhaps warped the mind of the author in such a manner that he had not the opportunity to think of this glaring anomaly at all, even when he is translating a book which regards the Vedas as the only infallible evidence available, and this had perhaps been the reason, that he has fed the Editor to attach undue importance to the opinions of the modern archaeologists and westernised scholars generally.

But in spite of all these the whole work has been admirably done and will certainly command respect even from the most adverse critics also.

The history of Advaita Doctrine is not exhaustive, far from being complete.

In this connection we heartily thank the management of the G. O. S. for the valuable publication it has been making since its foundation,

but yet many invaluable books get not taken up for publication, which is impossible for any other society to do. We notice that the *Brahmasiddhi* of Sureswarswami, with the commentary of Channaraya was announced as taken up for publication, but we are surprised to see that the announcement of it has been stopped altogether without any production. We are not aware if the publication of *Brahmasiddhi* Saradatta with the same *Brahmasiddhi* or *Saradatta Saradatta* with the commentary of Nityanidhanam and such other invaluable books is under consideration for publication or not. In these days of critical study why not an edition of *Brahmasiddhi* with 12 commentaries of different schools is taken up for publication? These commentaries are all printed in different provinces, only a correct critical and comprehensive edition facilitating a comparative study is necessary. The establishment of Gangaiah with all available commentaries, is nowhere to be found and perhaps there is nobody, except this Society of Sri Highness the Governor of Madras, who can undertake it.

But it seems rather surprising on the part of this Society to give encouragement to English translation of such books instead of Hindi. If any translation is at all necessary, the Pandits the Sadhus and the Hindu public, not knowing English, who still form the majority and who actually regard the study of such books as the means of salvation and power here and hereafter, will not avail themselves of this foreign rendering and the result of researches of the scholars, which is generally dealt with in Prefaces or Introductions of such books. If the nation is to be educated and raised from this depressed condition, it is surely not for English to do it. This is a matter which deserves consideration of the authority.

The printing of the Sanskrit portion is excellent and that of the English portion is not like the other publications of the Society. The price seems to be rather high.

The English rendering of the book is very faithful, lucid and attractive. It, along with the notes, covers up many obscure passages and abstruse expressions of the author in a charming manner. It is worth the book is a success.

RAJENDRANATH GHOSH

HOW TO LOSE INDIA? By C. S. Rangas Iyer. *Associated Business Corporation, Lahore.* 1933. *Crown 8vo*, pp. viii, 411.

This is an interesting book. The author of *Father India* may be read even if his facts and arguments are unimpressive. Mr. Rangas Iyer's force as a brilliant controversialist has been recognized from his three previous publications on contemporary politics in India. In the present volume, Mr. Iyer continues the narrative of incidents in the political history of England and India since the fall of the Second Labour Administration to as late as the early weeks of this year which are fully unobscured with a biased dominance of the Joint Select Committee and its Report.

Mr. Rangas Iyer is a political diarist of considerable distinction. Not one single utterance, even a casual speech, of a British politician, nor the slightest mental utterance of the moment type in Indian politics escapes his researching eye for gist to his polemical mill. One would have expected from Mr. Iyer a sympathetic and a sustained examination of the recent changes of Indo-British polity. Instead,

the author pursues the hop-skip-and-jump approach to the fundamental incidents of the past five years, the famous declaration of Lord Irwin about Dominion Status, the exposition of the Round Table Conference, the Karachi resolutions of the Indian National Congress, the policy of repression consequent on the arrest of Pandit Jawaharlal Nehru and Mahatma Gandhi, the later London Conference, the Joint Select Committee and the Congress entry into the Legislative Assembly. Sometimes he connects present incidents with past events, such as a comparison of Lord Willingdon's treatment of Mahatma Gandhi when he was respectively Governor of Bombay and Viceroy, his attitude towards India's political aspirations during the same periods and a contrast of incidents at the time when South Africa and Ireland got their cherished plans from Great Britain with the present course of the Indian struggle for freedom. In some of these pages Mr. Rangas Iyer scurries upon a rich store of information.

But Mr. Rangas Iyer is deliberately incorrect in his appreciation of Pandit Jawaharlal Nehru (pp. 123 ff.) of Pandit Madan Mohan Malaviya (pp. 131-32) of Mahatma Gandhi himself in Chapter XXVII wherein he compares India's leader with Herr Hitler of Germany. On the Gopabandhu Award he is most laconic in that educated India, particularly the Congress, has allowed a golden opportunity to slip by and is now merely content in pouring platitudes upon a document to replace which there is an other indigestible product. "The Congress asked on slogans instead of sense" (p. 244); "The Hindu minds were developing soul-burns belated from him. The masses took their vengeance. They are now angry because events did not await their convenience, because time and tide declined to take orders from Panditism and Congress" (p. 176). The defect of Panditism's programme "is that it lacks a plank and has a reverbering by a policy" (p. 182) and his blunder lay "in leaving the harmony of the leap for the hiccup of the Congress" (p. 184) are some of the surplus of vituperation and observation of this ex-Congress Madras Member.

"How to lose India" is a plea for some sort of responsible co-operation. "Hans was not built in a single day" is the literal theme of these four hundred pages. Mr. Rangas Iyer, fresh from his disillusionment of the Imperial Capital, is now pleading for belief in the good sense and good faith of the British race and the truth in the age-old British adage, "the inevitability of gradualness." Mr. Iyer's faith in the statesmanship of Lord Willingdon is unshaken. Even the defective constitution of the J. P. C. might, according to our author, to prove a boon to India.

LANKA SUBBARAM

THE STORY OF MY LIFE: Shri Purusottam, M.A. *The Central Hindu Yarnal Sabha, Lahore.* 1934. Rs. 1-4, pp. 277-282.

Autobiographies are the fashion now, and many seem at the present day to be eager for telling their "experiences" but Shri Purusottam's life-story has something of a historical romance woven into it by reason of his forceful personal contact with men and events in modern India and the strange turns in his career. He is a much-travelled man, full of emotional responses which however now held in an iron grasp by his strong will-power. To read the book is to get

a glimpse into the inner life of the Hindu Sangathan Movement, and to get some idea of the reasons of its rise at this movement. It is no dry disavowal of some events but contains descriptive accounts which add to the spin of the dish served. Bhai Paramanand's last letter to his wife is bound to touch the reader and is thus calculated to give the reader an idea of Bhai's life, being in itself a miniature autobiography.

The book has been translated from Hindi and reveals the secret of a noble personality as Prof. D. C. Sena says in the foreword. The addition of more than half a dozen picture contributions to the vividness of the incidents narrated and the personality described.

JAPJI SAHIB: Translated by Late Prof. Purna Singh. The SIKH BIKSHAS Trust Society, Pura Thana (Punjab), January, 1933. 2s. 8 per copy. Rs. 10 per hundred.

An extremely readable version of a portion of the Sikh scriptures, as translated with occasional brief notes by Prof. Purna Singh. The text owes not a little of its success to his radical soul, and is refreshingly a reprint from his "Sisters of the Spinning Wheel." The neat price as well as the cheap price should make the publication popular, and thus help to make easily accessible this chapter at least of the Sikh scriptures.

MOTHER AMERICA: By Sedgewick Ross, Ph.D. Published by H. S. Blunt, Brocks, 1934. Rr. 5 only.

Dr. Ross's book is not a sequel to *Mother India* by an American, but an honest and successful attempt at evaluating America, her faults and virtues all. It has some nationalistic notes, all the more, because the author is interested in those problems of America which have their parallel in India, and a study in comparison will help in forming ideas of reconstruction. Dr. Ross, however, is not narrow-minded student of contemporary American life, but the restless activities of that great country attract him and he draws from them lessons and visions rendered like-like by the graphic quality of his vigorous style. He is well read and well informed, and he carefully examines his materials, so that the restrained way of his statements seems to carry conviction to the reader at once.

Dr. Ross has lived and moved among Americans of various classes and from different parts of the country. His observations are clear and free from any prejudice for or against any particular community. His choice of topics is judicious, and his treatment is clarifying. There are some printing mistakes, specially on pp. 109-112 and pp. 270-271, but they may well be rectified on the second edition. The chapters on education are specially profitable reading, and the book deserves a wide circulation among thoughtful readers.

PRYTHANIAN SEN

MEMOIRS OF MOPI LAL GHOSE: By Paramanand Das, Asst. Secy. Patna. Office, Calcutta, pp. vi+286 with an index. Price Rs. 7-12.

Mopi Lal Ghose was one of the foremost Bengalis, who entered and justified Gokhale's remark that 'what Bengal thinks is-day later, thanks to-morrow.' Mopi Lal was one of the founders and editors of the *Asiatic Review*, which has grown to be a

formidable power and almost an institution in our public life. He made it mainly what it is to-day by his able pen wielded through a medium of a secretary. Mopi Lal was correspondingly a modest, humble, but much freer to the present generation; but the present generation would do well in reading his modest presentation, and in procuring him. In the book *Memoirs*, Mr. Paramanand Das (a grandson by the direct line who was closely associated with him), has not only faithfully portrayed Mopi Lal's career—great as a journalist; great as a real thinker and a public man, and greater still as a sincere lover of his country, but he has also given an interesting record of the political movements in Bengal, extending over half a century brought in a close by his death in 1922. The book as such should have a ready sale. But we regret to notice that its language is weak in construction in many places; and that there are several instances of facts which cloud the real meaning (e.g. at p. 132, an Act of 1917, before passed to deal with the constitution of the Calcutta Corporation; again at p. 132 'that from Sir George Campbell to Sir Richard Temple all the rulers of Bengal, with the exception of Sir Richard Temple and Sir Robert Blythe, were hostile to the *Asiatic Review*—the real fact being that Sir Richard succeeded Sir George immediately and Sir George became Lieutenant-Governor 10 years after Sir Richard). We hope such mistakes will be corrected in the next edition. It is a useful addition to Indian biographical literature.

J. M. DATTA

CHARLES LAMB: *His Life Recalled by His Contemporaries—Compiled by Edmund Blunden* (The Hogarth Press, 1934. 7s.—6d., net; pp. 376).

This is the first substantial and well-written biography in which it is intended to present the life of persons mainly through the eyes of their contemporaries.

In E. V. Rieu's *Life of Lamb* all important descriptions of Lamb by those who knew or saw him and all valuable contemporary notices of him have been incorporated. The present volume attempts a new arrangement of old materials and a compilation of some new materials and parts of well-known records which have been sacrificed in Lamb's *Life*—to the needs of biographical compression. It is a full chronicle, arranged in chronological order, of the personal impressions about Lamb of his numerous friends and associates, most of whom were striking literary figures of the time. Their accounts of Lamb and of episodes to his life are of independent literary interest apart from their biographical value; and the biographical value of each personal impression of chosen companions is really great in the case of Charles Lamb whose life was composed of such 'incidentals' rather than of marked incidents.

We welcome the volume as a further revelation of that shrewd personality whose unsentimentalised it is to see the exquisite sharp and tender people of the writings of Charles Lamb.

P. K. GHATA

TWO SERVANTS OF GOD: By Mahadevi Das. With a Foreword by Mahadevi Das. Printed and Published by Bhadrachal Times Press, Delhi. Price Twelve Annas, cloth-bound One Rupee. Pages vi+106 and 8 plates and a map.

Mr. Mahadevi Das must be congratulated on the production of the present book in which he gives in-

a fair representation of the life and activities of Khan Abdul Gaffar Khan and Dr. Khan Sahab, the two leading figures of the so-called "Red-Shirt" movement, which has come so much in the public eye during the last few years. Instead of choosing the formal way of writing biographies, Mr. Densil has chosen the method of giving personal sketches in order to convey his own impression of the two characters, with whom he has been fortunate in coming into very intimate contact. We believe he has chosen his method well, and has successfully given us an integral picture of the two brothers and of the movement at whose head they stand.

The public here as far been taught to believe that the so-called "Red-Shirt" movement was a terribly dangerous one; dangerous both to the British Government in India, as well as to the people of India in general. Mr. Densil completely refutes that charge, and shows us how the Khudai Khidmatgar (Servant of God) movement is essentially one of religious and social reform; while its character is completely non-violent according to the best interpretations of Mahatma Gandhi himself. But if a social movement which aims at welding the warring tribes of the Frontier into a nation, or a part of the Indian nation, be considered as a source of danger, then of course, it is one. Khan Sahab has consistently tried to do nothing more and nothing less than stir up that national awakening; and in this task its purpose has not so much been to subvert the British Power, as to rouse his fellow-tribesmen from ignorance and hatred and from the limitation of violence. Frontiersmen know enough of violence; and so every attempt to train them into the non-violent methods of Gandhi should not only earn the sympathy of the people of India, but also of humanists all over the world.

Mr. Densil also shows how Abdul Gaffar Khan has been consistently carrying on his peaceful activities of religious education and social reform in the face of all kinds of opposition; both from his co-religionists, as well as from the British Government, which seems to accept a passive behind everything which he does. Free amidst all this opposition, the leading characters of the movement stand out in full relief as towers of faith, absolutely untouched in spirit by the countless shower of suffering which has been heaped on to them. Surely such faith and such courage ought to serve as a source of inspiration to the people of India when they are fast losing faith in themselves as all sides; and the public must thank the author for the book, even if it be only for that reason.

WOUNDED HUMANITY: By *Bharindra Kumar Ghose*. Published by the author at 44A, Ashurst Street, Calcutta. Price Rs. 4, pp. 96.

A book coming from the pen of an ex-revolutionary leader deserves to be carefully read when it deals with political questions. Mr. Bharindra Kumar Ghose has given us, in the present book, a criticism of Terrorism, Communism and Gandhism, followed by

his own views as to what should be done in the present state of our own country.

He fruitfully equidates from a study of history that India did not become a subject-nation through any fault of hers, but through the design of the "master-race" (p. 28). We need not be ashamed of servitude, for after all, humanity is one; and what does it matter if one part of humanity rules another? But if this thought does not satisfy us, then we can take comfort in the fact that Britain herself was repeatedly conquered by Celtic and Teutonic races, the Romans and the Saxon pirates (p. 33). Mr. Ghose thinks that there was also a special reason why the British, and not the French, Germans or Russians, were sent to India. They were degraded "with less power of slow and organised progress to train and reach India towards her harmonised expression of life—her *Shanti*" (p. 34).

As a practical step towards this peacefulness, Mr. Ghose pleads for economy of effort on our part by the restriction of all destructive political activities. We should devote all our energy instead, to the noble cause of co-operation with Britain. He asks the Congress to join hands with Britain in five-year plans for imparting free and compulsory education, of wiping out agricultural indebtedness and various other good things (p. 96); and then he assures us that in God's good time the British will go, for they are destined to remain here only so long as India needs them (p. 126).

We are prepared to revise our position with regard to co-operation with Britain if we are satisfied on one point. In this game of national reconstruction, we should like to be masters of the situation and not submit to the British Parliament's feelings as to what is good for India. Mr. Ghose is silent as to this important point; perhaps he has not yet reached the master-architect's rulings in this connection. We are prepared to wait for his word in of initiation, if he also gives us the understanding to deliver his message next time with less verbiage and lower printing mistakes.

NIRMAL KUMAR ROSE

GUJARATI

BATIS LAKKHAN: By *Jashwanth D. Akshadhia*, printed at the *Ranbhaga Printing Press, Akshadhia*. Cloth bound: Pp. 214. Price Rs. 2-0-0.

Mr. Akshadhia is known from the very beginning as an enjoyable writer of light and humorous stories in Gujarati literature. He has been awarded a Prize for that purpose also. The present collection humorously called *Batis Lakkhan* (epithetisms) comprises sixteen witty writings and sixteen other writings which though said to be "useful" are full of humor and inspire laughter. One would surely like to read them to while away one's leisure moments.

K. M. J.



MR. GEORGE LANSBURY ON INDIA'S RIGHT TO FREEDOM

By RAMANANDA CHATTERJEE

ALL peoples, nations and races have the right to freedom. It is their birthright. Imperialist nations, as nations, do not recognize this principle. But even among them there are reasonable men who do. Of course, even if a single member of a single imperialist nation did not acknowledge the truth of this principle, freedom would still be the birthright of man, irrespective of colour, creed, race, caste or class.

Mr. George Lansbury, leader of the Labour Party and the Opposition in the present British House of Commons, now in his 77th year, is a man who admits India's right to freedom. It is good for the British people that there are some such persons among them. It is good also for the souls of those lovers of freedom that they want even aliens subject to them to have the blessings of liberty. We do not attach any exaggerated importance to any Englishman's declaration of faith in India's right to freedom, whatever his rank or position, particularly in the British Parliament appears by its silence to have lent its support to the statements quoted below :

The Chairman of the Conservative M. P.s India Committee, Sir John Vandfurn-Milne, stated in the House of Commons: "No pledge given by any Secretary of State as any Viceroy has any real legal bearing on the matter at all. The only thing that Parliament is bound by is the Act of 1919."

Lord Balfour, who was for many years Chairman of Committees and Deputy Speaker in the House of Commons, and so may be assumed to speak with some authority, said that we were bound by the preamble to the Government of India Act of 1919, but by nothing else. And speaking of these pledges he added these words: "No statement by a Viceroy, no statement by any representative of the Sovereign, no statement by the Prime Minister, indeed no statement by the Sovereign himself, can bind Parliament against its judgment."—*Labour's War with the Commonwealth* by George Lansbury.

Whether Englishmen individually or collectively agree to India's attainment of freedom or not, India will be free—though nobody may know when and how. But as those who advocate the cause of India's freedom, thereby also promote international friendship and co-operation, they are entitled to praise and their views require to be known.

It is for this reason that we draw attention in this article to Mr. George Lansbury's book, *Labour's War with the Commonwealth*, published this year recently by Methuen & Co., Ltd. It is stated in its preface that the book has been prepared with the active assistance and collaboration of the Author's friends, Raymond Postgate, Major Graham Pole, and Charles Roden Buxton. The credit for the production of such a book, therefore, belongs to them also. Besides the introduction, there are four other chapters in it, the longest being that on India. As Major Graham Pole has special knowledge of Indian affairs, it may be assumed that he had most to do with that chapter.

Nobody knows whether when Labour comes into power next India will be brought nearer to the goal of freedom. Men and parties in power do not always adhere in practice to what they say when in opposition. But there is no harm in knowing Labour's views without building any hopes thereupon. Even if Lord Penseby had not declared in the House of Lords on the 20th June last, quite superfluously, that, "despite the serious blunders of the B.C.L., the Labourites would bow to the will of the majority" (of course, of the majority of the British M. P.s and people, not of the Indian people), we would not have builded any hopes on the spoken or printed opinions of any person or party.

Mr. Lansbury states on behalf of the British Labourites :

"Our sympathies at all times have been on the side of nations struggling for social and political freedom whether living under foreign dominations or under our own government."

In order to allay any suspicion that Labourites are not sufficiently patriotic he adds :

"Although we are anxious to join with the ruling classes of other lands in their struggle for international, economic co-operation and freedom, we love our own land as sincerely as does any other class in the nation. Patriotism is to us a thing dearer to love of family. We all care for wife and children as our first duty; this in turn becomes part of the love of country. So we love our native land, and this becomes in turn part of a greater love—the love of mankind."

This is a correct exposition. When love of family becomes stronger than the sense of justice, it gives rise to nepotism and the like; and when the love of our own people similarly becomes

* *Review*, 30th December, 1934, Vol. 296, No. 15, p. 143.

* *Review*, House of Lords, December 12th, 1934, Vol. 55, No. 4, Col. 331.

stronger than the sense of justice and the love of mankind, it leads to endeavour to promote the selfish interests of our own nationals even by injuring others, like the efforts being made by British Labourites and others to drive away Indian seamen from British ships.

The author says:

"In our day, organized British labour takes sides always with the workers in the Far East. It sees the advantage contained in union and will by the Chinese, Japanese and Indian people who, having entered the capitalist arena, suffer a more intensive exploitation than did our own people a century ago. Our trade unions believe the only way to assist these strikers was it to help them with advice and money to organize themselves as a political force to obtain, as we are striving to do, the control of the Government of their country."

There is a promise involved in the following sentence:

"British workers are determined to go forward; and so when we come to power we shall change the policy of imperialism into one of co-operation and commonwealth."

Will this promise be kept, or will it go the way of other British "pledges," or "declarations of intentions," as Mr. Ramsay MacDonald put it?

Mr. Lansbury concludes his introductory chapter with the following encouraging words:

"I want this British Commonwealth of Nations to direct themselves of every vestige of imperialism and domination, determined to show by their example how possible it is to organize a commonwealth on the basis of mutual aid and service."

He explains what he means by the British Commonwealth of Nations:

"The British Empire is now officially called the British Commonwealth of Nations. This name is used to indicate a wholly new conception of the relation between Great Britain and the rest of the component parts of the co-empire. But, in fact, the old imperial relation is far from extinct, and it is impossible to produce one policy which will be suited to every part of the Dominions and Colonies associated in one form or another with the British people. There are two empires, if not three. There are (1) Dominions which have complete self-government, such as Canada and Australia. Here the inhabitants are as free as any people under a capitalist system. (2) Dependencies such as South Africa or Southern Rhodesia, in which the same freedom has been granted to the white population, which rules a majority of blacks. In these countries there is a form of democracy but no real democracy. (3) Colonies which are still effectively ruled from London. These include India, which is neither a colony, nor, as yet, a Dominion, and is governed from the India Office by the Secretary of State and his advisers, despite a measure of federal self-government (sic!) which is at present being discussed in Parliament. Most of the African colonies are also controlled by the Secretary of State for the Colonies."

The author's adds:

"Although many people decline to recognize the fact, the line between these sections are drawn almost wholly on the principle of the colour bar. No country of any size inhabited by coloured races, however civilized, has been given self-government by the British. Nor, with the possible exception of the Maoris of New Zealand, has any native race been admitted to full equality with the white immigrants."

It is to be noted that the Maoris number only 71,527 in a total population of 1,537,363. Between 1845 and 1848, and again between 1850 and 1870 large numbers of them were in revolt against British rule. "The Maories have largely blended with the general population."

Those Britishers who are either consummate hypocrites or are self-deceivers, or are totally ignorant of facts relating to India, or are composite personalities combining in their mental make-up the characteristics of these three interesting varieties of humans in varying proportions have often asserted that India has already got Dominion Status. This loathsome and ridiculous falsehood was repeated in the House of Lords last month. Mr. Lansbury is under no delusion on this point. Says he:

"The relation between Great Britain and the self-governing Dominions are quite different from those between Britain and the Colonies or India, though a fiction is upheld that India has the same rights. Charles Miles, E.C., put in the Indian representative at the Inter-Imperial Conference, the League of Nations and International Labour Conference, never concerned the Indian people, this fiction is no more than a fiction. It is true that Indian trade union representatives attended at Geneva, but their selection is finally a matter for the Viceroy. In such Dominions as South Africa the whites have the same rights as those in the other self-governing Dominions; the disfranchised black majority has not."

What Dominion Status implies at present may be understood from some passages in the book.

"The exact status of all the self-governing Dominions is legally determined by the decisions of the Inter-Imperial Conference of 1926. The report thereof, which was drafted by a committee headed by Lord Balfour, stated:

"They are autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any respect of their domestic or external affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations."

"This is vague enough, and might be held to have no effective meaning at all. Nor is its meaning made particularly clearer by the additional clause to be found in the report:

"Every self-governing member of the Empire is now master of its destiny. In fact, it is not always in fact, it is subject to no compulsion whatever."

"So far as this clearly affirms anything, it affirms the right to separation and is definitely against any form of compulsory union; it certainly recognizes no obligation in any legal form and has been accepted by all the governments concerned, including our own."

Another passage—a larger one—supplements the information given above.

"By law, since the Statute of Westminster was approved by a Constituent Government in 1933, and enacted by the 'National Government' in 1934, these Dominions are independent and 'co-equal' nations in a voluntary association. They may have their own armed forces, their own embassies and foreign policy, their own representation on the League of Nations and complete internal independence. No interference by Great Britain is now conceivable. Traces of the old power—such as the right of appeal to the Privy Council—are rapidly being removed. The sole link remaining is the Crown: the King of England is also the head of every British Dominion. But even this link is weak. The King's representative in the Dominions has even less power than he has here. The influence of the Crown, naturally, on Cabinets in London is still considerable: the influence of a Governor-General is far less so—especially as Governors-General change and the King remains. The Governor-General, too, now no longer represents the King. The royal duties, or other eminent persons who occupied serious Government Houses, did at least come from London after having been in contact with the King, and might be presumed to carry across the sea the attitude taken up by the Crown. But when Australia secured the acceptance of the principle that a Governor-General could be Australian, the Government then offered the name of Sir Louis Bawn, an Australian judge, whom, so far as I know, the King had never even seen. No alternative name was suggested. A further step was taken when Mr. De Vries appeared on the visiting representative of the Crown from the Viceroy's Lodge and submitted a somewhat absurd proposition, which he promised to perform none of the duties previously connected with his office except that of automatically affixing his signature to acts passed by the Dail and Senate."

Such being the meaning and associations of Dominion Status, it is not surprising that British imperialists have studiously refrained from using that expression in the (anti-)India Bill now before Parliament—particularly as the link of mutual racial affection existing between some at least of the inhabitants of the Dominions and their mother country is non-existent so far as India is concerned.

As regards the vast majority of the Non-Self-governing portions of the British Empire, Mr. Lansbury writes with truth:

"The common phrase about the British Empire is that it is scattered all over the Seven Seas. But as much as the self-governing dominions are removed from our consideration we can see that the larger portion of the empire is concentrated in one only of the Seven Seas—the Indian Ocean. Certain palace dependencies, such as Gibraltar, Malta, Cyprus, and the Suez Canal, are as near that stage on the way from Britain to the Indian Ocean. Once that sea is reached, an inspection of the map shows that it has very nearly become a British lake."

And he describes how. Pointing out how "the Services"—naval and air—have all along

attached the greatest importance to "a strongly fortified Singapore," he observes:

"For surely all this empire is held by force, and the only seat of force which can hold it is naval force."

The British people "rule directly over about two-thirds of India—the part known as British India. The other one-third is made up of some hundreds of Indian States—large and small."

"Their relationship with us is in some cases by treaty. They began by being our allies. Now we claim that they are all subject to the paramountcy of the British Crown, a claim established by the doctrine we profess to adhere—that Might is Right."

Only the other day Mr. James, a member of the Legislative Assembly representing the European sepoymen in India, said that there were not foreigners but a part of the people of India like the children of the soil. It was very condescending on his part to say so. Nevertheless it is a falsehood, pure and simple. Let us hear what Mr. Lansbury has to say on this point.

"When emigrants from this country go to other British Dominions they settle there and identify themselves with the inhabitants. Their children grow up and are proud of being Australians, Canadians or New Zealanders. Not so in India. The Englishmen or Scotsmen go there simply to make a living, whether as a Civil Servant, in the Army, or in trade and commerce. He never becomes or thinks of himself or of his children as Indian. He works to make sufficient money to enable him to retire and spend the remainder of his days in this country or, in the case of the Services, until the time has come when he can claim his pension payable out of Indian revenues. These pensioners spend entirely outside of India, amount to millions of pounds annually—a heavy drain on India."

The prevailing illiteracy in India has been often spoken of by Englishmen of various sorts as one of her main disqualifications for self-rule by a system of representative government. Now, are the people of India alone responsible for this shameful fact? Or are they the party mainly responsible? Mr. Lansbury answers:

"The total literate population is just over 22,000,000, or about 2 per cent. Out of every hundred of the male population eighty-five can neither read nor write in any language. In the case of the female population nineteen out of every hundred can neither read nor write." Two-thirds of the villages has no schools. The responsibility for this appalling extent of illiteracy must rest to a very great extent on our shoulders. If we refer to the evidence given before a Committee of the whole House of Commons on the East India Company's affairs 126 years ago—on 12th April, 1809—which I have before me as I write, we find that Colonel (afterwards Sir) Thomas Munro, who had then spent over thirty years in the East India Company's service, during which time he had lived in various parts of the peninsula, when

* Cmd. 4194 of 1932, p. 2, para. B.

asked about the then civilization of India, said in his evidence: "In a good system of agriculture, artificial manufacturing skill, a capacity to produce whatever one contrived to contrive, or luxury; schools established in every village for teaching reading, writing and arithmetic; the general practice of hospitality and charity amongst each other; and, above all, a treatment of the female sex, full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindus are not inferior to the nations of Europe; and if civilization is to become an article of trade between the two countries, I am convinced that this country will gain by the import cargo."

It is only to be expected that a man of the people, a well-wisher of the masses everywhere and a lover of liberty like the author should say of the (anti-)India Bill now before the House of Lords:

"We believe that the Constitution Act now proposed does little or nothing to enable the masses of workers in India to secure for themselves through legislation better conditions. Provision must be made for the extension of the suffrage until there is full adult suffrage. This is quite possible even at present in the urban areas; it ought to be possible in a period of ten years at most all over British India. It is not possible for the workers even then to secure better conditions with the legislatures weighted as at present proposed by landowning and special interests."

What in his opinion ought to be done?

"India must again be given the chance to frame her own constitution, giving due consideration to the various religions, religions, etc. We believe that she must in this way work out her own salvation, and that she alone can do it."

The author quotes some score of British promises, pledges, etc., relating to India, by various persons from Sovereigns downwards. His own opinion, quite rightly, is that all these ought to be fulfilled. But the opinions of a Conservative commoner and a Conservative lord have been already quoted from his book to the effect that nothing is binding except an Act of Parliament. It is not, of course, for a subject people to ask whether King John's Magna Carta was an Act of Parliament, and whether all those Britishers who, down the centuries, have taken their stand on it as the great charter of English personal and political liberty were mistaken. It is true, no doubt, that King John signed the Great Charter under pressure. But it is true that whatever has been directly or indirectly promised to India has never been done under pressure of circumstance but has always been due to British generosity, pure and simple?

One great value of Mr. Lansbury's recital of British proclamations, pledges and the like is that he has given exact references to occasions and dates. I am not, of course, going to quote all that

he has written. But since it has been said that nothing is binding except an Act of Parliament I quote the following from his book to show that the fulfilment of at least one Act of Parliament has been evaded:

"Indeed many Indians, not without reason, hold that the words written by the late Lord Lytton when Viceroy of India, in a Government of India despatch to the Secretary of State, Whitehall, on May 2nd, 1858, still hold good: 'The Act of Parliament's undefined and indefinite obligations on the part of the Government of India towards its native subjects are so obviously dangerous that as soon as was the Act passed then the Government began to devise means for practically evading the fulfilment of it. Under the terms of the Act, which are needed and laid to heart by that increasing class of educated natives, whose development the Government encourages, without being able to satisfy the aspirations of its existing members, every such native, if once admitted to Government employment in posts previously reserved to the uneducated service, is entitled to expect and claim appointment in the fair course of promotion to the higher posts in that service. We all know that these expectations never can, or will, be fulfilled. We have had to choose between prohibiting them and cheating them; we have chosen the least straightforward course. . . . Since I am writing confidentially, I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of bringing to the heart the words of promise they had uttered to the ear."

The Sovereign of the British Empire being the Sovereign, not owing her or his position directly to the will of the people, it would not be proper to ask why, if nothing but an Act of Parliament is binding, did she or he make any promise. But as regards lesser persons, it may be asked whether they knew that their words, not being Acts of Parliament, were valueless. If they knew, why, with what object, did they make promises, enter into any pact, etc.? If they did not know, why were ignorant men like them placed in such responsible positions as those of Prime Minister, Secretary of State, Viceroy, etc., misleading Indians to draw from their unauthorized promises the wrong conclusion that Napoleon's phrase "perfidie Albion" is a correct characterization and that no Englishman can be trusted?

Besides more or less familiar extracts from royal proclamations and utterances of responsible officers of the Crown which gave rise to hopes of self-rule in the minds of Indians. Mr. Lansbury has reproduced in his book from various publications passages which are less widely known. Some of these are quoted below.

"There is no doubt that many of those who now hesitate to give any measure of real self-government to India are themselves in great measure responsible for the hopes that have been kindled in Indian hearts. India played a great part in the world war and her

consequent change in status was recognised on all hands. How great her help was—in addition to a gift to us of £100,000,000—is graphically described by the late Lord Bledington in his book: 'The winter campaign of 1943-5 would have witnessed the loss of the Channel ports but for the stubborn valour of the Indian Corps . . . Without India, the war would have been immensely prolonged, if indeed, without her help it could have been brought to a victorious conclusion . . . India is an invaluable asset to the mother country.' (It is a ridiculous and insulting falsehood to say that Britain is the mother country of India—*Samastha Chatterjee*.) It is calculated that the war cost India in all some £207,280,000, and this forms a great part of her present debt.* The war, we were everywhere told, was fought for freedom and self-determination. Indians, too, claimed that they were entitled to participate in these, the birthrights of every people. This was recognised by our Government . . .

Mr. Lansbury says that the British Cabinet was not alone in recognising (of course, only in words—not in deeds) the claim of Indians.

*The Imperial War Cabinet, composed of members of various parts of the British Dominions, besides India, also freely acknowledged it. At the Imperial War Conference of 1917, a resolution was passed declaring that a readjustment of the relations of the component parts of the empire should have the subject of a special Imperial Conference to be announced as soon as possible after the end of the war, and that this readjustment 'should be based upon a full recognition of the Dominions as autonomous nations of an Imperial Commonwealth and of India as an important part of the state, and should recognise the right of the Dominions and India to an adequate voice in foreign policy and in foreign relations, and should provide effective arrangements for continuous consultation in all important matters of common Imperial concern, and for such necessary concerted action, founded on consultation, as the several Governments may determine'.

Mr. Lansbury's comment on this resolution of the Imperial Conference is that

"It, therefore, it was agreed as far back as 1917 that India was entitled of right to have an adequate voice in the foreign policy and foreign relations of the whole of the British Commonwealth of Nations. Is it not rather anomalous that she is today denied that voice even in her own foreign affairs?"

Any honest and straightforward man would certainly ask the question which Mr. Lansbury has put. But perhaps it has not struck him that in the resolution, worded somewhat diplomatically, a full recognition of the Dominions alone as autonomous nations of an Imperial Commonwealth has been asked for, it has not been said there that India also should be recognised as an autonomous nation. For India different language has been used—it is only to be recognised as "an important portion of the same." Hence, the consultation of India may mean, as in practice

it has meant, the consultation of the non-national Government of India.

Mr. Lansbury proceeds to state:

"Not long afterwards the Leader of the House of Commons, Mr. (now Sir) Austen Chamberlain, speaking with the approval of all parties, said in the House on August 6th, 1918, words that were rightly intended to mark India and were believed there to be the considered statement of His Majesty's Government, which would be implemented in the full: 'This year, apart from the Secretary of State, who sits on the Imperial War Cabinet as one of the British Ministers dealing with Imperial affairs, India sits there in her own right. (Not India, but the British Government of India, R. C.) A new recognition has been given to the equality of status of India (There is no such equality in practice, R. C.) and to her right of recognised treatment as between the Dominions and India of Great Britain and India and their respective citizens. In these matters, within the last few years, India has kept steadily less a place which is equal with other great powers of His Majesty's Dominions.'"

In view of the real state of things, it must be said that this equal place is all moonshine, as Mr. Lansbury's own comment shows:

"It must, however, be clearly understood that as far as the British Government had not conceded to India the right to choose her own representatives to sit either in the Imperial War Cabinet or to attend Imperial Conferences, there was no responsible Indian authority to make such appointments, just as to-day representatives sent to speak for India at the League of Nations Council and Assembly, the International Labour Office or Imperial Conferences, are appointed by a Government responsible not to the Indian people but to the Viceroy. They represent the British ruling class and under the new constitution will continue to do the same."

Mr. Baldwin is now the Prime Minister of England. It should be interesting, therefore, to note what he once said with respect to India's future political status.

"On October 31st, 1929, on his return from England, where he had been in consultation with the British Cabinet, the Viceroy explicitly affirmed the object of British rule, and said that it was 'implicit in the Declaration of 1917 that the natural issue of India's constitutional progress, as there contemplated, is the attainment of Dominion status.'"

"In the debate that followed in the House of Commons, on November 7th, 1929, as the Viceroy's declaration, the Secretary of State for India pointed out that Lord Irwin had said that doubts had arisen in India as to the sincerity of British purpose in the matter of the Moraga policy and that for the removal of these doubts it was necessary to issue a clear declaration of existing policy. In that debate Mr. Baldwin, leader of the Conservative Party, expressed his views in these words: 'Nobody knows what Dominion status will be when India has responsible Government, whether that date will be near or distant, but surely no one dreams of a self-governing India with an inferior status. No Indian would dream of an India with an inferior status, nor can we wish that India should be content with

* *Nice Committee Reports*, No. 10, p. 46, November 15th 1933.

on inferior status, because that would mean that we had failed in our work in India."

Mr. Lansbury's observations on these views of Mr. Baldwin are:

"It is important that it should be noted in this country, as it certainly has been in India, that the words which Mr. Baldwin used were 'impossible agreement': the same words that Mr. Edwin Montagu used in his declaration of August, 1917, the words that the Government of India tried to explain away in 1921 and the Viceroy in 1928, with the full authority of the British Government. Included had implied in these the attainment of Dominion status. Neither the Report of the Joint Select Committee, that sat for the greater part of two years during 1935 and 1936, nor the Constitution Bill at present before Parliament, mentions Dominion status even as a distant goal to be arrived at. Indeed, Conservative members of the Select Committee have made it clear beyond the possibility of doubt that we in this country are not bound by any pledge to India except so far as it is contained in an Act of Parliament."

Here the author supports his statement by giving the opinions of Sir John Wardlaw-Milne and Lord Ruckelshaus, which I have quoted already in an earlier part of this article.

"What, then," asks the author, "is the conclusion of the matter from the point of view of the British Labour movement?" I shall quote some passages from his book which supply an answer in part. I agree with him when he says:

"While we criticize most vehemently the excessive pride of the Indian masses, we do not deny that many people from these islands have gone to India

with only one object in view, and that has been to serve the best interests of the Indian people."

Though Mr. Lansbury's (and the Labour Party's) idea of what the new constitution should be like has only a selfishly interest now, as it is going to be the exact opposite of that idea, yet the public should know what Labour thinks—theoretically at any rate:

"We believe that, as stated by the Simon Commission, the new constitution should contain within itself provision for its own development. We think the new constitution should contain the principle laid down in the Gandhi-Irwin pact, that such safeguards as are necessary should be in the interests of India, and we think these safeguards should be agreed on in cooperation with the leaders of Indian trade union opinion, as well as the political leaders. The reserved powers should not be such as to prejudice the advance of India through the new constitution to full responsibility for her own government."

"This is a clear enough statement. Self-determination means that the form of government under which the Indian masses are to live must be such as they themselves accept and are willing to work."

The author adds:

"Kerensky now appears to be agreed that a United States of India may be created as a federal issue. The Government scheme, which has been discussed in Parliament, is acceptable in nobody. It is doubtful if a majority of the House of Commons would have voted for it if Government Whips were not put on."

"Why should not we ask Indians themselves to frame a constitution? It is quite probable that, were they so asked, they might put forward an altogether different democratic scheme from that which is now before Parliament."

GLEANINGS

The Korean Dances

The Japanese art world is watching with keen interest the immense success of dancers like Uday Shankar (India), Helma Hansa (Peru and Argentina) and Escudero (Spain), who were "acclaimed with prodigious enthusiasm," as we read in the recent issue of *Nippon* (Tokyo). It gives a beautifully illustrated article on the dances of Sei Shi-ki of Korea. The strength and busyness radiating from these dances have forced us to abandon the old view that Korean dances were rather full of depression and nostalgia. During the last five centuries the Koreans suffered from the consequences of erroneous politics. But before that the Koreans were far from being passive and proudly asserted their superior claims in music, dance and painting. They do not depend on mere historians to prove it, but point out proudly to their superb art objects, pottery, paintings, etc., from antiquity of 7000 years.

The Koreans are passionately fond of dances and songs. Even high class people would mix freely for days and nights with the common folk in order to participate in national dances. But during the last five centuries the dances came to be looked down upon and thus left only with the professionals, generally degraded in society. Thus growth was retarded, but even then the traditional qualities subsist to this day.

The Korean dances are divided into four classes: (1) for the Royal court, (2) professional dances on the stage and of the touring artists called *Se-tung-po*, (3) popular dances of peasants, fisherfolk etc., and (4) religious dances. Of these the first requires a long and rigorous training under the patronage of the Department of music of the ancient Royal family of Li. But these classical dances with their special music are enjoyed exclusively by the royal court.

The professional dancing girls, the *Gutha*, on the other hand, are invited to entertain the



Elio Ntoma, a Kikuyu 'parental' dance



Korean sword dance by Sai Shu-ki, noted Korean dancer

quarts in Korean families. These young girls not only possess real talent for ballets and popular dances but have a refined education, as dance, music, painting and social etiquette are taught them from their very infancy.

The pictures of the dances were taken during the marvellous representation of the artists Sai-Shu-ki in Tokyo last autumn. They give us some idea of the magic of the popular dances of Korea to the accompaniment of flutes and drums.

The sword dances are executed with a rare animation in groups of 4 or 8 dancers. Short swords and costumes of warriors are very appropriate for the dances.

There are legendary dances of the priests, Buddhist or Confucian, often in cordons, and a taegeon theme is the temptation of a Buddhist priest by a Confucian girl, daughter of the Prince Minister Koshi.

The diversity of themes, rhythms, costumes, etc., and the high standard of execution help to make the Korean dances unequalled works of art.—Translated from the French for *The Modern Review*.

Urashima Taro

ONE OF THE MOST ANCIENT AND DELIGHTFUL LEGENDS IN JAPAN

While wandering at sunrise by the ocean, one is sometimes surprised to find the large dark shell of a turtle, which seems to have come to sight suddenly from nowhere. This animal, with its looks of a fat rock, is so clumsy and slow in motion that at first it seems to represent nothing but unconscious honesty. If watched, however, he will creep away toward the sea with a curious shyness of his own and with such an air of serious purpose that one is tempted to follow him, to forget one's own size, and to ride on his back into the mysterious depths.

Turtles have a habit of leaving the sea at dawn and coming up on shore to take morning exercise. They lay their eggs stealthily in a hole in the sand, quickly cover them up and depart with great care to conceal their tracks.

When a Japanese fisherman sees a turtle on the beach, he cries out: "Ahey there! All come out and see the good omen of an abundant catch!" And his fellows will gather to the scene, and capture the lucky visitor so that he may



Urashima Taro on his journey to the Dragon castle
on the back of a turtle.

soaked with sake (rice wine) and set free, in accordance with time-honoured maritime custom.

Long, long ago a young Japanese fisherman named Urashima Taro made a long voyage into the sea on the back of a gigantic turtle. But at that time, it seems, this habit of offering sake did not exist; or at least, Urashima was so fond of solitude that, on finding the turtle, he did not cry out the customary call: "Ahoy there! All come out and see the lucky oven of an abundant catch!"

"I knew your name is Urashima," the sea turtle whispered to the fisherman. "When I was still only a small turtle I was caught in this neighbourhood by a group of boys, and was about to be trodden cruelly when you saw me, bought me from the urchins and gave me back my freedom. You put me back into the water, saying, 'You are much too small yet to come on shore and walk about alone.'"

"Princess Oshichi of the Dragon Castle, our ruler, has been deeply touched by your kindness, and now she wishes to see you. The Princess is a rare beauty, full of charm and of noble thoughts. Not until this day have I been lucky enough to meet you again, so that I may guide you to the great Dragon Castle. Pray, mount my back, and I will take you there at once."

As the turtle spoke, thus, it seemed he was full of earnestness and heartfelt joy. It was not an easy task for Urashima to recognize the animal, however, for its back had grown so a

great size, covered with and firm and many of strange marks. The animal his plea:

"...please be so good mount my back. I am : that I can take you Dragon Palace with no The palace has three ga inside there you will see buildings and gorgeous c and halls ornamented wit and silver and corals are The Princess has a lovely abundance. This a veritable paradise."

Those who have seen the Dragon Castle can imagine its magnificent position it is to say, that when Urashima arrived just as the turtle had per

At the Dragon Castle all the various of the deep were allotted their daily due whale, for instance, because of its long nose assigned royal gate-keeper. Shared the guards, while schools of torrey, and many goldfish-like creatures had the intelligence.

Urashima reached the bottom of the back of the turtle after they had through two hundred layers of water, as they reached there they were welcome head of sunlight and sunny which is from the palace still about three leagues away.

In the Great Hall of the castle the rose to meet her young visitor with



Urashima Taro—an old man now



PRINCESS OF THE DEEP

joy, but she could utter only a few words, so shy did she feel; and soon she had to hide her blushing face with the long sleeves of her robe. In this manner she took Urashima by the hand and led him to another hall, where he was entertained by a host of graceful attendants, dancers and musicians.

The story-tellers, perhaps because it was beyond their capacity of invention, have claimed to tell us details of the pleasant dreamlike three years that followed on the castle between Urashima and the Princess. We know, however, that at the end of that time the fisherman grew tired of the idle life and again was thoughtful of his home and native village. It was not without hesitation that he finally brought himself to ask the Princess for permission to leave and return to land. And we know that this almost broke her heart, although at last she admitted she must let him go. She implored him not to forget and before parting, presented him a souvenir of a small box, beautifully adorned with jewels, which she said however he must never open repeating the warning several times.

Urashima took his leave from the Dragon Castle in front of an assembly of all the beautiful servants and the household guards. He took his place again on the back of the turtle and soon was brought to the shores of his village. The sea and waves there looked just as they had been—three years ago—but the old houses and the woods had disappeared and there was nothing left standing that Urashima could recognize as his own. He landed, and everywhere he saw strange houses and strange faces. He began to doubt his own existence even, and at last he asked a passer-by whether he knew of a man whose name was Urashima. The stranger smiled, and replied that Urashima had vanished from the district many hundred years ago.

Urashima suddenly felt faint: he wanted to be back with the Princess and, in a fit of despair, removed the lid of the precious box.

There was nothing solid in the box as Urashima had thought, but as he opened it a whisp of white smoke gently rose from its bottom and with this the fisherman in a moment changed into an old man. His young features and fresh skin were gone in a flash, and his face became a mass of ugly wrinkles; his body became almost half its former size, his back bent with age, and his legs grew so shaky and feeble that he was hardly able to continue standing—he somehow managed to do so, however, a last soul, still holding the lid in one hand and the empty smoking box in the other.

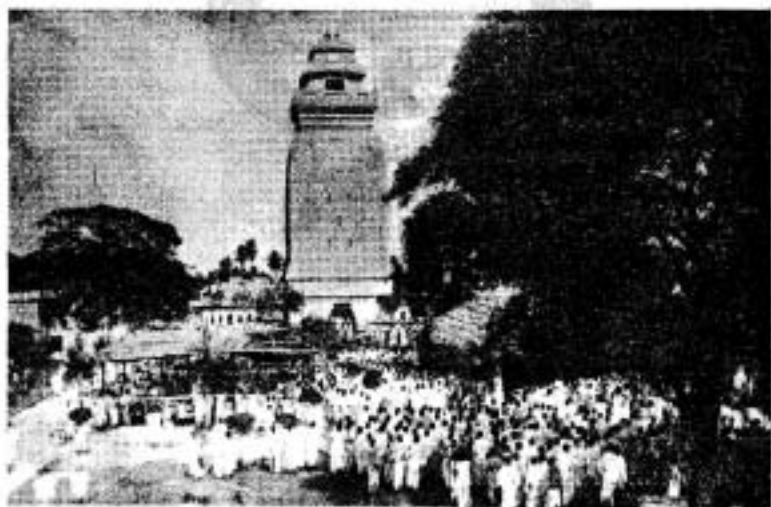


Doshisha Chitranjin Do Memorial.



Floral Offering to the Portrait of Doshasanthu.

(From the left: Sir Nil Ratan Sircar (presiding), S. Sankar Kumar Bose, etc.)



Gathering at the Consecration of the Doshasanthu Memorial

INDIAN WOMANHOOD

Mrs. VIDYA SETHI, wife of Prof. Mohr Chand Sethi of the F. C. College, Lahore, is the only lady amongst the successful B.Sc. candidates of this year. Mrs. Sethi enjoys the unique position of being the first Hindu lady Science graduate of the Punjab University. She took up Botany and Zoology as her classical subjects and prepared for them privately. She is the mother of three children, the eldest of whom will appear in the degree examination next year.

Mrs. Sethi intends preparing for the Honours and the M. Sc. degrees in Botany, if the rules of the Punjab University could be modified to allow women to appear for these examinations without being required to join a college.

Miss BOSE passed the B. A. Examination of the Calcutta University with Honours in Philosophy, standing first in the first class. She also stood first in the first class in the M. A. Examination in the same subject. She commenced her research work under the Guidance of Professor of Mental and Moral Philosophy and was granted for the purpose a special research stipend of Rs. 75 per month by the University. She is now carrying on research work at Oxford and has been permitted to go up for the D. Phil. Degree of that University in two years, having been exempted from the preliminary B. Litt. Examination owing to the excellence of her work.



Mrs. Vidya Sethi



Miss Rama Bose

Miss RAMA BOSE has been granted a scholarship of Rs. 2,400 by the Calcutta University for a period of one year from 1st July, 1935, to enable her to complete her research work which she is carrying on in Indian Philosophy under Prof. F. W. Thurnham at Oxford, the amount to be met out of the fund created by the bequest of the late Rai Viharil Mitr Bahadur, for Hindu female education in Bengal.

Miss Bose is the grand-daughter of the late Mr. Ananda Mohan Bose, President of the Indian National Congress.

Mrs. CHANDRANILINI DATTA, widow of Surendra Nath Datta of Comilla, has passed the I. A. Examination of the Calcutta University with her daughter, Miss Anita Datta.

FOREIGN PERIODICALS

Hopes of Unity in India

The Earl of Lytton reflects in the columns of *Asia* the present political situation in India, of course from the standpoint of a true humanitarian, who has more knowledge of the country. The Lord has observed:

There is one characteristic which differentiates India from either China or Japan. That is the intensity of its religious emotions. Religion in India is the dominating consideration. Everything else is subservient to it. Caste is rooted in religion, the social system has the same foundation. Politics are overshadowed by it.

Hinduism is not merely a collection of faiths, it is a complete social system. Therein lies the dual cause of Mohammedan antagonism and the explanation of the intense rivalry which exists between the two great religious communities. The fact that this communal rivalry blocks the way to national unity or constitutional progress is well known, but there is another difficulty which lies within the bosom of the Hindu community alone, it is not so well known, but is no less real.

In my opinion the obligations Japan had assumed under the Covenant of the League of Nations were in conflict with her present political system and the position of independence and dominance allowed to her General Staff. In India the adoption of democratic forms of government and of western political principles is equally in conflict with the Hindu social system. It is generally supposed that the conflict in India is a racial or political one between the British and the Indian peoples for the right to govern the country. The matter is not nearly so simple. The racial antagonism exists, I don't deny it, and to the extent to which it exists it is a striking factor. But the other two conflicts are far more widely diffused and their influence is disintegrating.

There is the rivalry for power between the Hindu and the Moslem. This rivalry has become more intense in recent years, as the opportunities of exercising power and patronage have increased. When almost all power was vested in a bureaucracy composed of officials from both communities responsible to British authority, Hindus and Mohammedans were able to live at peace with each other and opportunities for friction were rare. But with the constitutional reforms of 1909 and the creation of Indian ministries and Indian legislatures, political power began to pass into the hands of those who could use it for the benefit of the community or the other. From that moment the antagonism became fierce and active.

Lastly, there is the conflict within the Hindu community between the authority of the Brahmin caste and the principles of political equality, which are essential to western democracy.

Chandidee Indradev has taken India of his generation is, of course, Mahatma Gandhi. Gandhi is an idealist who dreams of a more perfect future, but is without the capacity to remedy an imperfect present. A sincere and determined pacifist who has accepted

the leadership of a political organization that believes only in war, he has played his part in each of these three conflicts of which I have spoken. He is not himself a hater of the British, but the only unity amongst his followers is to be found in their racial animosity. He would dearly like to come to terms with the Mohammedans, but he, who professes to speak in the name of India, cannot even command a majority of the Hindu community. In the third conflict, that within the Hindu community itself he is an ardent reformer, and had he confined himself to the task of social reform, for which he is completely fitted, he might have been the greatest reformer of his generation. In politics he is always out of his depth, and, though his personal character is as deeply revered as ever, India has become tired of his policy of civil disobedience, which has only led to the violence which he deprecates.

Indian nationalism is the outcome of Macaulay's decision to educate India in the English language, and of the establishment of the British Raj throughout the Indian continent. It is, therefore, not a protest against British rule, but a trait of British statesmanship.

In 1885, under the Vice-regality of my father's successor, the Indian National Congress was first formed. At the end of the Great War the cause of Indian nationalism was definitely won. In the declaration of 1917 the Government and Parliament of Great Britain proclaimed its object as "the progressive realization of responsible Government in India, as an integral part of the British Empire."

Should Germany turn Pagan?

Great forces prevail amongst orthodox sections of Christianity that defeated Germany will repudiate her age-old religion and embrace a pagan political ideology. The *Mirror*, a Catholic organ, reviews *Arjuna's* Germany's contemplated decision:

The world, in its folly, and by one colossal blunder after another, has brought the nations within sight of another and a worse catastrophe, with a more violent form of Prussianism again infecting Germany and, under the guise of Fascism, other States as well. This being so, having consistently pleaded for justice and charity in dealing with the conquered foe, we feel all the more at liberty to deplore and denounce the ridiculous extremes to which Nazi-led Germany has pushed her treatment. That she should, grown strong enough, have practically repudiated the Treaty forced on her acceptance was only to be expected; any other self-respecting State would have done the like. But that she should have implicitly repudiated Christianity as well, and tried to compel her citizens to embrace a pagan political ideology, which is in essence a denial of fundamental human rights, must meet everywhere with Christian

recognition. Christianity came to free the nations from State worship, which is idolatry in its worst form. "Seek ye first the Kingdom of God," said the Redeemer; but the command of the Jew who held this great people in terror is "seek ye first—and last—the Kingdom of Germany." And inevitably when the first three commandments of the Decalogue are thus set aside, the rest are also swept away. The rights of man follow the rights of God into oblivion. Ethically, there is not a whit to choose between the German Terror and that which keeps Russia prostrate.

Marx is radically religious: he must worship something outside himself. The Soviets have provided for their subjects' adoration the unassisted corpse of Lenin. The German fanatics have sunk still lower and are engaged in defying their leader Hitler. Political subversion has never reached a more contemptible level.

Last of all, as we write, occurs the endeavour of the Army, now returned to its former position of influence, to rehabilitate the old Prussian militarism. General Ludendorff, who may have been a competent soldier, but who, since his defeat in the War, has distinguished himself only by unrestrained invective against Catholics and Christianity. His writings and his former treacherable activities against his country's Government are of no consequence: they are only pathological expressions of a singular megalomania, but the belated and unwanted homage now paid to him at the instigation of the Army involves his adhesion to some extent in what *The Times* calls his "political eccentricities and neo-paganism." It is something to the credit of the old man that he did not conceal his religious and political opinions, fabled though they be, on occasion of the demonstration in his honour, but proclaimed himself a devotee of the ancient *Heidentum*, of which a recent prophet was the demigod Nietzsche. "I am not merely an opponent of Christianity," he cried, "I am literally an anti-Christian and a heathen—and I am proud of it."

Mexico's Silver Currency

While enacting the laws amending Mexico's silver currency, so that the value of the metal may not rise in any form, stability of prices be ensured within the Republic and firmness of foreign exchange be established, President Cardenas made a statement, parts of which are reproduced below from the *Weekly News Sheet*:

In the presence of the situation created for our currency system as a consequence of the rise in the price of silver, a situation which the Government under my charge has very carefully followed and studied, it has become necessary to carry out an important alteration in our currency system, an alteration which may not be postponed, and which I deem it my duty to lay before the people and explain its real sense to the nation.

From the moment that our silver currency—and the Notes of the Bank of Mexico as well, as they are convertible into silver money—have become subject to speculation due to the rise in value of that metal, a possibility of profit has been opened for those persons whose financial situation would enable them to speculate by monopolizing and exporting our coins.

Over and above all the important economic and financial considerations that led to the conviction that

it was time to amend Mexico's monetary system, the Government found itself faced by the problem, as exceedingly serious one consisting in speculation with our currency, which would, if not checked in time, deprive the people of its means of exchange, and affect the whole course of daily existence which rests on legitimate transactions that can only be carried out by adequate use of monetary instruments. Thus being so, it has become necessary to prevent the rise, in any form, of uncertainty or confusion, so detrimental to the economic essence of any country."

Nazi Germany

The New Republic editorially writes:

The German government continues steadily on its programme of isolating to misery all its enemies and potential enemies, and all persons of Jewish blood, in so far as it can get its hands on them. For example, new decrees are freezing the work of destroying what few remnants of the non-Nazi press still remain in Germany. Henceforth, no one may write or publish in that country who is not a hundred-percent Aryan follower of Hitler. The doors to the professions are likewise being closed. The drive against the Protestant and Catholic churches continues, both these groups now being forbidden to hold public meetings or demonstrations, a right that is completely granted to the Nazi paganists. Citizenship in the Reich is no longer automatically granted to everyone born within its borders, in future it must be "earned"—and everyone knows what that means. Of all the German government's recent actions, perhaps the worst is the systematic kidnapping of anti-Nazis from foreign soil, particularly from Switzerland and Czechoslovakia. It is now all but openly admitted that the Hitler government has in its employ bands of kidnappers, methodically at work seizing such individuals and dragging them across the border. It is easy to guess what their fate then is—either death, or systematic torture in concentration camps of a sort to make death seem a blessed relief. No state in modern times has acted with such utter disregard of the ordinary standards of human decency.

Federal Anti-lynching Law

The same paper has:

It is easy to understand the feeling in the South against the proposed federal anti-lynching law, without sharing it. The Southerners believe that this proposal is aimed at them, and they are right, all the discussion of the San Jose lynchings and similar episodes in other parts of the North are only an attempt to soften the blow. It is Southern lynchings of Negroes, at which the bill is directed. It seeks to exert a deterrent effect by punishing peace officers from whose hands prisoners are taken by mobs, if their crime is failure to protect their prisoners, the maximum penalty is five years in prison and a \$5,000 fine, if they are found guilty of complicity in lynching, the sentence may be as much as twenty-five years. Every thoughtful citizen, in the North or South, must regret that a situation exists making the introduction of such a measure possible and its passage desirable, but such are the facts. Many Southerners insist that lynching is being abolished through the processes of

education and that if the North will just "let them alone" the problem will be solved in a few years. We are thoroughly familiar with the efforts to divide by fighting through the inter-racial commissions and similar devices, and are glad to give them credit for earnest and intelligent endeavor. But the fundamental thesis is wrong. It has now been amply proved that lynchings are not, as is commonly believed, the result of sex crimes. They grow primarily out of the economic struggle and they increase shockingly with the advent of bad times. Wise and experienced Southerners believe that the federal law is necessary and that the proper procedure is to pass the Craggan-Wagner bill, and then let good behaviour on the part of the South turn it into a dead letter.

Chinese Literature

The following appreciation of the world's earliest Buddhist literature by Mr. S. Tsuchida appears in *The Young East*:

The Buddha's teachings, so far as we know were first committed to writing in Pali, Sanskrit and some other Indian languages and it was from these languages that they were later translated into Sogdiana, Khotan, Kucha and languages of other countries that once existed in Central Asia. Most of the canon that were recorded in these tongues have been lost, except for a complete one in Pali, and fragments of one in Sanskrit. The Chinese Buddhist scriptures are all from the aforementioned ancient languages of Central Asia, whilst the Tibetan scriptures have been translated from the Chinese, the Mongolian, Manchurian and Chinese types of the present day having a canon in their own languages being translations from the Tibetan canon, the Tibetan form of Buddhism, i.e., Lamaism receiving their own form of religion.

Seeing that the early records of the Buddha's teachings have been lost in the passage of time, then today the most complete works that exist are those written in Pali, Tibetan and Chinese, the last named being the most important. Chinese Buddhist literature by far surpasses any other sacred literature in existence, indeed, it is of the largest quantity and variety of all.

It is hardly possible to compare one literature with another, but it is quite safe to say that for quantity, Chinese literature is ten times or more larger than the Pali. It contains works in Buddha's own words and also productions which are ascribed to his own disciples as well as those of great authors of later times, texts of canonical works and commentaries on them, independent compositions of doctrinal and disciplinary nature, original works and translations, and so forth.

The Kai-Yuan-Chue-Kiao-Lau, one of the oldest descriptive catalogues of Chinese Buddhist literature (published 751, A. D.) mentions 3038 titles of Buddhist works. Since that time the literature has been edited in China, Korea, and Japan more than twenty times and the latest catalogue which was published between 1922 and 1923, mentions 3001 works consisting of 12,008 fascicles. As I have already mentioned, Chinese Buddhist literature contains translations as well as independent compositions, the former being directly traceable to having originated from Sanskrit, Pali and other tongues of ancient countries of Central Asia. Chinese literature takes therefore a place which is unique and consequently very important among all sacred literatures. There

are in China some ten works dealing with the Buddha's life representing all lines of the Buddha legend down to the Pali, Sanskrit and Tibetan languages.

It is impossible for us to know what sort of traditions about the life of the Buddha had grown in languages and dialects of Ancient India and Central Asia which are now dead tongues, but today, as far as we know, they are represented only in the Chinese.

Astronomical Inscriptions of the Mayas

The Mayas, whose culture to some extent is redolent of Indian Harappan in Mexico, have left behind them numerous inscriptions, carved on the stone. Prof. Lutzeler, who has been confronted with the question of countless dates in these inscriptions, has given the world the results of his investigation, in *Inschrift und Progress*, a German quarterly of Sciences.

The Mayas, who inhabited south-east Mexico, Yucatan and Guatemala, are the civilized people of pre-Columbian America who have left inscriptions on stone behind them. Like the other Maya codices which remain to us, they are written in a peculiar hieroglyphic script, efforts to decipher which have not as yet met with success. But—chiefly on the basis of copies, made by Bishop Diego de Landa, dating from the middle of the sixteenth century—we can at least read the calendar symbols (hieroglyphs for certain spaces of time and names of days) and we have likewise learnt to understand the symbols for the numbers, which in their usual form at least, are constructed on a very simple principle. Thus we have gradually got so far as to see that the Maya inscriptions literally teem with dates, indeed in part consist of nothing but dates. The investigators of the Maya civilization have also succeeded in unravelling the calendar system of this remarkable people which appears at first to be very complicated but is really very simple. The most remarkable fact that emerges from this is that the Mayas numbered the days continuously, so that every day is denominated by a definite number, much as in the Julian system employed by modern astronomers. But apart from the number of the day a complete Maya date also shows the position of the day in a year of 365 days and is the so-called "Tzolkin", a kind of year of 260 days.

Indeed the whole result of my investigations justifies me in asserting that the Mayas were very thorough observers of the motions of the planets, moon and sun, and had a very exact knowledge of the periods in the movements of these celestial bodies. They show further that Spinden's above mentioned rule for converting Maya dates into our calendar is correct. According to this most of the Maya inscriptions date from the fourth to the sixth century A. D. The astronomical science of the Mayas must have been already very old at this time, for otherwise so accurate a knowledge of the length of the year and the month and the planetary revolutions, such as is clearly seen in the inscriptions, and also in the Dresden codes—which dates it is true, from a later period—would be impossible.

In fact of course be maintained that all Maya inscriptions have an astronomical content.

Living Religions of India

While reviewing Dr. Nicol Maenke's "The Living Religions of The Indian People" in the *International Review of Missions*, Mr. C. E. Abraham of Serampore observes:

In the treatment of the various highways and by-ways of the spirit, trodden by those who have walked in the light of this ancient and historic faith, Dr. Maenke has shown a rare sense of discernment and sympathy. After discussing the general characteristics and literary developments of Hinduism, he enters upon an examination of Hinduism at its lower levels: Hinduism as the religion of *Shakti*, and Vedantic Hinduism and its modern phases. He has much to say by way of warning as well as of inspiration on all these aspects of Hinduism. He lays his finger on the weak spot in the *Shakti* cult in the following words:

What we find, therefore, in the *Shakti* cult is a conflict between an instinctive theism on the one hand which craves the satisfaction that comes from worship and from an intuition of the divine love, and an authoritative pantheism on the other which imposes itself upon the adherents of these cults and weakens the confidence and hope that these tend to bring to them.

The following analysis of Mahatma Gandhi's religious attitude will be read by many with interest and approval:

Mr. Gandhi's attitude to Hinduism and to all religions seems to issue in part from the same source, that is, from what a Hindu would consider the axiom of pantheism, and in part from his deep-seated agnosticism. Mr. Gandhi is not a systematic thinker. He is guided by instincts and so is able at the same time—in spite of both pantheism and agnosticism—to practice prayer with a conviction that would seem to be possible only for a theist.

China and Japan

When once more Sino-Japanese animosity has been awakened, the following message of goodwill by H. E. Akira Arisaka, Japanese Minister to China, published in *The People's Tribune* will be read with great interest by the students of International affairs:

The intercourse between China and Japan dates back to time immemorial. Their relations cannot be considered in terms of months or years. The ties that bind our two countries are more basic and fundamental than mere passing questions of interests, politics or trade. They are, besides close neighborhood, those of family, of race, of traditions, of culture, of religion—in a word, of the spirit.

We have long revered China as a mother of enlightened culture; her state and social philosophy has left its profound and indelible impressions upon our national life; while the teachings of her sages, blending with the spirit characteristic to Japan, have moulded our souls.

Deep within our hearts lie the knowledge that whatever differences—aye, even bitter quarrels—may crop up, however our momentary interests may seem to diverge or clash, our paths lie not in different directions but are one. We know that we must—and always shall—live together and together prosper.

Japan has gone through many hardships, strenuous endeavor and abnegation have been demanded of her

people to emerge from a medieval condition to her present position as an unfettered State.

Recalling her experience, she has followed with heart-felt sympathy the painful efforts of the Chinese people to do away with the obsolete legacies of the past and to evolve from the inevitable disturbances that followed the Revolution a state which would maintain the high position which it has always held during the course of history.

An orderly, prosperous and self-reliant China, capable of upholding her own rights and willing to respect those of all other nations, is, in fact, to the benefit not only of our two countries but of the community of nations. Even viewed from our own standpoint alone, a united and peaceful China with whom we can co-operate in a spirit of mutual respect and friendliness is of paramount importance and we are prepared to do our utmost to assist any beneficial and constructive policy, friendly to Japan, which may be evolved by China's government to realize her aims.

I would also take this opportunity to repeat that Japan does not seek any imperialist aggrandizement in China, nor does she harbor any aggressive designs as are frequently attributed to her by a part of Chinese opinion. Her primary object is to ensure the safety of her national life in friendly co-operation with all the Great Powers, and in particular with China, and thus maintain in this part of the world the peace and order which are essential to the prosperity of all nations but especially so for the welfare of our two peoples.

I wish here to express my sentiments of profound admiration for the men of all China who, with energy and perseverance, devote their efforts to the great task of building up a new nation and in particular for the statesman of General Chiang Kai-Shek.

Science to Serve Man

In an editorial, *World Order* states that science in the past has not served the purpose of humanity:

Science has not been developed in the past for the purpose of human welfare," says Professor J. D. Bernal of Cambridge University, "but partly to increase profits and partly to secure military superiority." Professor George S. Counts of Columbia University brings a similar accusation to bear in his latest book "*Social Foundations of Education*."

The machine, man's greatest triumph over nature, is an invention which presumably lessens human toil, but under the industrial regime it has unfortunately been so much exploited for the benefit of ownership that it has not only failed in many cases to lessen the toil of the worker, but has even aggravated that toil and produced strains more disastrous to health than the simple arduous toil of the laborer before the machine was invented.

What do we see, then, as the net result of the machine to human happiness? It may bring to the workman a slightly larger salary and the means for gratifying a desire for comfort and luxury goods, but it tends to keep him at such a strain, during the working period that the hours left for recreation are not sufficiently recuperative to an over-stained physique and nervous system.

The tragic quality of modern mechanized civilization is that this magic power of the machine has not only failed to alleviate toil but has actually increased it. This is by reason of the immense good which is operated, wasting the benefits of science to the

one goal of individual wealth obtained at no matter what cost to labor. The paradox of industrialism as an illusory giver of happiness to the laborer is best demonstrated in the process which takes place when any industrial management undertakes to exploit a primitive people for labor in plantations, mines or factories. These primitives do not want or want wages, or the artificial goods produced by modern industry. Their lives are complete and rounded out in their native form, with ample leisure for the enjoyment of life. In order to entice them into modern industrial labor they have to be drugged, so to speak, and obsessed with new and insatiable desires, and placed and kept in debt to the Company store so that work may be obtained from them under a form of semi-peonage.

In this the glorious benefit which science offers the human race in the promotion of the machine? America leads the world in technological development. But in the highly important art of enjoying life in the simple and restorative pleasures which leisure time may offer, the Americans, it may well be said, are the most backward of all peoples. We have much to learn in this respect from Europe, and even more from Asia. What is needed is a greater spiritualization of life leading to a more fundamental appreciation of simple joys, a renunciation of greed and insatiable ambition; and, most of all, a power in man to conquer the machine which up to date has consumed him.

Education for Progress

The "philosophy of force" retreats steadily before the advance of a science beginning to deal with the values of man. Mr. Ralph Woodlark shows in the next paper:

"Deponents of the philosophy of force (militarism) tell us that social progress is brought about by competition between man and man, between tribe and tribe, nation and nation, and that as a result of this struggle of man with man, tribe with tribe, nation with nation, the inferior man, tribes and nations are destroyed, leaving the superior peoples to build a civilization which the inferior groups and nations were incapable of building. The militarists see human progress as dependent upon the political hegemony of "superior" nations upon a leadership and domination maintained by force.

Science, as well as common sense, denies the truth of the foregoing tenets of the philosophy of force. Darwin and Wallace, as well as such social scientists as Huxley, Spencer and Noystrich, maintained that social progress depends on the social virtues (mutual aid and usefulness) and upon art and science—all of which are the products of education. "Man..... is the most dominant animal that has ever appeared on this earth," says Darwin, and "he has spread more widely than any other highly organized form all others have yielded before him. He manifestly owes this immense superiority to his intellectual faculties, to his social habits, which lead him to aid and defend his fellows....The intellectual powers and social habits of man are of paramount importance to him."

Darwin recognized war as one of the minor factors in the disappearance of inferior races, but, "with highly civilized nations contending, progress depends in a subordinate degree on natural selection....We can only say that it depends on an increase in the

number of the men endowed with high intellectual qualities. These qualities constitute the survival factors in the struggle between civilized and barbarous nations."

Bergson, The Moral Philosopher

The *two sources of Morality and Religion* by Henri Bergson, the eminent French philosopher and academician, has recently been translated into English. His philosophy teaches that life is fundamentally more than the mere possession of knowledge and that the world is the result of creative evolution of successive phenomena rather than the result of natural law. While reviewing this book in *The Jesuit* Mr. Whitehouse says:

The two sources of moral obligation are (a) the static or "closed" society in which the pressure of the whole is exerted on the individual—moral obligation being the sense of this pressure, and (b) the free, dynamic or "open" society in which moral obligation is due to the heightened emotion or intuition that is concerned with the widest possible range of humanity. In the case of religion we have the same distinction namely the "static" religions of images, symbols and myth-making, which is concerned mainly to sustain social life, and the "dynamic" religion of the spirit which jumps over the social boundaries and identifies itself with humanity as a whole.

And just as we were given to understand in *Creative Evolution* that a new species is not formed by insuperable "barriers," so we now learn that the morality of the "closed" society can never advance by any stage to that of the "open" society and that "it is useless to seek for a division or law in this advance" from "static" to "dynamic" religion.

Bergson has already learned to distrust the human intellect because it is a product of evolution, and as such it can have no function except that of enabling us to find our way about things. Now, then, it is an investigation into the life of the *spirit* to be conducted?

Bergson's whole argument, though hopefully set out and brilliantly expounded, seems to take much for granted and often advances with a confidence that the reader does not always share. His thesis that there can never be a gradual growth from the morality of the "closed" society to that of the "open" society and this criticism of all philosophies that postulate the gradual development of morality are valid only if free gods, or has existed, such a thing as a "closed" society. Some eminent anthropologists, for instance Maquet and Elliot Smith, are inclined to stress the humanitarianism of primitive man and suggest that no human society is "closed" in the sense that its members are concerned mainly with the preservation of the group.

Bergson's attempt to get at the foundations of morality and law here, the nature of obligation may well become one of the classics in the realm of ethics, though it is, of course, much too early to attempt to pronounce on the permanent value of Bergson's moral theories. The emphasis on the need of great personalities in order to set before average men the higher and broader social ideals, is well-needed. Similarly with the appeal for a "dynamic" religion, "in the religion which we shall call dynamic, verbal expression is immaterial to prayer, an elevation of the soul that can dispense with speech".

INDIAN PERIODICALS

Buddha

The poet, Rabindranath Tagore, writes in *Panchajanya News*:

Buddha, my Lord, my Master, thy birth-place is truly here where cruel is the world of men, for thy quarry is to fill the blank of their utter failure, to help them who have lost their faith and betrayed their trust to forget their malignant day.

Take thy seat at their cattle-gate before the onrush of their extravagant pride. It is for thee to defeat with the serene light of thine eyes the boundless indignities of the drunken fate of those who trample under foot the shelter of the helpless and forge the chain for the weak.

The Post bag of Rabindranath Tagore

"A. K. C." writes in the same paper:

Perhaps the most interesting feature of the large number of letters and poems that reach the Post daily is that generally they are from people whom he does not know himself and had, of course, never met in life. Usually personal letters are but few and these are quite naturally dealt with by the post himself. The responsibility for tackling the rest falls on his secretary, a task which is at once both interesting and arduous.

Speaking scientifically the letters can be divided fivefold. My first set would be the personal letters which comparatively speaking are not so numerous. They are generally from relatives and friends; there are a few who write quite regularly, and one or two quite voluminously. Incidentally, a letter specially marked personal or private is almost without fail not a personal one but they invariably are letters of supplication.

The second class is letters demanding autographs or photographs or specially composed poems. The autograph demands are from all parts of the world, U.S.A. easily leading the list with Germany as a bad second. These American autograph hunters must be an interesting specimen of humanity. They generally deliver impassioned orations in these letters on the quality of Rabindranath's poetry and tell him how their lives have all been moulded by his philosophy, following up at the tag and with an humble request for the Master's autograph or photograph "to be framed up on my wall by the side of those from President Hoover, General Dawa, Mrs. Ameer MacPherson and Betty Nathall." I am only quoting the four generally common names from a long list invariably supplied. In the same class one may put in the not infrequent demands for postcards, forewords etc.

My next class would be the so-called literary correspondents. They are mostly budding poets from the great presidency in the south of India. It seems to be the favourite passion of all young men of Madras to write English poetry; I naturally cannot make a grievance of it, but it is sad for myself that 75 percent

of these postasters should send their manuscripts to Rabindranath for appreciation and on rare occasions for correction or bombing up. There are not a few of these literary aspirants who regard Rabindranath as the publisher of their literary dreams. Rabindranath, adding generously that "the profits may be utilized for the great cultural work our Post is doing at Santiniketan," I have general instructions to tell these young poets that Rabindranath himself does his literary work in his own mother-tongue and that he feels that all of us should patronize our own languages and not attempt writing poems in a language whose spirit would ever remain foreign to us. A young poet from Travancore took me to task quite severely for giving him this piece of advice from Rabindranath. In more agony than wrath he wrote,

"Alas, even the great Rabindranath has after all feet of clay. Pray what is Iorren? I who have been fed on the milk of Shakespeare, put to sleep to the music of Schopenhauer, cannot look upon English language as foreign and man also protest against your doing so. But perhaps you have been misrepresenting Rabindranath, for did he not himself get the Nobel prize for English poetry?"

To his own admission he was but 18, and had a wonderfully wrong sense of the syntax and spelling of the English language. But then, one who has been well-nursed by the great Shakespeare has surely better qualifications than anybody else to verify in English. Perhaps while discussing this class of letters, I should not forget the 15 year old young lad of Barisal who wanted the Post to write for him a poem fully expressing the great love he bore to a sweet lady of 18, named Nanki, also of the same interesting town and his neighbour as well, but who for some antithomatic reason had hitherto remained as cold as a leg of mutton to all his ardent wooing. Rabindranath is a benevolent old poet whose heart readily responds to human suffering, especially of the young. But strange to say, he remained deaf to this very pining and extremely romantic appeal.

The next group I would hurriedly describe. They are too poignant for any ritual reference. I am referring to numerous letters of appeal for charity or help of some sort that come to him from all parts of the country. Very sad reading these are, and most of them are undoubtedly absolutely genuine tales of suffering. They come from helpless old people, left derelict by pitiless time, from widows left penniless by incontinent husbands, often burdened with children and from poor students.

From the standpoint of the outsider, my last batch of letters would surely be the most interesting. I have inherited a precious and quite a bulky file of letters from my predecessor in office, named P.L. These two letters, I was informed, stand for the "local letters" that the Post receives from time to time. Some of them were sent to a merry magazine in America and were reproduced verbatim. They proved a great success and we had demands again

from the editor. What a collection! Once in my moments of leisure I browse amongst them, and derive almost the same amount of enjoyment as the wise philosophical sayings of Wodehouse's inimitable Jeeves bring to my mind. While going through these one cannot help thinking that this wide world is only inhabited by westerly delirious. Take for instance, the Roumanian doctor who some three years ago had literally been eating his heart out to marry a daughter of an (any) Indian Maharajah, finding Subindranath's successful intervention on his behalf he threatened a fast unto death in the most approved manner. The Roumanians are gallant, there can be no doubt about it. Then take for instance, the "Buddha of Kall Boon Duesse." He informs the poet at regular intervals that God specially had commanded him to seek Subindranath's help to publish him before the world. He could cinematographically show the existence of "human soul." He sought the Poet's help, to finance him to go to Hollywood to produce the film, granting him a very generous 25 percent of the gross takings. The project was, however, not without its difficulties, as the acting should only be done by "well-known virgins and strict monotonists." Was monogamism sweat by the last word, I am not quite sure. Then there is the Poet of Chandanagore. I am really in love with this old man. (I do not know him, but sense how I have a feeling he is an oldish pleasant greenroom. Let my Indian lunula, I have, refused from looking him up, though I know his address and I am writing this from his native city). This gentleman every month regularly sends a standard exercise book filled up with topical verses written in old nagari form of poetry. These manuscripts begin with a salutation from the author, to the "Well illustrated poet. Thakur maharaj." They are sent per registered post with acknowledgement due. He evidently reads the papers closely, when on tour, we have got the manuscript on the due date addressed correctly to our various camps. Once he sent Subindranath Rapes five to forward to Mahatma Gandhi. He is extremely altruistic and has never any demands for himself. Perhaps that is why I love him so much. Recently he was sojourning in Benares, I got the information from his own poems. Subindranath was also in Benares, having gone there to deliver the convocation address at the University. As I was entering the Hall at the tail end of the Vice-Chancellor's procession, a University officer gave me the familiar packet. Our friend had not failed as on the appointed day!

I will conclude with another set of correspondents; they are all for information about the Nobel Prize. How to get it, where to apply, what fees to pay? and such questions. One old mahatma from Barakam took the trouble of coming in person to Simliletton to seek information on the matter. He had written a history of the world in poetry.

Ideals and Realities of the Twentieth Century

Prof. A. R. Wadia concludes an important paper in *The Twentieth Century* thus:

One European thinker has said that this 20th Century is going to be Asia's. Lenin said that the Russian Revolution could have been crushed without the slightest difficulty if all the capitalistic countries had united together, but he added that he knew that these capitalistic countries were too stupid, too jealous of one another to combine. That gave a chance to Bolshevism to fortify itself against all attacks. Similarly if the European nations are stupid enough

not to solve their problems by a reasonable amount of international good-will, then I have not the slightest doubt that the 20th Century will be Asia's. But I do not care to emphasize geographical boundaries in dividing one race from another. The central idea ought to be the sense of unity of human race. I am aware that in India there is no enthusiasm for the League of Nations. I have noticed this even among my own students. Very recently we had a strange subject discussed in the University Union, when a debating team from the Universities in the United Provinces visited Mysore: "That in the opinion of this House the present world crisis can be overcome only by a world war." It is astonishing that this proposition was discussed. It is unbelievable that it was carried by a huge majority. It represents the students' mind. But it is worth while remembering that the scientific tradition is essentially European in character. It started with the Romans. It has continued right down to our own times, the days of Mussolini and Hitler. I shall not venture to prophesy that the imperialism is going to die in our time. But I want you to remember that the first message of Peace and Love ever given to the world grew out of the soil of India in the person of Buddha. He did not belong to the masses as Christ or Mahomed did. A man sprung from the masses may be trusted to appreciate the difficulties of the masses. But Buddha was a man born in a princely family, educated in such a way that he did not even know what old age meant, what illness meant, what death meant. He grew up in a state of innocence. Face to face with a cripple for the first time, face to face with death, his loving soul was harrowed and he felt: "this is not the world for me. I am going to give up all to save mankind," and he did it. No extraneous from his wife, no extraneous from his relatives, no extraneous from his friends had any effect on him. He cheerfully took up the beggar's bowl.

Two centuries later we come across Ashoka voluntarily giving up his imperialism in the very hour of his triumph to preach the gospel of Peace. Two thousand two hundred years later still we come across in India a non-courtesy person who believes not in war as the essential means for settling disputes, an Indian who believes not in inflicting suffering or in killing, but is taking upon himself the rôle of suffering and achieving victory through suffering. That is the message which India has preached through the ages. We cannot be false to our highest inheritance.

Civilisation flourishes in the atmosphere of peace and peace is the expression of human harmony, the spirit of co-operation, of which war is the moral enemy. We cannot do better than end on that note struck by the old Vedic prayer:

May all the powers of nature bring us peace.
May God vouchsafe us peace. May peace and
peace alone reign everywhere. May that peace
come into us!

Discrimination against Indian Goods

Mr. Mann Sahasray writes in *Financial Times*:

From the plight of several industries in India at present it would appear that they are at a disadvantage vis-à-vis their more powerful foreign rivals. Prominent amongst these must be mentioned the Shipping and Insurance Companies. But a subtle discrimination against Indian manufactures pervades the minds of all those who control British enterprises in India. I have seen a complaint recently in the London "Times"

against the competition in the import trade in tools and agricultural implements from those made in India.

"A branch of the Tata Iron and Steel Company is obtaining an increasingly large share of the trade in hoes, axes, chisels, bit-books, pickaxes, hammer-heads, lodaxes, and marmettes, 'except for those required by the British managed concerns'...."

This means that the British-managed concerns do not buy their requirements of tools and implements turned out either by the Indian blacksmith or from articles made on modern lines at Tatasteel. This certainly is a pointer, particularly for those key industries, in whose favour England claims to have given preference under the Ottawa Agreement. Is it possible that the Railways in India were making also this discrimination against the local products? We have pressed for the revision of the Rules for purchase of stores for Government Departments, but some of the Provincial Governments have not yet taken in line. It is the duty of every patriotic Indian wherever he receives any information on this subject, wherever he finds foreign articles preferred to Indian articles, directly, or indirectly, to pass it on to one of Indian Chambers of Commerce, so that it may be possible to ascertain how far there is deliberate discrimination against Indian products at the hands of British-managed concern in India, and whether anything could be done about it.

Christian Missions in India—A Criticism

Dr. Bhawan Karmappa writes in *The Aryan Path*:

Conversion, in the sense of giving up one's former religion and becoming a member of a Church is a commendation devoutly to be wished by all missionaries. This has led to intolerance towards other religions, if you desire to make converts from another religion your attitude to it cannot be friendly. This will be stoutly denied by missionaries, but I am sure that if the sympathy and tolerance which is to-day adopted be genuine, their attitude towards other religions could not be to supplant them by their own faith, as is their aim, but rather to seek to influence them in such a way that these religions will undergo an inner revival and transformation if they need to. What is above all necessary is not adherence to this religion or that, but the free and natural realization by the human soul of the Infinite Spirit. If it is felt that a particular religion does not effect this, the truly friendly attitude will not be to get rid of it, but to influence it by the free interchange of views resulting from real religious experience.

The principle Jesus laid down in regard to other faiths, if at all he was concerned with them, is the one which the modern missionary seeks most about but practices least. It is contained in Jesus's words "I am not come to destroy but to fulfil." The fulfilment of Hinduism must not be sought elsewhere than in a full development of all that is highest and best in Hinduism itself. If Christianity had anything to teach Hinduism, and I believe it has, the lessons of Christianity would have to be assimilated by Hinduism and incorporated into it. Only then can Christianity regard itself as not supplanting or destroying Hinduism but fulfilling it. Conversion which aims at supplanting Hinduism by Christianity is anything but a fulfilment of Hinduism. Strict conformity to the principle of Jesus, above cited, requires preaching the gospel to

non-Christians with genuine love for the non-Christian faith, and therefore not with the intention of supplanting it. The missionary's task, if he feels he has found truths which do not exist for the non-Christian, should be to influence these faiths in the light of these truths in order to reform them, not to supplant them.

The consequence of this has been that he has no real knowledge of, or genuine sympathy with, the culture of the people, and thus his influence has been decidedly detrimental to indigenous cultural development.

If the Christian missionary would be successful he must have genuine sympathy with the people, their traditions and their culture. His mission cannot be other than the mission of Jesus, which was to fulfil, not to destroy; his one purpose, the purpose of Jesus, to reveal in his life, in however small a measure what Jesus revealed so abundantly. This will suffice to draw all men to Jesus, the Great Example.

Importance of manual training in Childhood

In an article on "Froebel's Individualism in Modern Educational Philosophy" in *Prabodhini Bharati* Dr. Debendra Chandra Das Gupta writes on the above subject thus:

According to Froebel's educational theory manual activities should begin in early childhood and continue through the period of secondary education. Early in life children should share actively in their parents' domestic duties and trades and vocations. Through such participation they would develop the habits of work and industry, and the domestic and civic virtues without which one could scarcely hope to become a good citizen. "To give them early habits of work and industry seemed to him so natural and obvious a course as to need no statement in words. Besides, the child that has been led to think with thereby, at the same time, he led to industry, diligence—in all domestic and civic virtues." Not only would the child's participation in the parental occupations but also such participation could be made to contribute greatly to the development of the child's personality. "Who can indicate the present and future development which the child gains from this part of the parents' work and which he might reap even more abundantly if parents and attendants heeded the matter and made use of it later on in the instruction and training of their children?"

Froebel believed that manual training should be carried on not only through early childhood and boyhood but also continued through adolescent years and throughout the secondary school period until adulthood. For this purpose he advocated including manual training courses in the curricula of the secondary schools and apprenticing certain older boys out to farmers and mechanics. Froebel felt that in the secondary schools a proper balance should always be maintained between activities of the mind and of the body. Reference has been made in preceding paragraphs to this fact and also to the fact that Froebel was opposed to the school practice current in Germany in his day of giving preference to language study to the neglect of the manual arts. He advocated giving manual training to secondary school boys for the purpose of both mental and physical growth and also permitting older boys to learn trades and industries from mechanics and farmers by means of apprenticeship.

In addition to the benefits to be gained from manual and trade training already discussed, Froebel believed that such training would contribute also to the development of religion. According to Froebel's theory work and religion should go hand in hand, each supplementing the other. Either without the other would be insufficient. "As for religion, no, too, for industry, early cultivation is highly important. Early work, guided in accordance with its inner meaning, confirms and elevates religion. Religion without industry, without work, is liable to be lost in empty dreams, worthless visions, idle fancies. Similarly, work or industry without religion degrades man into a beast or burden, a machine. Work and religion must be simultaneous."

Cross-Bearing in the Realm of Sex

Rev. J. R. Peasey writes in part in *The National Christian Council Review*:

All our instincts and appetites are in themselves good and beautiful. A great deal of harm has been done by centuries of teaching of sex as in itself an evil thing, so that the cross that one has been called upon to bear is one of mortification, killing the desire as the highest ideal.

Such a conception of sex is wholly wrong. Like the other instincts which God has given us, it is good and beautiful in itself, and the cross which we are called upon to bear is not one of suppression and unhappiness, but of control and joy. To this extent the moderns are right when they call on us to put away all our inhibitions and complexes on the subject of sex, and to let sex have its full expression. What they are wrong in is in their demand that it should be uncontrolled and unbridled. There can be no full expression without sacrifice.

Let us give three reasons why there must be a cross of denial for the instinct of sex:

1. Because sex is the creative instinct, and there can be no creativeness without sacrifice. Sex is simply the creative instinct, the urge which drives an artist to paint and a doctor or missionary to give his life in service, as well as a man and a woman to give themselves in marriage. Its creations are the books of scholars, the bridges of engineers, social organizations, friendships, service of any kind, as well as children. And for all creative work sacrifice is a primary condition. The pruned vine or rose-bush gives a better fruit or flower than the one which is allowed to luxuriate in wild profusion. The pianist's touch, the orator's wit, the woman's sweep of her blade are only brought to their maximum of efficiency by perfectly learned control. The same is true of sex and of all our bodily instincts.

2. And then a second reason why there must be a cross of denial in sex, is that it is so dependent of life is co-operation more essential. A marriage which is based from the first on selfishness, is bound to be a failure. Love expresses itself always in two ways: in a longing to share, to share every thing to the uttermost, and in the supreme value that it gives to the object of love's passion. Every lover not merely wishes to share, but to put the loved one first all the time. Thus to demand of the single man or woman that he or she should sublimate the sex-instinct and give up certain selfish joys in some direction in order to give full creativeness in some other direction, is no more and no less a sacrifice than is demanded also of every married couple in the sacrifices that true love

must be always calling forth from them for the sake of each other and of their children. The reason for the thousands of cases of divorce in these days is, also, that the seed of love before and after marriage has never been properly taught. Where there is true love, where the person loved is of supreme value to the lover, there can be no thought of any sacrifice being too great to keep that relationship at its highest.

3. There is a third and last reason for demanding a cross of self-denial in the sex-instinct, and that is, that in its creativeness it expresses the full personality, body and soul, mind and spirit. As Bishop Gore once wrote: "Is not the production of a new personality—a soul or spirit destined for an immortal life in God—but liable also to the most awful spiritual disaster—is not this the greatest of spiritual events, is the world and the most wonderful of the activities of the creative spirit? Sex is a Sacrament."

Marriage is not a physical partnership, but a partnership of body, mind and soul.

Cash Value of Human Life

The following from *American World* will prove instructive:

What is the cash value of a human life? Statisticians have worked hard to find an answer to this question. The process adopted is first to find the average cost of rearing a child to wage-earning age. In this the mother's contribution is, of course, included. It should be apparent that the process is not applicable to any individual case but is worked out by taking groups of men and averaging their experience. It has been found that in an average American family a son of \$2000 is required to bring up a child to wage-producing age when the human machine enters on its productive stage. Henceforward, the average income is even year by year, is ascertained. The chances of dying are also taken into consideration. The average value of an American life at the beginning of wage-earning age is, in this way, assessed at £2000.

Different classes of men earn different incomes, as the cash value of human life differs from case to case. The following is a "rough and ready guide" quoted from the "Policy-Holder."

As Age	Life may be valued at
30	20 times income
35	18 " "
40	16 " "
45	14 " "
50	12 " "
55	10 " "
60	8 " "

The appraisement of human life in terms of rupees, pounds and pence may be repugnant to some people as being too gross and materialistic a procedure. But the fact remains that the enjoyment of art, culture and most other things that make life worth living depends in the last analysis on economic competence, the main pivot of which is financial security. If civilization is the result of the desire of individuals to improve and to enlarge the scope of material and intellectual benefits, it will not be wrong to interpret civilization in terms of man's urge towards financial security without which no such benefits are available. Financial security implies, on its selfish aspect, the economic safety for the individual himself and, on its unselfish aspect, the absence of financial danger for wife and children when the bread-winner is removed by death. So it would appear that an upward movement in

civilization is nothing but an improvement in the economic value of human life and man's ability to conserve it.

The practical problem is how to attain financial security? The first requisite is, of course, knowledge. There must be the power to finance economic troubles. The next step is to eradicate those troubles or to create reserves against them. It is with the latter that insurance is concerned. Insurance is indeed the best and most effective expression of modern man's step towards financial security.

War against illiteracy in Maharashtra

The B. G. O. Chavvanur Journal writes (literarily):

An interesting scheme has been launched under the auspices of the Poona Grant Saধারণা Mandals to drive away illiteracy from Maharashtra, especially after a full success has been demonstrated by one Mr. Maley who has held him an experience of three years as a teacher and has perfected a new system of teaching adults to read and write in a very short time. Mr. Maley took up twenty-two adult illiterates, eleven of whom were agriculturists from villages around Poona and eleven of whom were from the city itself. It was obvious that the degree of intelligence and grasping power varied to a large extent. For these reasons Mr. Maley worked hard in the presence of several critics and officers including the Chief-Secretary of Aundh who was watching with keen interest and succeeded in his efforts exceedingly well. Half of those twenty-two adults mastered the art of reading and writing alphabets and words efficiently and half of them could be fairly said to have been literates in the sense that they began to know and write alphabets. This inspired a great deal of confidence in the workers and consequently a scheme has been outlined by Professor S. R. Bhagwat who is the life and soul of the Saধারণা for waging war against illiteracy with the active help and co-operation of the Chief-Secretary of Aundh. The outline of the scheme is short in its main workers who can master the methods of Mr. Maley and carry on the work of making people literate. These workers are also to be trained in the general work of village uplift because in Prof. Bhagwat's scheme, the ultimate end of the whole effort is village organization. These workers are to be active in the village parties that are to be opened soon. It is estimated that if every adult village contributes Rs. 2 either in cash or in kind it will suffice to make him literate and enable him to retain his knowledge by supplying him with necessary literature once his appetite has been aroused. Education is after all a socialization of confidence but in the case of adults the task becomes exceedingly difficult if they are not handled scientifically instead of the ordinary rule-of-thumb method. Again the aim and end of adult education should not merely be reading and writing but rather the induction of a desire and an urge for improvement into the whole body of villagers.

Marsden and India

Prof. Brij Narain writes in *Contemporary India*:

Indian students of Marx have to be warned that a literal interpretation of Marx is even more difficult than that of religious scriptures. And that is difficult enough.

Marsden does not help us in understanding the economic position of some of the poorest classes of our population, hand-workers and peasant proprietors.

The restoration of cultivating proprietorship with the State financing of agriculture would remove all Marsden causes of exploitation, but bring little change for the better in the economic condition of peasants; other things remaining the same, their marginal worth to society would be about what it is now, and their earnings, on an average, would not be much higher.

The Marsden criticism of capitalism has little application to India. Capitalism is growing in India, but if socialism will come to India only when the centralization of means of production and the socialization of labour become incompatible with their capitalist integument, socialism is not coming to India for a very long time indeed.

An industrial proletariat is practically non-existent in India. The growth of factory labour, until it forms an appreciable percentage of the total population, may take a century.

The chief ground of disqualification with our economic system is not exploitation of employees by employers, but the scale of values produced by social marginal worth for factors which employ themselves.

From this it may also be concluded that the doctrine of class-war, which plays such an important role in Marsden, is of less use to us than to the highly industrialized countries of Western Europe. There is little scope in talking of expropriation of expropriators, when, as in the Punjab, the most valuable form of property (agricultural land) is widely distributed among the people.

The idea of class-war is barren and unattractive. What is fruitful and attractive is the idea of a State planning production and distribution, setting everybody to work, augmenting wealth and income, and, above all, creating a new scale of economic values in consonance with the ideal of social justice.

The Third Assembly

Mr. M. Chalapathi Rau, M. A., M. L., has contributed an interesting paper on this subject to *Prasad*. He writes of President Patel thus:

Patel behaved like a perpetual crisis. He wielded his sceptre like a birch. Once he told the Commander-in-Chief for not being present to answer a debate. Another time Blackett was heard to mutter something and he was pulled up and asked to make himself heard. Patel's decisions themselves burst like bomb-shells. He bombed the Reserve Bank Bill. At the time of the Meerut Trial he bombed the Public Safety Bill. The situation was made too thrilling when bombs were thrown into the Assembly and Bhagat Singh became a hero to men of words who advise men of action. The Government were noble. In view of the fact that the Government are not prepared to show the Chair the courtesy of disclosing what their plans are, I refrain from giving a ruling. The President declared. Over the question of their control of the Assembly gallery, he again boomed and roared. He, with his usual pluck, refused to follow the Congress resolution asking its members to boycott the legislature. He explained the position of a President, "who, despite his vivid party colours, be they buff or blue, crimson or yellow, and wears instead the white flower of a neutral political life." At the time of the Meerut trial, he declared his sympathy a little too openly and bravely. Unkindly critics whispered with bared

breath that Patel was seen going home in the company of Mohan Dasji, and that the syntax and even the phrases of the President's statements bore the oil and learning of the Pandit. Arthur Moore committed his most blinding indiscretion when he tried to move a vote of no-confidence in the Chair but the Government refused to budge its position with delicate emphasis, and Patel added insult to injury. When he left with a proud stride the scene of all his political glory,

muffled as in all his dignity, it was to the blaze of gas and transports. He gave himself a hearty send-off, but an embittered Mowbray spoilt the show by arrogant references and veiled suggestions. It was tragic to see Patel pass from continent to continent in search of health, and the tragedy was complete when, robbed of his health and honour, a cynic to the core, a fighter to the last, he died in Vienna amidst the dust of empires.

THE BENGAL DEVELOPMENT BILL, 1935

By BHABATOSH DATTA, M. A.

IT is almost a commonplace in India to find Government measures opposed by popular opinion and by nationalist newspapers, even when the measures are meant to yield some benefit to the people. It was with distrust that the Primary Education Act was looked upon by many. The Money-lenders' Act was not successful in receiving unanimous approbation. Similarly, the Jute Restriction Scheme of the recent months has also been suspected by some to be a move to protect the interests of the mill-owners at Calcutta and at Dundee.

In such an atmosphere of suspicion it is a bit strange to find an outburst of acclamation on the recently introduced Bengal Development Bill. It appears that the bill has been successful in convincing the public opinion that if put into operation, it will really cause a considerable benefit to the people.

This, however, shows that the thinking public in our country has for some time been really feeling the want of a measure like this. For some time past, well-known writers have been telling us that all is not well with the agricultural conditions in our province, that Central Bengal is no longer what it used to be, and that there are some tracts which are doomed to a swampy future if flood-irrigation is not restored by means of revival of drying rivers and construction of other suitable projects. Dr. Bentley, in his book on *Malacca and Agriculture*, and Sir William Willcocks in his lecture delivered at the Calcutta University drew the attention of the public to the serious effects of the decline of flood-fushing in Bengal. Since then, a considerable amount of attention and study has been devoted by eminent publicists of Bengal to the problem of irrigation and the definite conclusion that has emerged from all this is that one of the most important items of any plan for the economic revival of Bengal would be the development of a sound system of well-spaced irrigation works.

It is really noticeable how much Central and Western Bengal has suffered on account of the drying up of the waterways. In the seventeenth century, and even in the eighteenth, parts of Central Bengal drew administration from all as prosperous and populous tracts. Districts where malaria is now at the highest were regarded as health-resorts and convalescent persons and pleasure-seekers often flocked to these places. Dr. Radhakamal Mukherjee, in course of a lecture delivered sometime ago, quoted extensively from the writings of foreign travellers all of whom had expressed admiration at the prosperity of the Delta region.* But now this very region has been turned into a thriving bed of malarious mosquitoes, and the much-coveted prosperity has definitely vanished. The health and wealth that once belonged to these districts have practically disappeared and it is apparent that if nothing is done even now, some parts of this region will certainly turn into depopulated swamps and marshes.

What has been responsible for all this? Where one seeks an answer to this question, he is readily faced with one great deficiency to be found in this area—the deficiency of flood-water irrigation. The whole of the deltaic region is interspersed with a number of waterways which not very long ago used to carry the waters of the Ganges down to the Bay of Bengal. These waters travelled a long way from the foot of the Himalayas and contained a large volume of fertilising matter. Every year, with the coming of the monsoons, the rivers and the channels of Central Bengal were charged with this rich red water which flushed the whole region and thus kept the area fertile as well as healthy. It is the decline of these rivers, due to diversion of water-courses, bank-formation and construction of embankments,

* Report of the Council of the Indian Institute of Economics, 1923-31, (Calcutta).

that has caused the deterioration of the area under consideration. It is this 'red-water famine' that has led to the growth of swamps and muckies in an area which once was rich and has brought in its train malaria and agricultural depression.

One has only to compare Central Bengal with East Bengal to comprehend clearly what the want of flood water means. In East Bengal, the Ganges, the Brahmaputra and the Meghna with their tributaries carry every year a large volume of silt-laden water and the greater part of the tract gets a regular flushing every monsoon. The effect is that the land is cleared of all stagnant pools and muckies and it receives a rich deposit of the silt carried by the rivers. Consequently, cultivation is prosperous and diseases are less widespread than in the neighbouring Presidency Division. The density of population in the Eastern Bengal districts is fairly high and the area of land actually cultivated is gradually increasing. The process of land formation is slowly, but steadily, going on and agricultural prosperity is guaranteed a continuous existence.

A clear demonstration of the extent of agricultural decline in the districts of Bardhaman and Presidency divisions is perhaps necessary. The following figures, taken from Dr. B. K. Mukherjee's paper, show the percentage variation of the cropped area during the first thirty-two years of the present century (1900-1932) in some selected districts of Bengal.

District	Percentage variation in the cropped area (1900-1932)
Noakhali	+ 152
Dacca	+ 55
Bakerganj	+ 21
Mymensingh	+ 16
Faridpur	+ 13
Tippoo	+ 11
Nadia	- 7
Murshidabad	- 14
Jessore	- 31
Bardhaman	- 89
Hoojly	- 15

These figures clearly show the effects of river-spill irrigation in East Bengal and of cessation of river-spill in Western and Central Bengal. In the latter region, the cropped area has fallen considerably, there having been a fall of nearly 45 per cent in the district of Hoojly. The figures relating to density of population per square mile also show how large a population is being supported by the prosperous tracts of East Bengal.*

Districts	No. of persons per square mile	Increase per square mile	
	1921	1931	
Dacca	1,161	1,265	104
Tippoo	1,037	1,197	160
Noakhali	976	1,124	154
Faridpur	942	1,003	61
Bakerganj	729	824	95
Bardhaman	529	585	56
Nadia	519	581	12
Murshidabad	585	656	71
Khulna	510	547	34
Hoojly†	909	938	29

The high density noticeable in the East Bengal districts is not perhaps desirable by itself. But, it certainly shows that agricultural depression to any considerable extent is absent from this area.‡

II

The only hope of revival of agricultural prosperity in Central and Western Bengal lies in developing the rivers that are dead and dry, and in restoring to this area the red water which is now lost the privilege to enjoy. The head-waters of the Mathabanga, the Jalangi, and of the—Hoojly are drying up, and, consequently, Central Bengal is being deprived of its due share in the rich silt-carrying water brought down by the Ganges. Other rivers like the Bhairab and the Kapotaksha are also in deplorable conditions, and something must be done in order to charge them again with flood water that will irrigate the surrounding districts.

In 1928, in an article in the *Vivian-Monro Quarterly*, Sir William Willcox suggested that the rivers of Central Bengal were not originally natural streams, but were artificial canals constructed by man for the purpose of irrigation and drainage. These canals were originally straight, but the friability of the soil they traversed made them adopt a winding course. Whether or not one accepts this theory, every one will admit the truth of the conclusion that canals

* The high density of population in the Hoojly district is due mainly to the existence of a number of factory towns and not to agricultural prosperity.

† Dr. Meghnaid Saha and others have emphasized the effect of railway construction on the drainage and irrigation of the province. The East Indian Railway in the Bardhaman division, and the Calcutta-Khulna line in Central Bengal have undoubtedly caused a choking up of channels of natural drainage. As, however, it is impossible nowadays not to have railways, every old and new construction should be re-examined from the standpoint of irrigation and drainage, and of public health. Measures should be adopted for minimizing the evil effects and for preventing such effects from arising in the future. A complete hydraulic survey of Bengal seems to be essential at an early date.

‡ The *Vivian-Monro Quarterly*, Series, 1935 B. 8.

* Census of India, 1931, Vol. I, Part II, Imperial Tables, Table XX.

from Wilcock's observation. The channels performed a great service in the past, and, if the waters of the Ganges can be passed into them, they can perform the same service again. They are spaced only for overflow irrigation. He suggested that it would not be difficult to control the rivers of Bengal. The north-to-south rivers could be charged with monsoon water from the Ganges by the construction of suitable barrages.

That a proposal like this is not a mere utopia is proved by the experience gathered from other countries, particularly Egypt. If Egypt had been left to herself, the land there would have been, according to Sir William Wilcock, 'a howling wilderness' today. Instead of leaving the rivers free to carry a large volume of rich fertile water uselessly to the sea, arrangements have been made by means of barrages and storage works to secure the cultivation of a regular supply of overflow food water.*

It is noteworthy that physical and economic conditions in Bengal are not very different from those in Egypt. Both of these tracts have to depend mainly on agriculture and both have an abundant supply of all-season rich water carried by commodious rivers. The problem that requires solution is that of arranging for an adequate distribution of this rich water in the whole region, and so, the actual project should be one of control and regulation of rivers and construction of canals. Such a policy of regulation and construction has been possible in Egypt, and there is no reason, except that of financial inadequacy, why such a scheme should not be possible in Bengal too. Bengal has an advantage over Egypt in the possession of numerous channels which can be easily converted into agencies for carrying overflow water to the interior. In the undulating tracts of Western Bengal storage of water will be easily practicable and the Egyptian system of basin irrigation can also be developed in those areas.†

It is, however, sometimes argued that a development of irrigation in Western and Central Bengal by means of storage of water, or of reutilising of dead rivers would mean that the greater part of the water carried by the Ganges in the monsoon period would find its way to the deltaic region, and that, consequently, the new deltaic region of East Bengal would suffer from a dearth of flood-water. The plausibility of such argument, however, appears to be doubtful. Even if the beds of the dying rivers are reconstructed, and the other dry rivers revived

the Padma will undoubtedly continue to be the main channel of the Ganges, and, as East Bengal will not be deprived of her fair share in the Ganges flood. The diminution of the volume of water which flows down the Padma will rather mean a benefit to the inhabitants of Dacca and Faridpur, who have to suffer much damage on account of the uncontrollable fury of the river. Again, while West Bengal has no other alternative source of flood water supply than the Ganges, in East Bengal there are two other great rivers—the Brahmaputra and the Meghna, with their numerous branches and tributaries. East Bengal, therefore, has no reason for concern at the proposal of flood-irrigation of West Bengal.‡

III

The Bengal Development Bill introduced in the Legislative Council on the 7th of March last by the Hon'ble Khwaja Sir Nazimuddin, Member-in-charge of the Irrigation Department is therefore a step towards the fulfilment of a popular desire. It is at an opportune moment that the Government have thought it fit to introduce a measure for the recovery of Bengal. The people had really been wanting a legislation of this type. The details of the bill may not command themselves to many, but almost everyone will approve of the purpose of the legislation and of the general principles which support it.

The bill is introduced, in the opinion of the Hon'ble Member-in-charge 'to place the Government in a position to undertake the enormous task of bringing back to prosperity and to health the decimated areas of Bengal by restoring the flow of dead rivers, by constructing works for controlling irrigation, and by arranging for drainage.' The Government recognise, according to the Hon'ble Member, the urgency of the problem and the reason which had prevented them so long from launching a comprehensive irrigation project was want of adequate funds. It is, however, not that a balance of funds has been available for this purpose. The Government expect to recover the expenditure from the profits of the operations themselves. The use of irrigation water by the cultivators would certainly result in increased income for them and the Government would, according to the provisions of the bill, take away half of the net increase in the income of the cultivator. Further, the bill provides that every cultivator in the irrigation zone will have to pay the improvement levy irrespective of whether he uses irrigation water or not. The effect of this would practically be to compel every cultivator to take advantage of the irrigation system.

There are other proposals also which are

* An excellent description of the Irrigation system in Egypt and in the Sudan will be found in the Chapter on 'Irrigation' in the *Encyclopaedia Britannica*, 14th Edition.

† See Dr. R. E. Mukherjee's paper on *Bengal, Old and New* in the Report of the Indian Institute of Economics, 1932-33; and, also, S. C. Mitter's *A Recovery Plan for Bengal*, Calcutta, 1934, Ch. V.

‡ In this connection, attention may again be drawn to the suggestion made by Dr. Meghnad Saha for a complete hydraulic survey of Bengal.

equally drastic. As there has been a considerable amount of encroachment on the beds of dead rivers, the launching of an irrigation system may lead to the cropping up of many claims for compensation. If in all these cases compensations are granted the scheme will be unworkable. So, the Government want power to discriminate when compensation is claimed. According to the Government proposal, if the people in the decadent areas have the rivers revived, they must be prepared to forego some of their technical rights and also to face the risk of less due to floods, as people in East Bengal do. The persons who would be gainers from the improvement of flood-irrigation should not be left free to derive a further benefit by enforcing a technical right of compensation for encroachment or for flood-risks. The Hon'ble Member went as far as to say, "If private rights are a barrier to the revival of decadent areas, they ought to be modified."

Another special power claimed by the Government is that of establishing special appeal authorities to deal with civil disputes that would inevitably arise in connection with the working of the schemes. Under ordinary circumstances such civil disputes go to the civil courts and the awards of these courts are binding on both parties. But, civil courts generally take a long time to come to a decision and occasionally an interim injunction may be ordered preventing the Government from proceeding with the work concerned until a decision is announced. Such preventions causing cessation of work mean a huge increase in the cost of maintenance. For this reason, i.e., for a speedier disposal of such civil suits, special authorities will be constituted.

The scheme of operations, as outlined in the Government Note, is elaborate. The whole of the Burdwan Division and parts of Central and Northern Bengal have been divided into a number of zones and different projects have been made for irrigating those areas. The projects are mainly of three types. In some arrangements will be made for flood-irrigation from rivers and water-channels. In some others, reservoirs will be constructed for storage of water and for distribution as season would demand. The third variety would consist of methods of smaller importance like pumping of water. The scheme will, of course, incorporate within itself the works which have recently been carried into effect.

In the district of Burdwan an attempt will be made according to the Government Note to extend the Damodar canal system which has recently been constructed at a cost of more than one crore of rupees. If extensions are not possible, the north-western portion of the district will have to be served by flood-irrigation from the Ajay river across which a weir will have to be constructed. The Damodar may be made to irrigate also the southern part of Burdwan and

the districts of Hooghly and Howrah through drains and canals constructed at convenient places. In Malinipore also flood-irrigation can be obtained from the Cossey river and the canal system. In Central Bengal, the water-channels are already in existence and if water can be made to flow through them, flood-irrigation will be automatically secured. By maintaining the water-flow in the Hooghly, the Mathabanga, the Jalangi, the Gora, the Bhairabi, the Natunganga, the Chitra and other dead or drying rivers, and by extending canals and cuts, Central Bengal can be assured of a regular water supply. In North Bengal, flood-irrigation on a large scale will be difficult but something can be done for improving the water-flow in the drying streams and for arranging for better drainage, specially in the Chakma Hill area.

There are, besides, three important schemes for reservoirs. For saving Bahkum and Murshidabad a plan, which may be called the Mir Reservoir project, has been made for constructing a reservoir seven square miles in extent with capacity of storage of nearly 10,000 million cubic feet of water. A consent has been obtained for the construction of the head-works has been obtained at Mousampara in the Faridpur Pargana. This reservoir will store up the water that comes down in sporadic floods and will be utilized for maintaining more than 20,000 acres of Kharif crop. The second scheme is the Debarikpur Reservoir project which, when completed, will serve the Vishnupur subdivision of the Bankura District and two thanas (Kharidih and Rains) of the Bardhaman district. The dam will be constructed at Sakrayan near the district town and the reservoir will store 650 million cubic feet of water. A third suggestion, though yet not a final one, has been made for the construction of a weir across the Mahanadi and of a reservoir for irrigating the Malda district.

To supplement these, pumps will have to be utilized. Pumps worked by engines and by hydro-electric power can, as Sir William Willcocks pointed out, irrigate fields even at a distance of twenty miles from the water-way. The note published by the Government contains schemes for installation of pumps both for irrigating tracts which cannot be reached by canals and for the drainage of low-lying areas, particularly in the southern part of the Burdwan Division.

Such, in brief outline, is the scheme of the Government of Bengal for irrigating Central and Western Bengal and for improving agriculture and sanitation. The main question that arises in connection with the scheme is that of finance and as the Government proposal contains a departure from ordinary practices, it is bound to evoke a considerable amount of interest. It is in this question of finance that we now turn.

IV

In this explanation of the reason for the delay in launching a definite irrigation scheme in Bengal the Hon'ble Khwaja Sir Nazimuddin stated that lack of funds had so long prevented the Government from taking active measures. The methods which are at present in operation are not suitable for any improvement scheme on a large scale. The greatest defect of the existing system is that the revenues derived from the irrigation works are not sufficient to meet the costs.

The Hon'ble Member showed that the Dakshin canal was expected to bring Rs. 45,000 a year in water-rates; but in 1933-34, the sum actually received was only Rs. 18,710 and the revised estimate for 1934-35 was Rs. 16,156. The Damodar canal in 1933-34 showed a loss of Rs. 3,56,000 (excluding interest on arrears of interest). These figures are, no doubt, discouraging. If, in spite of the loss that occurs, irrigation works are continued, that would necessarily mean a very great increase in the tax-burden on the Bengal people. Bengal is already over-taxed and it is doubtful whether further taxes should be imposed even for such a purpose as irrigation and agricultural development.

The reason why the irrigation works in Bengal do not pay their way is to be found mainly in the discretionary right which the cultivator enjoys of using or not using canal-water at his will. The result is that in years of good rains, the cultivator does not take water from the irrigation canals, while there is an appreciable increase in the demand for water when the monsoon fails. To the cultivator, the irrigation works are, therefore, merely a means of emergency relief to be taken advantage of when situation demands it and to be left aside when he can do without such relief measures. If, however, irrigation is a form of insurance against risk, it is impossible to refuse the Hon'ble Member's contention that the people ought to pay every year for that insurance. The interference of the civil courts is also responsible for the financial difficulty in working an elaborate irrigation scheme in Bengal.

It is difficult, however, to agree with the assertion made by the Hon'ble Member that in no case it is justifiable to supply water at less than cost price. No doubt, as a general rule, irrigation works ought to pay their way. But there are areas which are particularly susceptible to famines, and in these areas it is certainly necessary to supply irrigation water at a rate lower than the cost of maintenance. There will no doubt be loss on account of this; but this loss will be negligible when compared with the great loss that may arise, due to a failure of crops. In such cases, there is ample justification for suffering a small loss in order to avert a big one.

There are, however, very few regions in this

provinces which are susceptible to frequent famines or marked failure of crops. The net effect of the irrigation works would be, as Dr. Bowley pointed out, to increase the produce to a much higher figure than is obtained at present. If the effect of irrigation is to cause to the cultivator a steady increase in the yield, the Government are no doubt justified in taking a share of the additional value created by their enterprise. The Government proposal is therefore that when they have improved the system of land they should be allowed to make back not more than half the net increase in the form of an "Improvement Levy."

The proposal is thus to "extend to the Government the advantages which have been granted to the landlord." If the action of the landlord to improve the land is rewarded by an additional rent payable by the tenant, the action of the Government, when it results in a definite increase of production, should also yield a revenue to the public treasury. The Government's rights will however be greater than those of the landlords, because the latter cannot increase the rent payable to them by the tenants beyond the percentage fixed by the Bengal Tenancy Act.

The greatest of all difficulties that will have to be faced will be that of determining the rate of the levy, that is, of finding out what has been the extent of improvement. It will not certainly be possible to ascertain the normal yield of every plot of land and the yield as it could be after the improvement. It will therefore be necessary to calculate the average normal output and the improved yield from each quality of land in a particular area. The actual ascertainment of these averages will, however, be rendered difficult, first because the lands are of many different qualities, and, secondly, because it will not be possible to get accurate figures for calculating the basic average of normal yield. In Bengal, the agricultural statistics are particularly defective, and Dr. Bowley and Mr. Robertson stated that "the outstanding need for all-India Statistics is a new system of recording the area under crops and the yield in the areas under permanent settlement." An elaborate reform of agricultural statistics will be necessary before the improvement levy can be equitably imposed on the people.

Further difficulties arise from the fact that in some cases concessions will have to be granted. The Hon'ble Member, in presenting the Bill to the legislature, admitted that it would not be possible to maintain an inelastic levy for a long time. The rates will have to be revised, occasionally with a view to securing conformity with changes in the cost of maintenance and in the price level and with changes in the nature and

* Bowley and Robertson, *A Scheme for an Economic Census of India* (Report to the Government of India), page 51.

extent of the crops cultivated. It may occasionally be necessary to raise, or, as is more likely, to lower the rates. A permanent lowering of the charge may be necessary when, on account of overabundance at the canal, an unobtainable rate has been imposed on the cultivator. A temporary lowering may be necessary in more cases than one.

First, as the Hon'ble Member himself has pointed out, it will be necessary to grant remissions when there has been an appreciable fall in the price-level. The surplus yield of the improved land will have to be calculated in terms of the amount of the crop raised, but the rate of levy will depend on the money-value of the surplus. And, so, the rates will have to be revised when there has been a change in the price-index of agricultural commodities. The index of general price-level may not exactly show the extent of the change in the prices of agricultural crops, and, as, of course, will have to be laid on a separate price-index of crops generally cultivated in Bengal. This, however, would necessitate a better organization of statistical service in the province.

It must also be noted that while the money income of the agriculturist depends on the agricultural price-index, the real worth of the income to him can be measured only with reference to the general price-level. If there is a fall of 30 p.c. in the agricultural price-level and a fall of 30 p.c. in the general price-level, there will be a marked decline not only in the money income of the cultivator, but also in his real income, i.e. in the amount of goods and services that his income will purchase. In such an instance, the amount of remission granted will have to be, in fairness to the cultivator, greater than what is indicated by the price-index for agricultural crops.

Besides this one, there may be other cases where refusal of remission would mean injustice. For example, there may be lands which will yield a good crop without irrigation—lands the output of which will not increase as the result of improvement and provision of flushing facilities. In such cases the levy which will be imposed on all cultivators lying in the irrigation-zone, will be a not additional burden on the owners of first-quality plots of land, and will certainly cause discouragement of cultivation of these plots. This will be more apparent in those cases where the land is already made to yield its maximum capacity by means of private irrigation works. When Government-owned irrigation works will be operated in the neighbourhood, such privately-irrigated plots will have no further benefit to earn, and, so, remission ought also to be granted to those cultivators who own such plots. The Bill, even when enacted, may not come into operation for some time. It is, therefore, necessary to assure private individuals immediately that remissions will be granted to those plots which are irrigated by private works; otherwise there

will be a positive set-back of the development of minor irrigation works by landlords, raiyats or co-operative societies.

Again, it may in some parts of Western and Central Bengal be necessary to levy low rates, or even no rates at all, in order to induce the cultivators to take up lands which are not now employed. If from the very beginning an improvement levy is imposed, the number of persons forthcoming for cultivation of these plots will be small, and, consequently, a specially low rate may be expedient in the earlier years.

And then, lastly, where a part of the holdings of a cultivator is left fallow by rotation, the produce that might have been raised from that part ought not to be taken into consideration in determining either the basic average yield, or the yield after the improvement. It may be necessary to fix a percentage or a standard fraction which shall be deducted from the total average of the holding in order to allow for land that may be left fallow by the cultivator.

There may be other cases where remissions will have to be granted. Agricultural conditions vary so much from district to district that it may even be necessary to appoint a small committee to submit recommendations on the framing of rules in conformity with the different practices prevalent in different areas.

V

It is possible to discuss easily the other aspects of the Development Bill. The drastic powers that are demanded for the Government can be justified only by the ends they will secure. If the Government achieve material and successful in creating a real prospect for the cultivators, no one will take any objection to the powers which the Government want to exercise. It is, perhaps, going a bit too far to delimit the jurisdiction of the civil courts and to establish special courts for trying suits that will arise in connection with the operation of the scheme. But, it might also be noted that if the scheme can be successful only when adequate powers are reserved, such powers may in all fairness be given to the controlling authority. The Magistrate

* On the lines suggested above, it may be possible to find out the standard form for the maximum rate of the levy for a particular plot of land. If Q stands for the fraction of the land left fallow, R for the basic yield before improvement of soil by irrigation, Q for the improved yield after the development scheme has been set into operation, P for the price of the crop raised, A for the agricultural price-index, and G for the general price-index, then the maximum levy ought to be

$$\frac{1}{2} \cdot \frac{n-1}{n} \cdot (Q-R) \cdot P \cdot \frac{A}{G}$$

The coefficient A/G is necessary to allow for variations in the real value of the money earnings of the cultivators.

drainage scheme, as the Hon'ble Member-in-charge pointed out, would have paid for itself; but it has been a burden on the revenues of the province as the result of a series of civil cases. When drastic reforms are necessary, drastic methods may be indispensable. If the Government succeed in convincing the people of the need for, and the value of a measure like this, very few persons would object to the grant of wide power to the authorities for making the scheme effective.

But, the greater part of the value of the improvement operations will disappear if the landlords appropriate the remainder of the surplus after the levy has been paid. In the case of occupancy-cultivators it will not be possible for the landlord to do so easily; but, in other cases, the tenants may have to hand over the surplus they secure to the landlord. Those who cultivate on the half-produce system (*bhagchasti*) may be made by the land owners to cede to them the whole of the net surplus. Adequate provisions will be necessary for protecting the rights against undue demands of the landlord. It is, no doubt, "a difficult task to protect persons determined to make common cause with those who wish to deprive them of anything." But, it must be remembered, that the *ryot* is always on the weak side of the bargain between him and the landlord, and what he apparently does is not necessarily what he wants of his own accord to do. It should be one of the cardinal features of the scheme to preserve for the person who pays the levy, the increased profit due to improvement less only the share taken by the Government.

It will also be necessary to provide for adequate means to the cultivator to have his run assessed on a fair and equitable basis. Perhaps the best way to secure this will be to allow the cultivator the right to appeal to the civil courts, or, at least, to the specially constituted appeal authorities against the levies which will be imposed by the executive authority. The civil courts or the appeal authorities in such cases should go into the merits of the individual cases, and pronounce on the equity or otherwise of the rate charged.

This brings us to the question of the

administration of the development scheme. The scheme will not certainly come into operation before the new reforms are inaugurated. It is on all hands admitted that a co-ordination of the Irrigation and Agriculture departments is absolutely essential, and it may be expected that both these subjects will come under the same portfolio after the reforms have been made effective. But, the problem of administration will not be easily solved when these two departments have been brought under one controlling authority. The Minister-in-charge will always require the help of experts as well as common-sense opinion, and the institution of a small advisory committee will, perhaps, be found to be essential. Such an advisory committee can perform many useful functions. The advisory committee for Development Operations should consist of two or three officials, including a member of the Public Health Department, and a few representatives of cultivators, landholders and of academic economists. The existence of a committee like this will on the one hand create a link between the Government and the public and thus increase people's confidence in the administration of the scheme, and on the other hand will act as a check on the exercise of the drastic powers granted to the administration.

It is being said in many quarters that this Bill, when enacted, will be put on the shelves just as the Primary Education Act has been. The Hon'ble Member has assured the legislators that the Government do not intend to put this bill forth as a mere eye-wash and that the scheme has been launched after months of enquiry and investigation and with the serious intention of working it. Even if the scheme is not soon brought into operation, it will succeed at least in awakening among the people a strong consciousness regarding the deplorable condition of Central and Western Beagal, and in stimulating public opinion in favour of recovery by deliberate planning. Let us hope that the scheme will do more than that, and will, by actual operation, raise one of the most important areas of Beagal from unhealthy living and from agricultural decline.



"TODAY I GAIN YOU TRULY"

(Translation from "Sankh Saptak," the Poet's latest work.)

By RABINDRANATH TAGORE

I neglected to appraise your worth,
being blindly sure of my possession.
The days followed each other and the nights,
carrying your offerings to my feet.
I looked at them through the corner of my eyes
as they were being sent to my storehouse,
April's honey suckles added their scent to your gifts,
the full-moon of the autumn night
touched them with its glimmer.

Often you poured the flood of your dark tresses upon my lap
and your eyes swam with tears while you said :
My tribute to you, my king, is pitifully meagre :
I have failed to give you more, not having any more to give.

The days follow each other and the nights,
but you are no longer here today.
I come to open at last my storehouse,
and take up the chain of the jewels,
that came from your hands, on my neck.
My pride that remained indifferent
kisses the dust where you left your footprints.
Today I gain you truly,
for with my sorrow I have paid the price of your love.

Chandernagore,
1911.



NOTES

"No Alternative" to India Bill?

At the concluding stage of the House of Commons debate on the India Bill Sir Samuel Hoare said:

"I ask the critics both here and in India what practical alternative they have to offer. If they have no alternative, do they agree that there should be no legislation?"

Sir Samuel asked this question much too early. He ought to have waited till the royal assent had been given to the Constitution Bill and it had become an Act of Parliament.

Indian Liberals and Indian Congressmen have been the severest critics of the Bill. There are other Indians also among its critics. They have said again and again that they would rather be content with India's present constitution than have the Bill now before the British Parliament. Therefore, the question asked by Sir Samuel ignores that fact.

As for an alternative to the Bill, he took it for granted on January 2nd, 1935, also, that there was none. With reference to that earlier assumption of his, Mr. George Lansbury, M.P., writes in his new book, *Labor's Way With The Commonwealth*:

"Meanwhile, although they persisted in their support of the statutory government, Indian politicians of all shades of opinion decided to show that they were equal to accepting a challenge thrown out by Lord Birkenhead and determined not merely to lay down general propositions, but actually to formulate the principles on which, in their opinion, India's future constitution should be founded. A conference embracing members of all the Indian political parties was held in Delhi in February, 1932. They did not attempt to draft a constitution in the form of a parliamentary bill, but they decided the essential principles which such a bill must contain. This report was accepted by all political parties and welcomed by the National Congress in December, 1932, as 'a great contribution towards the solution of India's political and commercial problems... as it represents the largest measure of agreement attained among the important parties in the country.'"

With reference to this report, generally known as the Nehru Report, Mr. Lansbury proceeds to observe:

"In face of this report, Sir Samuel Hoare had the courtesy, in his broadcast speech of January 2nd, 1935, on the Government's new constitutional proposals for India, to state that an overwhelming reason in favour of the Government's present proposals was that 'no one, either here or in India, has produced any workable alternative.... The significant fact is not the weakness of criticism (of the Government's proposals) but the total absence of any constructive proposals. No one in India has produced a workable alternative.'"

Mr. Lansbury asserts truly:

"India did produce a workable alternative, and now, according to Sir Samuel Hoare, the Government's constitution, which is unacceptable to Indians, is to be imposed on their nation on the ground that 'no one in India has produced a workable alternative.'"

It should be noted here that the Nehru Committee "sketched the broad outlines of a complete constitution and based it upon dominion status" (*India's Political Crisis* by Professor W. I. Hall, Oxford University Press), and hence it cannot be said to have been unworkable on the ground of any extreme demand.

Sir Samuel Hoare's assertion that there has been a "total absence of any constructive proposals" from the British and Indian critics of the Bill is entirely false. Major Atlee's alternative draft report placed before the Joint Select Committee, Lord Zetland's amendment relating to the Communal Decision placed before the same Committee, the Joint Memorandum of the Indian "Delegates" to that Committee, and some of the conclusions arrived at at some of the sessions of the so-called Round Table Conferences but totally ignored in the Government Bill, contained

"The Government's proposals would be workable only because of force behind them. B. C.

constructive proposals. Therefore, there has been a "total absence," not of "constructive proposals," but of the least spirit of compromise so far as the two main objects of the India Bill are concerned, namely, safe-guarding British domination in India and safe-guarding British ascendancy in the Services and in the business, commerce and industries of India.

Lord Zetland on Continuity of British Policy

Shortly after being installed in the office of the Secretary of State for India Lord Zetland issued a statement to the Press in the course of which he said :

"I realize, of course, that the future constitution of India is already in shape and the task which falls to my lot is not to draft or re-draft the measure but rather to aid in piloting the existing Bill through its final stages to the Statute Book and after that to join with Lord Willingdon in bringing the new form of Government into operation. The credit for the Bill will remain for all time on Sir Samuel Hoare's name."

"Perhaps I should add that it has always been my view that a reasonable continuity of policy is essential in the relations between Britain and India. In this case continuity of policy will be easy and natural, for my views and those of Sir Samuel Hoare on the question of the Indian constitution have been framed in almost complete sympathy with one another during the long process of investigation at the Round Table Conference and by the Joint Select Committee in which he and I had taken part."

Lord Zetland's statement was both unnecessary and necessary. *Unnecessary* : because British politicians in office do not necessarily adhere to what they say or do in their non-official unregimented days ; because no intelligent man should expect that he as a Conservative would go against the main policy of his party ; because Indians understand that India is not a party question with Britishers, as all parties have hitherto agreed *is practice* that India must be kept in political and economic subjection, and hence Indian debates in Parliament have been somewhat like acting on the stage, where friends in the green-room act as antagonists ; and because one of the reasons for making Lord Zetland the Secretary of State for India may have been to prevent the remotest, the almost unimaginable, possibility of his acting the part of a critic of the Bill in the House of Lords. *Necessary* : because there are always credulous and gullible persons, 'dupes of to-morrow,' who require constantly to be

undecieved by being brought face to face with the realities of British politics concerning India.

British imperialists may give the lion's share of the credit for the Bill to Sir Samuel Hoare. But Indian nationalists do not want to make him a scapegoat by pinning on his shoulders the lion's share of the blame for it. They will be just and will blame the British people in general.

They will also thank Lord Zetland for telling them plainly that he and Sir Samuel are 'at one' of the same opinion regarding Britain's Indian policy.

That policy, as worked out in the India Bill, is that British political and economic domination in India must be kept up at any cost. It is not at all a matter for surprise that a Conservative like Lord Zetland wants to keep up the continuity of this policy. Perhaps other British Parties will largely agree with him. We have noted, no doubt, that Mr. Lansbury says in his new book that "Labour's policy represents a sharp break with the past. There can be no question here of 'continuity' in the sense in which that word has hitherto been used." It has to be seen what Labour will do if and when it comes into power. Meanwhile we also note that these words of the Labour leader are followed by the passage printed below.

"This is not to say that Labour does not recognise the facts of empire as they exist today—the interests which have been created, the expectations that have been aroused, the material equipment that has been created, the capital that has been invested. It realises clearly that to go back on the past is impossible, that to disturb the structure suddenly might cause far more harm than good to the people for whose welfare we are responsible. Some of the false steps of the past must be accepted because they are now irremediable; others can be amended, but only gradually."

Defence and Self-rule

In the House of Lords Lord Amphil, who is and continues to eat India's salt and is therefore duly ungrateful, recently repeated the time-worn hypocritical cant that India could not get self-rule so long as India could not defend herself but depended for protection upon "an army from another nation overseas." Englishmen make much of this protection, as 'if they carried on the work of "defence" in our interest. They ignore the fact that, while in free

countries "defence" means defending their freedom, in India it means the maintenance of the subjection of India to Britain, so that the British garrison and the Indian accessory army actually protect the British estate of India. But let that pass.

Lord Ampthill and others like him ought to be able to tell the world what the British Government have done and are doing to make India self-sufficient as regards defence. Our country has plenty of men who can be trained to become expert military leaders. Therefore, the Government should have trained a large number of men to become officers as quickly as possible, so as to enable us to take charge of our defence—at any rate in the near future. Much can be learnt from the example of Canada, which Mr. St. Nihal Singh has brought prominently to public notice in his article in the present number of this journal.

Instead of pushing on a well-thought-out scheme of Indianisation, the British policy, since the Mutiny, has been exactly the opposite. Indian commandants were replaced by British officers, certain communities were excluded from the army, the number of British soldiers in proportion to that of the sepais was raised and Indian soldiers were excluded from the artillery. Of course, at present Indians are not entirely excluded from the artillery, nor are Indians entirely absent from the commissioned ranks of the army. But the pace of Indianisation in it is such that it will never be Indianised. And what about the new and most effective Air arm? What place have Indians there? And what is the personnel of the high-sounding Royal Indian Navy?

In 1855 the Peel Commission was appointed to enquire into the organisation of the Indian army. Among others, Lord Ellenborough, ex-Governor-General of India, and Lord Elphinstone, ex-Governor of Bombay, gave evidence before it.

Their reasoning was very convincing:

They paid high tributes to the warlike qualities of the Indian people, but both were of the opinion that "because of the quick adaptability of the Indians to the use of war weapons, Great Britain should prevent them 'from handling or using them'".

When self-government was conferred upon Australia, Canada and South Africa, were they able to defend themselves without British help? Even now would Australia be able to defend herself against Japan, or Canada against the United States of America, without British help, in case of attacks from those quarters?

War Preparations of the Big Powers.

Mr. Wilfred Wellock writes in the June number of *No More War*:

If there is a thought now to war the Big Powers are now on it. . . .

Modern statesmanship is blind and baroque. There is not a single statesman in power in the whole of Europe who possesses a sense of the realities of the present world situation, who sees the line which threatens the nations if the policy they are all pursuing continues, and who is thus capable of action sufficiently bold and heroic to save civilisation.

Every responsible statesman knows that another war will smash up our civilisation. . . .

Yet he breeds the seed to war.

NOTE AND DEADLY WEAPONS.

Every responsible statesman knows that the weapons of war become more deadly every year; that against the devastating war machinery of today there is no adequate defence, and that invention quickly renders futile every mode of defence devised.

Yet he sanctions and supports armaments' expenses.

Every statesman knows that if his country able to put a ship or a plane to its war equipment, every other military Power will make a similar addition, and so increase the deadliness of war. He also knows that piling up armaments breeds fear, and that fear invites and ultimately renders inevitable, war.

Yet he insists on arms being piled up.

So, with deadly certainty, the nations of the earth are marching towards war. . . .

The British patriot claims that extensive arms are necessary to protect Britain's vast empire.

SAFETY FOR THE GOATS.

The German patriot, conscious of his poverty, asks why Germany should not be as well armed as her neighbours.

The Japanese patriot asks why, if England and powerful military forces are necessary to greatness in the West, Japan should not also possess such things.

The Italian patriot says that to keep the possession of an Empire is a necessary condition of ranking as a First Class Power, Italy must be ready to expand.

And so on.

We are thus able to give the precise history of the last four and the next six or so years, if present tendencies continue.

The stages are:

1. The statesmen of the world meet to disarm.
2. After three years, during which they have seen into each others' minds, they give up the job.
3. Having failed to disarm because they each feared the other, they decide that the logical thing to do is to increase their arms. Hence a new arms race.

4. The thought of the memory of destruction that all are perpetrating increases fear, and demands that the people of every nation shall be drilled to protect themselves against the new terrors they all are producing.

5. Invention then devises means of rendering faith the new protective resources.

6. Fear gets out of hand and leads to the decision that war is inevitable, and that the manner it comes the better.

7. War comes, and the nations destroy one another.

The nations are on that very road today. None can deny it. . . .

The people must call a halt some time, if the situation is to be saved. Now is the time, when this new and important step towards war is being taken.

If we succeed in these challenges—increased armaments, defensive drill, etc.—war will come upon us as certainly as night follows day.

"Dominion Status" "The Real Peril to Philippine Independence"

The *New Republic* of New York writes:

The Filipinos followed the expected course when they voted, twenty-five to one, in favor of the new "Commonwealth Constitution" under which they will obtain their freedom at the end of ten years. The only difference among them on the subject seems to be whether ten years is not too long a time; this was in part the basis for the recent uprising of the Subakhanis, who had that the nearest period is only a device to later more firmly open the Islands the choice of Wall Street ownership. The real peril to Philippine independence still comes from within the United States. The Islands have suddenly assumed a new commercial and military importance because they are part of the projected trans-Pacific aviation service, which utilizes Hawaii, Wake and Midway Islands, Guam and Manila on the route between San Francisco and Canton. It is obvious that aerial warfare in the Pacific was just as important from the military as from the commercial point of view. For this reason suggestions are beginning to be heard that the Philippines must not be permitted to pass entirely out of American control and that their inhabitants ought to accept some sort of dominion status. It is even hinted that the delay in negotiating new commercial arrangements is intended to keep the Islands under our influence.

The Evils of Imperial Preference

In the course of an article on "Indian National Opposition to Imperial Preference in India," contributed by Dr. Taraknath Das to *Unity* of Chicago, he makes some extracts from Professor Dr. Daniel Horstner Buchanan's valuable work, *The Development of Capitalist Enterprise in India*. After pointing out that India is one of the great industrial regions of the world, that the importance of India in the field of international trade and commerce

is only next to the United States of America, Great Britain, Germany and Japan, and that with her population of 353 millions and the raw materials available to the country, she should have developed her industries more effectively, Dr. Das quotes the following passages from Dr. Buchanan's work:

"With all the advantages, India, after a century, was supporting only about two per cent of population by factory system. . . . The country is still annually importing far more manufactures than it exports. While the proportions are gradually changing, Indian economic life is still characterized by the export of raw materials and the import of manufactures. In spite of her resources and her low standard of living, India is less nearly self-sufficient in manufactured products than she was a century ago." P. 451.

"Instead of attempting to encourage and develop in India an efficient factory industry, such as was built up during the same period in the United States, Germany and Japan, the British kept India as a supplier of food and raw materials and as a market for her great manufacturing industry." P. 454.

"The policy of the Indian Government was long, however, that of free trade, which maintained the Indian market as one of the most valuable outlets for British industry and trade. Only in recent War and post-War periods, and then only in response to very urgent demands for revenue and great agitation from the Indian community, was a measure of protection granted." P. 464.

The minute of dissent presented by five Indian members of the Fiscal Commission appointed by the Government in 1921 contains the following passage:

"We believe that the industrial backwardness of India is in no way due to any inherent defect amongst the people of India but that it was artificially created by a continuous process of stifling, by means of a forced tariff policy, the Indian industrial genius of the people. . . . If a policy of protection had been adopted, say at least a generation ago, if the same freedom to regulate her fiscal policy had been conceded to India as was conceded the self-governing Dominions, India would have made by this time great progress in the direction of industrialization. . . ." (British Parliamentary Papers, 1922, Session 2, II. Cmd. 1764).

Owing to many non-British outside competitors having entered the Indian market, Great Britain has been obliged to grant "discriminating protection for Indian industry" combined with preference for British goods. This imperial preference greatly hinders the industrial development of India, as pointed out in a memorandum by the Indian Merchants' Chamber of Bombay, as follows:

"The Agreement (based on imperial preference) will perpetuate and extend further the present dominant position of Britain in the trade of India. This is against the very economic axiom, that to be able to get the best advantage out of international trade,

a country that needs large trade relations with the largest possible number of countries as buyers and sellers—in other words, the widest possible markets and the widest possible sources of supply. Besides, the consequent strengthening of the economic domination of Britain will only serve to perpetuate and stiffen the political domination.

"The Agreement initiates a policy of industrial co-operation between Britain and India, which will reduce India to the position of manufacturing manufacturing articles and the Indian taxpayer will be called upon to pay in order that the British manufacturers may have the benefit of turning such articles into finished products for the Indian Market.

"The Agreement, by increasing British exports into India and diverting some of our exports to Britain, will only help to tighten the stranglehold of British shipping to the detriment of our own.

"The Agreement will seriously prejudice the growth of Indian industries in those articles in which British goods are to receive preference, and in many a nascent industry in any of these articles, if at any time in future it proves its case for protection, protection will be given only on the basis of preference to British goods, as already done in the case of Steel and Textiles."

One of the greatest objections against the Imperial Preference Agreement, made between India and Great Britain is:

"The Agreement is not based on the principle of reciprocity, because whereas the United Kingdom is likely to get a substantial benefit in the Indian market, India's advantage will be very little, if any at all...."

(The Indian Merchants' Chamber, Views of the Committee on the report of the Indian Delegation to the Imperial Economic Conference, Bombay, 1932, pp. 23-25).

Need of Fiscal Independence

Britain was able to impose imperial preference on India because of the subject condition of the latter and her consequent lack of fiscal independence. Such independence is, however, one of the fundamental attributes not only of complete political freedom and independence but even of what is generally understood by 'responsible government.' This was recognized more than fifteen years ago by the Joint Select Committee of both Houses of Parliament in their Report on the Government of India Bill of the time, dated November 17th, 1919, when they said in paragraph 33:

"Nothing is more likely to endanger the good relations between India and Great Britain than a belief that India's fiscal policy is dictated from Whitehall, in the interests of the trade and commerce of Great Britain. That such a belief exists at the moment there can be no doubt. That there ought to be no room for it in the future is equally clear. Whatever be the rights of fiscal policy for

India for the needs of her commerce as well as for her manufacturing, it is quite clear that she should have the same liberty to consider her interests as Great Britain, Australia, New Zealand, Canada and South Africa."

Although this was written in 1919 and although ever since India has enjoyed some slight fiscal independence in practice and more on paper, the Bill for India's new constitution now before Parliament deprives her of even that apology for fiscal independence on the pretext of preventing commercial discrimination against Great Britain.

International Conference of Women at Istanbul

Siti-durratun writes:

Another great event in the sweeping tide of the great Women's Movement that embraces the women all the world over, has taken place in the International Conference of Women that was held at Istanbul. . . . Forty nations were represented at the Conference and the W. I. A. and A. I. W. C. were ably represented by Begum Hamid Ali and Begum Ishratul-Hussein, who tell us in glowing terms the great impetus of unity of aim that is always conspicuous in the international meetings of women. Though they come from every country, and race and nation, though they speak different languages, hold different traditions and are, in all the circumstances of life, different from one another, yet, underlying all this, there is a unity of purpose, of aims and ideals that is like a strong chain binding them together in a strength that will grow invincible. The matter of the economic emancipation of women was the backbone of the important subjects discussed by the Conference and it is justly the most important matter! Without economic independence for the women as a basis, all other openings and opportunities must remain abortive. Until women are able to maintain themselves without depending upon or being subordinate to anyone, they will not be in a position to avail themselves fully of all the opportunities that are open to them. We deplore the position of the women in countries where they are being driven back from their hard earned positions, but the tide of reaction will soon turn. The great help and encouragement that was given to the Conference by the Turkish Government is a mark of the tremendous changes that have taken place in the attitude of the oriental countries towards this subject. The Government went as far as to have special issue of stamps, the proceeds of which were to be given to help finance this great event. Nowhere have such phenomenal changes taken place in the position of women as in Turkey. . . .

Since her return from Istanbul Begum Hamid Ali has spoken strongly against communal separate electorates. But the men-folk of her community profess to be panic-stricken at the very remote prospect of separate communal electorates being abolished (in the Greek Kalends) at the instance of

the communalism-ridden Councils by order in council of His Majesty the King on the advice of his Ministers, the successors of those who approved of the Communal Decision, and who would be for 'a continuity of policy'!

Which of the two voices to believe—the he-voice or the she-voice?

A news-letter published in the dailies states:

The Turkish woman has had her triumph this week at the International Suffrage Congress held at Yıldız Palace. She called it her revenge. There, in the stately palace rooms where not fifteen years ago the Sultan's wives still moved discreetly among the eunuchs, the modern freed and married women, deputy in the National Assembly, municipal councillor, teacher already in possession of the most advanced rights, held her head high before the delegates of thirty nations.

This twelfth congress called over two hundred and eighty women suffragists to Istanbul. One flew five days by the Graf Zeppelin from Brazil, the country which with Turkey has been the latest to grant full political equality to women. Others came from New Zealand, Australia, the United States, Germany, Rumania, Egypt in large delegations. For the first time India sent two representatives of Moslem women. A negro young woman from Jamaica brought a new note into the assembly. The Moslem women of Ceylon sent greetings through the Australian delegation, which passed by Calcutta, expressing their hopes for the future of the women of the Orient. The British suffragists presided the president, Mrs. Corbett Ashby, and brought out Lady Aneur, M.P., to be a centre of interest.

EASTERN WOMEN'S ROLE.

It was a congress in which Western women seemed to take a second place to Eastern women. India's two representatives Miss. Ramesh and the Begum Hazrat Ali, made many speeches. The negro women of African origin from the former slave world of Jamaica astonished the assembly by the vigour of her intellectuality and her feminist opinions. New Oriental feminist associations were admitted to the International Suffrage Alliance—from Iran and from the Arabs of Damascus and Jerusalem and Syria and the Pan-Indian Conference.

It is well recognised that it is only certain Oriental countries which have yet emancipated their women. The Egyptian delegation insisted that it was to Kemal Ataturk, leader of Turkey, that the women of the East owed their advance. As the head of the Turkish Women's Union, Latife Bekir, pointed out, it was without a struggle that Turkish women had reached their full free position. It was simply conferred upon them in accordance with his long-held principles by Ataturk at the moment when he saw their mature for it.

DANGER OF POLYGAMY.

The Indian delegate, the Begum Hazrat Ali, was insistent that polygamy was still a danger and that it was to it that the abasement of women in China, Japan, India, Afghanistan, Africa, Arabia was due. Much was being done even in India. Child marriage was being abandoned. But in general the whole of Eastern womanhood still lay under the oppressive regime of a disgusting polygamy.

Worldwide Unemployment

There is worldwide unemployment—particularly among young persons. Owing to this fact the Governing Body of the International



The New Deal in Turkey—Detroit News.

Labour Office at Geneva, decided to place the question of unemployment among young people on the agenda of the nineteenth session of the International Labour Conference, which met in that city in June last. The report drawn up by the Office for the Conference contains not only an account of the law and practice in the different countries and a list of points to serve as a basis for consulting the Governments, but also a second part consisting of proposals for international regulations in the form of a draft Recommendation, accompanied by a draft resolution. These points and proposals as well as the article by M. Henri Fossé, Chief of the Unemployment, Employment and Migration Section of the International Labour Office, published in the *International Labour Review* for May last, may not be of direct use for India. But they ought to be studied. Some general observations in M. Henri Fossé's article deserve attention. Says he:

Unemployment among young people is a menace to the future of society. This is what gives it its especial seriousness. For the moment, the position of the head of a household who is out of work, and thus unable, in spite of the best intentions, to save his family from the hardships of poverty, is infinitely more painful; but it is not difficult to indicate the remedies for the more tragic consequences of his position. When people are out of work through no fault of their own, they have a right to claim from society some form of help, either insurance benefit or assistance, which will lighten the immediate and material burden of their poverty and will also, with an eye to the future, protect the health of their children from the lasting after-effects which poverty may too often entail.

While young people who are unable to find work on reaching the age for admission to employment cannot do without material assistance, they are in even greater need of moral support. For them, the most serious result of unemployment is not physical privation, but the mental suffering it causes at an age when the character is being formed almost definitely for life.

For all these young people alike—from the juvenile at 14 to the young adult of 25—it is the ordinary walks of life which should have given them a sheltered welcome, that are closed to them by the gloomy barrier of unemployment. And what are their mental reactions likely to be? Will they rebel against the injustice of their fate? Only the best of them are likely to do so, those in whom a sense of human dignity is firmly implanted. And if their indignation is properly guided and enlightened it will lead them to claim social improvements and to secure the necessary reforms. But more often than not, as investigations show, young people who have been hard hit by unemployment are not galvanised into action, but are rather discouraged by the failure of life to keep its promises; they lose all will-power, all

inclination to work, all sense of personal dignity. This is the social danger inherent in the unemployment of young people, and it is this danger in character that must be seriously resisted.

Not only is the danger widespread, but it is of no dimensions. It is the future lot of a few thousand, but of several millions, young people which is at stake.

If so many workers are unemployed, is it not because there is not a sufficient demand for the product of their work? But effective demand implies a readiness to spend. Should not Governments then to set an example, as some of them have realised they should do, by following a policy of business expansion, more especially by carrying out public works on a large scale and increasing other expenditure of social value?

Who will deny that capitalists calculated to save the younger generation from the mental and social degeneration to which prolonged unemployment exposes them is of the utmost utility? The future of humanity is at stake. By accepting the expenditure necessary to deal with unemployment among young people, the States will not only be preserving the future of humanity, but will also be putting up an effective resistance against certain features in the present depression, which have their origin in the refusal to spend.

In India the only Government which appears to have made some preliminary noticeable effort to investigate and tackle the problem, is the U. P. Provincial Government, which appointed a Committee under the chairmanship of Sir Tej Bahadur Sapru. Its report is awaited.

Archæological Excavations

Acute and serious political and economic problems necessarily and naturally occupy the minds of the leaders of the Indian people. But there should be some time and attention and energy to spare for other important matters, among which the subject of archæological excavations is one. It is greatly to be regretted that among M. L. A.s very few if any, besides Mr. Har Bilas Sarda of Ajmer, has taken interest in it.

The *Sind Observer* writes:

A correspondent wrote in Thursday's "Sind Observer" saying that Government should not permit private enterprise to undertake excavation work of ancient sites in India as thereby invaluable treasure will be lost to the country which cannot be replaced. The correspondent has in mind a certain professor called Mr. W. Norman Brown, President of the School of Indian and Eastern Studies and the Museum of Fine Arts in Boston, who has been granted by the Government of India a license to undertake archæological excavations at Chanho-Daro in Sind.

The Government of India has not money to spend on excavations; and in reply to questions in the

Assembly said that it would permit foreigners under a licence to undertake this work.

We suggest the Government should publish the conditions under which such excavations will be allowed to be carried, because there is a genuine loss, as expressed by our correspondent, that these art treasures of a bygone age would be taken away from this country to enrich the museums of other lands. Indian public opinion will not put up with it. India must insist on certain officers of archaeological department being associated with these excavations and the treasures found must, as far as possible, be given over to Government, only the expenses being permitted to be repaid to other countries. It is not difficult to arrive at a workable understanding on a basis of mutual advantage. We are certain that Mr. Likhaid Navajai will take up this question with the Government of India.

That "the Government of India has not money to spend on excavations" is a hollow excuse. It can spend crores on pet projects both civil and military, when imperial purposes have to be served, but cannot spare a few lakhs for purposes which it does not consider necessary. It is of the utmost importance that India should be able to discover and keep in India the materials for ancient Indian history and that Indian research workers and students should have these materials for study in India. For both these kinds of work Indians have proved their capacity. It is very discreditable for both the Government and people of India that foreigners are to do work and to have opportunities to which Indians have the first claim. The nationals and the Governments of other ancient countries in the world pay more attention to the discovery and preservation in the countries themselves of their ancient treasures. It is highly desirable that the Government of India, the provincial Governments, the Indian States, and the people of India should train young Indians for archaeological work.

On this subject Mr. K. K. Laghate writes in the first number of *Science and Culture*, which we congratulate on the excellent start it has made:

By the Ancient Monuments Preservation (amendment) Act, XVIII of 1932, the Archaeological Department of the Government of India will now grant licences to private individuals or societies for excavations in "Protected Areas." Rules have been framed by the Governor-General-in-Council and published from Simla as Notification, Forest, No. F. 43/13 on the 13th of September, 1934, so that private bodies may now apply for the grant of licences for excavation work. The Government, however, must take sufficient precautions that licences are granted only to proper bodies, for, the havoc worked by dishonest

archaeologists, in the nineteenth century in India and elsewhere is only too well known.

To make the system of private excavations a success it is a prime necessity that the country should be furnished with a sufficient number of trained men for conducting excavations. In India at present, it is only the Archaeological department which possesses some men with training. One or two Universities, it is true, have at the head of their Departments of ancient Indian History, Professors who were once eminent officers of the Archaeological Department; but from the very nature of the case, they have in their present capacity to be content with teaching only theoretical archaeology to their students. The result is that while Western Universities frequently send archaeological expeditions to distant parts of the globe, our centres of education, while continuing to produce Indologists whose works win easy recognition, are not able to produce archaeologists qualified for fieldwork.

It is necessary therefore that for the proper working of the new rules, the Universities and other interested bodies should devote men for archaeological training and that the Government should make such men its Archaeological Department. These men will then be able to guide private excavations as well as help the Universities in teaching practical archaeology. It is then only that India will be able to derive any benefit out of the new rules, and our Universities to teach real archaeology to their students.

"Bengal Rivers and Their Training"

On the subject of the heading of this Note *The Modern Review* has published our new both articles and editorial notes. It is an important one for Bengal and some other regions of India. But it has received very little attention from the Government and the people. In view of the introduction of the Bengal Development Bill in the Bengal Council, it has become also a timely topic. *Science and Culture*, which contains articles by such specialists as Dr. Megh Nath Saha, Mr. Ramprasad Chandra and others and very interesting and informing notes intelligible even to non-scientific readers like ourselves, has done the right thing by publishing an article on "Bengal Rivers and Their Training" by Dr. N. K. Bose, M. A., Ph. D. (Göttingen) of the Panjab Irrigation Research Institute. Says he:

EXPERIMENTS FOR INDIA CARRIED OUT IN FOREIGN LABORATORIES.

I found some of these laboratories doing experiments for India as well, of course, under commission from the construction engineering companies. In London experiments were being done on the model of a dam that was to be built across some rivers in Burma. Prof. Eshbach showed me some experiments which he had done on some railway bridge construction over rapid hill rivers in south Burma. Scattered experiments like these on Indian problems are still being conducted in almost all the principal laboratories of Europe. This shows that

construction engineers in India have acquired a *jeitish* in these experiments. Not only private contractors but Government departments in India are getting into the habit of seeking information from model experiments before they venture on to the actual constructional works. This very welcome advance has been noticeable for the last few years in the Punjab, Bombay and Sind, where schemes as models are being carried on more or less systematically. The Punjab leads the way in this as here we find researches in fundamental problems apart from problems of immediate practical importance only are also being tackled. In this respect Bengal lags awfully behind, Bengal that requires laboratory experiences much more than any other province, Bengal that has got a vast network of rivers and canals that are more like natural waterways than artificial channels, Bengal that is visited almost every second year by devastating floods and epidemics.

Dr. Bose writes that a river training laboratory for Bengal can be started with a capital expenditure of two to three lakhs of rupees and a recurring expense of about fifty to seventy-five thousand rupees. That was Dr. Bose's estimate also. Cannot the Bengal Government establish such a laboratory?

"Indigenous Peace, Liberty and Justice"

Before sending his big handiwork, the Indian Constitution (and customisation) Bill, up to the House of Lords after making it as retrograde for India and profitable to Great Britain as he and his colleagues could, Sir Samuel Hoare uttered the following self-congratulatory words in the course of a speech in the House of Commons:

"The Federation is a great conception, and we shall have shown to the world that we succeeded in a time of crisis in establishing in Asia a great territory of indigenous peace, liberty and justice."

What is *indigenous* peace, liberty and justice? Are there two species or varieties of peace, liberty and justice, indigenous and exotic? If so, Indians may console themselves with the thought that they have got such varieties of peace, liberty and justice as could grow in India, though these may be inferior to exotic varieties.

Peace in the sense of absence of war there is in India. But is that enough? Peace is valued because of the progress in enlightenment and the prosperity which are associated with it. But where is enlightenment and where prosperity? Not to speak of enlightenment, even "Literacy is rare outside urban areas, and even in these the number of literates bears but a small propor-

tion to the total population," according to the Report of the Joint Committee on Indian Constitutional Reform, Vol. I, Part I, page 2. According to the Indian Census of 1921, the illiterates were 92.9 per cent of the population; according to the Census of 1931, they were 92 per cent. But even this slight progress of .9 per cent in ten years is illusory: for, whereas in 1921 the total number of illiterates was 29,34,31,590, in 1931 it was 32,16,28,003. For the state of greater literacy in India even so late as the early decades of the 19th century, the reader may consult Major K. D. Bose's *History of Education in India under the Rule of the East India Company*, second edition.

As regards prosperity, the Montagu-Chelmsford Report, signed by the then Secretary of State and the then Governor-General, states that "the immense masses of the people are poor, ignorant, and helpless far beyond the standard of Europe" (Section 132). The Joint Select Committee's Report also states that in India "the average standard of living is low and can scarcely be compared with that of the more backward countries of Europe." (Vol. I, Part I, page 2).

So, if India has got peace, it has been a sort of "peace at any price," speaking figuratively. But literally, at what price?

This mis-called 'indigenous' variety of peace is maintained by the army in India at a disastrous cost. Mr. George Lanebury writes in *Laborer's Way with the Chinnamunda*, p. 72:

"In the Report of the Simon Commission, Sir Walter Layton points out that defence accounts for as less than 6½ per cent of the expenditure of the Government of India. This, he points out, is a higher proportion than in any other country in the world." It is slightly less now, but still appallingly high, and it should be noted that this military expenditure does not include expenditure on strategic railways, etc. The result, as Sir Walter Layton points out, is that "other kinds of expenditure are low Many forms of Government service are very little developed."

How high, comparatively speaking, India's military expenditure is, will appear from the following note in *World Events of America*:

Originating in the Japanese Finance Department and reproduced by the *Manchester (England) Guardian*, perhaps the world's most dependable newspaper, the percentages of funds going into armaments, out of various national budgets, stand as follows:

* Const. 2369 of 1935, p. 236, para. 236.

	1931-32	1932-33	1933-34	1934-35
Japan	34.65	35.71	41.50	46.02
France	32.58	31.55	31.07	31.37
Italy	32.30	36.39	32.76	31.29
U. S. A.	19.04	18.08	18.06	18.14
Britain	11.73	11.03	13.61	13.57
Germany	6.44	8.22	11.32	13.85

All these countries have to maintain, not their dependence, but their independence, and all except Germany have to defend and expend their empires.

The opposite of peace is war. For what reason do these dislike war who dislike it? Because it leads to the death and disablement of numerous men, because it leads to destruction of property and plunder and makes and keeps nations poor in various ways, because it is a synonym for insecurity of life and property, and because it is the cause of much oppression of women. It is admitted that there has been no war in India for a long time. But for that reason, is India's death-roll from all causes higher than the death-rolls of countries in which there have been wars? Is there less disablement of body and mind? Let comparative statistics, period by period, be compiled.

In rural Bengal, where there are discoidies every month and week, is there complete security of life and property?

As regards poverty, is there less poverty in India which enjoys peace than in countries in which there have been wars in recent times?

As regards safety of the honour of women, particularly in rural parts, what evidence do the proceedings of the criminal courts and the police reports, incomplete records of crimes against women as they necessarily are, furnish?

One word more in conclusion about the establishment of peace.

Advocates of world peace among statesmen and among idealists who are not politicians have observed repeatedly that for the establishment of permanent peace among nations the reduction and limitation of armaments or even absolute disarmament is not sufficient—people will fight with primitive and crude weapons and with their teeth and fists and nails and feet if they want to; what is essentially necessary is the disarmament of the heart. That is to say, idealists want that the causes of jealousy, envy and hatred among nations

should be progressively eliminated and friendly feelings and relations established among nations. Among the nationals of a country also, in order to prevent faction fights, communal clashes and riots and the like among them, the causes of jealousy, envy and hatred should be progressively eliminated and disarmament of the heart progressively effected thereby. But instead of aiming at and producing such a result, the India Bill, based on the Communal Decision to a great extent, will inevitably tend to foment jealousy, envy and hatred between Indian India and British India, and among provinces, linguistic areas, religious communities, castes, classes and sexes. That will not certainly make for peace. Many British politicians have spoken of securing India's goodwill as the best safe-guard for British commerce (and British predominance also). But the India Bill has effectively destroyed all chances of Indo-British amicable feelings. Hence, it is an absurdity for any advocate of the India Bill to say that it has established peace.

After the establishment of indigenous peace comes the establishment of indigenous liberty. We have admitted that there is peace in the sense of absence of war. But we are afraid we cannot admit that Sir Samuel Hoare and his colleagues or their predecessors in office have established liberty in India. Or, leaving aside the past and the present, it cannot be admitted that when the Government of India Bill becomes the law of the land, it will establish indigenous liberty. But we fully admit that, though the *indigenes*, the natives of the soil, will not be made free citizens by it, it will confer liberty, freedom, autonomy on various exotics. The *indigenes*, the natives, will not enjoy freedom of movement, freedom of speech, freedom of the Press and freedom of association owing to the ordinary restrictive penal laws and the restrictive regulations, ordinances and ordinance-like laws. They will have no control over the Services, defence, foreign affairs, exchange, currency, finance, etc., and there will be no fiscal independence. They will not be free to promote their industries, commerce and shipping by adopting such measures as free countries have adopted and may adopt for the purpose.

As regards liberty for the natives, the new constitution gives greater liberty and powers to the future (British) Governor-General to do as he thinks fit than are enjoyed by the British Sovereign himself and by the Governor-Generals up to the present time. The Governor-General will have the power to promulgate ordinances at his discretion and make laws also at his discretion, to veto laws passed by the legislature and to suspend at his discretion part of the constitution, or the whole of it. He will enjoy various direct and indirect powers to promote British interests. Needless to say that, as head of the Government of India, he will have direct or indirect control over all those departments over which, as enumerated above, the *indigenes*, the children of the soil, will not have any control. The Governors of the Provinces will have autonomy in the Provinces, only to a smaller extent than the Governor-General in all-India affairs. The Service men will also be freer than even now. As regards non-official Britishers and other Europeans making money in India, they will be as free as in their native lands and in addition will enjoy advantages in this country which the children of the soil ought to enjoy everywhere in their countries but which the children of the Indian soil will not enjoy in India.

The establishment of justice has now to be considered.

The India Bill is based on injustice and is an embodiment of injustice. It denies freedom to India and closes all the constitutional avenues to freedom. It provides no means and methods whereby Indians themselves can achieve self-rule without having to fall on their knees and supplicating the British Parliament every time for even every petty "boon". It treats the people of India as not only not a nation but even as not having made any progress towards nationhood, and therefore gives practically permanent recognition to as many separate interests as the officials could think of and creates divisions where they did not and do not exist. It proceeds on the assumption that no group cares or should care for the interests of any other group and that no person belonging to a particular community, class, etc., should represent any other community, class, etc.

It has done great harm to minorities in general by tending to alienate the majority from them and by telling the majority, as it were, that they were not responsible for the welfare of the minorities—for have not the latter got their own exclusive representatives to look after their interests and, above all, is not the Governor and are not the great British people present to prevent the majority from crushing them?

It is not possible to point out in detail all the other unjust provisions of the Bill. We shall briefly enumerate a few.

1. It is unjust to British India by giving it less representatives than it is entitled to on the basis of population, not to speak of education, public spirit, etc.

2. It does injustice to the people of the Indian States by totally ignoring them.

3. It is very unjust to the Hindus, as it gives them less representation than they are entitled to on the basis of population—not to speak of their education, public spirit, business enterprise, etc.—and reduces them, the majority, to the position of a minority.

4. It gives the nominated representatives of the rulers of the Indian States power over British India affairs without giving British India representatives any power over the internal affairs of the States.

5. It vitiates the Hindu community and divides it into the two groups of the "caste" Hindus and the "depressed" caste Hindus. There are "untouchables" "depressed" classes among Christians, Mahomedans and Sikhs also, but the Bill has a tender spot in its "heart" only for the Hindu community, and therefore vitiates it alone.

6. The European sojourners of India are not permanent inhabitants of the country and yet they have been given the vote, though Indians resident in the British Dominions and Colonies have not generally got the franchise.

7. Assuming that the Europeans are entitled to representation, they have been given far larger representation than they are entitled to on the population or any other basis.

8. Though the Muhammadans are not quite one-fourth of the population of British India, yet they have been given one-third of the total British India seats in the Federal Legislature.

9. The most populous provinces and the more populous provinces of British India have been given a smaller number of representatives in the Federal Legislature in order to give excessive representation to some less populous provinces.

10. The Muhammadan minorities in the U. P., Madras, Bihar, Bombay, C. P. & Berar, and Orissa have been given 'weightage' in the Councils, but the Hindu minorities in Bengal and the Punjab have not been shown the same consideration. On the contrary, the Hindus in Bengal have been given a much smaller number of representatives than they would be entitled to on the basis of population. The Hindu minorities in Sind and N.-W. P. Province, it is true, have been given some 'weightage,' but the populations concerned being very small, this is no compensation for the great injustice done to Hindus everywhere else.

11. In the Provinces where Christians have been given separate representation, it is disproportionately large.

"The Self-sacrifice of Many British Public Men"

On the 4th of June last Sir Samuel Hoare, referring to the Simon Commission, spoke as follows in the House of Commons:

"Since then there had been no talk and no commission in our labours. Twenty-five thousand pages of report, 4,000 pages of Hansard, 600 speeches by Mr. Butler and myself, 25,50,000 words publicly spoken, written and reported bear witness to the toil and trouble behind today's debate.

"I hope our Indian friends will note the devotion of the Imperial Parliament to Indian affairs—particularly the self-sacrifice of many British public men of all parties who, following the example of Sir John Simon and his colleagues seven and a half years ago, sacrificed private avocations, convenience and time in this herculean task of building a constitution for India."

Though we are not among the Indian friends of Sir Samuel Hoare, we *do* note the devotion of the Imperial Parliament to Indian affairs and also the self-sacrifice of many British public men.

We propose a few amendments, though they are sure to be rejected by Sir Samuel Hoare and the British Parliament.

After "labours" add, "for the promotion of British interests."

After "toil and trouble" add, "for the

stabilisation of British political and economic supremacy in India."

After "Indian affairs" add, "in the interest of Great Britain."

After "self-sacrifices" add, "for their own country."

After "a constitution for India" add, "in which every imaginable British interest has been safe-guarded by every means which British ingenuity could devise."

It is to be noted that, though Sir Samuel Hoare uses the expression "Imperial Parliament" to denote the British Parliament, no part of the British Empire outside the United Kingdom is represented in it.

Dashbandhu Chittaranjan Das Memorial

Dashbandhu Chittaranjan Das will live in the memory of his countrymen and in history by what he sacrificed and what he did for the motherland. Yet a memorial was needed to remind passers-by of what he was and who he was. Therefore, it is a matter for satisfaction that the Committee which undertook to erect a memorial on the spot where his mortal remains were cremated, with Mr. Santok Kumar Basu, ex-Mayor of Calcutta, as its secretary, has succeeded in accomplishing this self-imposed patriotic task. On the 16th of June last the memorial was consecrated at a meeting presided over by Sir Nil Ratan Sircar. Suitable speeches were delivered and offerings of flowers made. Many messages were received from far and near. Rabindranath Tagore sent the following:

যতদূর যে প্রতিজ্ঞা করে নন্দা বিরাট ভূমি
কমল কলস পান্ডা কোল কোলোয় নন্দাভূমি।
দেশের কল্যাণে রক্ত শব্দহীন পথচরিত্র হইল—
এতে কোলোয় নন্দা ভূমির পান্ডা কোলোয় নন্দাভূমি।

২০ জুন ১৯৩৫

রবীন্দ্রনাথ ঠাকুর

Thy motherland spreads the veil from thy breast
where thy body left its last touch. on this dust
Thy country's invocation is changed in these silent noons
for thy bodiless presence to take its seat here on the altar of doubtless love.

16-6-35.

RABINDRANATH TAGORE.

Surendranath Kar, the Architect

This memorial has been constructed according to the design of S. Surendranath Kar, vice-principal of the Kala-bhavan (Art

School) at Santiniketan. The Montessori School at Rajshahi, Benares, built according to the plans of this same architect, is a thing of beauty, which we saw with joy during our last visit to Benares. It is a pleasure to note that his genius as an architect is receiving recognition from many quarters. His services have been requisitioned for designing the Theosophical Society's Annie Besant Memorial School at Madras, the Rishi Valley School, and the museum of the All-India Industries Association at Wardha. Mahatma Gandhi requested him to draw the plans for the last-named proposed building. It may be added that he is the architect of all the notable edifices at Santiniketan.

Banlite of Obscene Books at New York

New York.

A fire burned gaily in the farmhouses of Police Headquarters here, but the fuel was not of the usual sort. The flames were fed by more than 25,000 books, pictures, and plates, valued at approximately \$200,000, considered obscene by judges and police officers.

The burning of the material constituted the climax to a seven-months' drive made by police of this city against the traffic in obscene literature in the course of which nine Police Commissioner Valantine issued a bureau by the public of such literature. Many persons were convicted of selling such proscribed matter, and a large amount of confiscated material collected in the office of the property clerk at Police Headquarters.

In recent years and months there has been a dangerously large output of obscene and otherwise objectionable literature in Bengal. If they could be collected and burnt, it would be a great service rendered to the cause of social purity and morality.

Mr. Bhubabhai Desai and the Indian States' People

Poona, June 22.

A meeting of the working committee of the States People's Conference, Mr. Amritlal Thakkar presiding, adopted a resolution today, condemning the speech delivered by Mr. Bhubabhai Desai, on June 10, before the Bar Association of Mysore, in which he is alleged to have stated that States Subjects should not look for assistance in British India and that the Congress should pursue a policy of non-interference towards States affairs; as also to the advice stated to have been tendered by Mr. Desai to the Princes is the effect that the words "States subjects" should altogether be deleted from the India Bill. This advice, it was added, was contrary to the Congress policy and detrimental to the interests of States subjects.—Associated Press.

It is not possible for us to say authoritatively or definitely what is the Congress policy with regard to the Indian States and their subjects. But as the people of the States are Indians and particularly as the States are being included in Federated India, as Indian and no organized body of Indians should be indifferent to the welfare of the people of the States. Whatever the British Government may think and do, the people of a country and of every part of a country count most of all and first. For, there are many States which are without emperors, kings or princes; but is there any inhabited region of the earth which counts as a State or part of a State which has not its people?

Every dependent people, every people in trouble, look for assistance even from strangers and foreigners. Do not we Indians appreciate even the verbal sympathy of the Americans, the Chinese,—not to speak of more substantial proofs of friendliness? History records some instances of *foreign* peoples helping other peoples struggling to be free. The people of the Indian States and the people of British India are one people. Should we not feel for and help one another? As for the advice or suggestion that the Princes should try to get the words "States subjects" deleted from the India Bill, it cannot but be condemned by reasonable men. The British Parliament may do anything to please the Princes so that they may walk into the British parlour. But whether the people of the States be mentioned in any important or unimportant document or not, they will remain a reality. And it would be the part of both wisdom and gratitude on the part of the Princes to recognise their existence and confer on them all the rights of citizenship.

The Gujarat Congress Socialist Conference also, held last month at Ahmedabad, has passed a resolution "condemning the apathetic attitude of the Congress regarding the Indian States."

Dr. Stanley Jones on an "Alternative to Communism"

Dr. Stanley Jones is not a communist—he is a Christian preacher. He writes in *Christ and Communism*:

Through the rifts in the clouds of controversy we see the fact of a new order emerging, different and challenging to the whole basis of present-day civilization.

In spite of the clouds we can see that they (the Russians) are making amazing progress; for instance, their literacy has gone up from thirty-five per cent in 1915 to eighty-five per cent today, instead of 3,500,000 pupils in 1912, there are now over 25,000,000 pupils and students; the circulation of daily papers is twelve times what it was in the Czarist days. They have risen from the eighth nation in total industrial production in 1927 to second today. Only the United States now surpasses them in total industrial production. And they have accomplished this in five years.

The total output of Soviet products, excluding the agricultural, is 334 times what it was in 1914. They are in the process of creating in Moscow what will be the tallest and perhaps the most imposing building in the world, the parliamentary building and memorial to Lenin—symbol of the fact that they expect to surpass all the material and cultural achievements of the rest of the world.

I am persuaded that the Russian experiment is going to help—and I was about to say to free—Christianity to rediscover the meaning of the kingdom of God upon earth. If it does it will mean such a mighty revival of the Christian spirit that it will transform the earth. Someone has said that: "Russia may yet prove itself the cradle of such a rebirth of the Christian spirit as may give a new leadership to the civilized world."

For, mind you, Christianity will fit better into a co-operative order than into a competitive one. It is not at home in an order where the weak go to the wall and the devil takes the hindmost. In such a society Christianity is *growing* for a reason. It is not its native air. But its genius would flower in a co-operative order, for there love and good will and sharing, which are of the very essence of Christianity, would be at home.

We, who are neither Christians nor Communists, do not oppose the most idealistic interpretation possible being given to ancient faiths, if that helps humanity to march forward. But whether historians will accept such interpretations is another matter. But we agree that, if anything is criticized, opposed and sought to be destroyed, something *practically* better must be offered instead.

Islam and Muhammadanism

A similar comment would occur to many on reading Mr. Wahed Husain's article on Islam in the present issue of this Review. He appears to draw a distinction between Islam and Muhammadanism. If the distinction be correctly drawn, it is to be hoped that Mr. Wahed Husain's community will make an earnest effort to live up to the ideals of Islam.

"Congress and Indian States' Subjects"

We readily publish the following letter from Babu Rajendra Prasad, President of the Indian National Congress, which reached us from Karachi on the 27th of June last:

My attention has been drawn to a note under the heading "Congress and Indian States' Subjects," published in *Modern Review* for May, 1935 at page 626. It gives a wrong impression of what took place at the meeting of the All-India Congress Committee at Jubbulpore. Mr. Gadgil moved a resolution on the subject. Lal Awdhesh Prasad Singh speaking on the resolution charged the Congress with bad faith towards the States' subjects alleging that the States' subjects had made sacrifices during the Civil Disobedience movement at the instance of the Congress which had gone back as its antecedents to them. This view was countered by other speakers. Sardar Vallabhbhai Patel and Pandit Gopind Vallabhai Pant also spoke repudiating the charges made by Lal Awdhesh Prasad Singh. Mr. K. M. Munshi moved an amendment to the original resolution and Mr. Gadgil in accepting the amendment repudiated the insinuation of Lal Awdhesh Prasad Singh and thereafter all opposition having been withdrawn, the amended resolution was accepted by the House unanimously without any voting.

I hope you will see how the paragraph in question does injustice not only to some of the persons named therein but also to the House as a whole and will be glad soon to correct it.

The note in the May number of *The Modern Review* which Babu Rajendra Prasad contradicted was compiled from a press message in the dailies. It was a statement of facts as published in them, without any comment of ours. We are glad Babu Rajendra Prasad has corrected it.

Some Gujarat Congress Socialist Conference Resolutions

A resolution passed at last month's Ahmedabad session of the Gujarat Congress Socialist Conference urged "all anti-imperialist forces in the country to make concerted attempts with a view to make the working of new constitution impossible."

AHMEDABAD, June 21.

A heated discussion took place yesterday at the Gujarat Socialist Conference over a resolution stating that the programme of the Village Industries Association would not solve the problem of farmers. The opponents to the resolution urged that there should be no opposition to Mr. Gandhi, who had won the greatest confidence of farmers. The resolution was carried by a majority.

But one would prefer to know what constructive efforts or plans, better than

Mahatma Gandhi's programme, the Gujrat Congress Socialists can show.

The Servants of India Society

The record of the political, social, educational and economic work done by the Servants of India Society during its last thirty years' existence is one which the members of the Society can look back upon without disappointment and without feeling discouraged and depressed. True, Dominion status, which is the political goal of the Society (but not ours), has not come, nor does it promise to come within any measurable distance of time. But the Society has all along made earnest efforts in the "constitutional" way to reach the goal. The advocates of methods which officials consider unconstitutional have not also been able to reach their goal. Both constitutionalists and "unconstitutionalists" can at present only criticise official acts, measures, proposals, Bills, etc. The Liberals, to which political party the Society belongs, do this work of criticism as thoroughly as Congressmen—perhaps sometimes they do it better and with more information. So far as any rate as the most important Bill at present before the public is concerned, we mean the India Bill, no newspaper that we have seen has criticised it more thoroughly, persistently and after more serious study than *The Servant of India*, the organ of the Society. We were inclined to give it the first place in this matter, but as we do not see all Indian papers and as it is better to be guilty of understatement than of overstatement, we have said what we have said.

But whatever may be said of the political activities and achievements of the Society, in the fields of social, economic and educational endeavour it can show results on which it can be congratulated.

"End of Constitutionalism"

This is the heading of a leading article in *The Servant of India* of June 20, 1935. Our readers need not be reminded that it is an organ of the Liberals—the "Moderates," as it is the fashion for their political opponents to call them. It observes in the course of this article:

"Indians must realize therefore that this is not a transitional scheme of reforms, but a final one. All the defects that it will now contain will be pointed out and will remain in perpetuity. All the autonomy that we now seek of and that is now in a measure that condition will freeze and will be wholly immovable—except at the will of the autocrats themselves. There is no chance of improvement being brought about by constitutional action alone—even in the distant future. This is the plain truth of the matter, and many patriotic Indians feel that the constitution, instead of being the door of a new era, is the first crack of doom. It is certainly the doom of constitutionalism."

"It is a gross hope that India will be able to realize her destiny through this constitution. The only hope lies in the possibility that the very safeguards contained in it will hasten its destruction."

Our contemporary seems to us to be unduly optimistic when it says that "autocracy" may be removable at the will of the "autocrats themselves." The autocrats are the Governors-General and the Governors. But they did not draft the Bill, nor are they passing it. Of course, some of them may have been behind the scenes. But what they have not made they cannot undo.

The Quetta Earthquake

The earthquake at Quetta is an appalling disaster unparalleled in Indian history. We feel for the dead and wounded and disabled and all the survivors who are sorrow-stricken for their near and dear ones, the widows and the orphans and all others who have become helpless or are in distress. Everything possible ought to be done for the relief of their distress. We have full faith in Babu Rajendra Prasad's capacity to administer relief of all kinds which may be necessary. He should be provided with all the resources in men and money which he requires. Other leading relief-workers and organizations which have undertaken to help the sufferers should receive similar assistance.

The Government of India and other Governments are entitled to credit for what they have done and have been doing for the reconstruction of Quetta and the villages in its vicinity, and for the salvage of life and property. But it was a mistake to prevent even the most trustworthy *bona fide* non-official relief-workers with the greatest earthquake-relief experience from entering Quetta. The Government, it is true, possesses great resources in men and money, but these

cannot be and have not been all available for work in Quetta. Had they been available the Viceroy would not have felt it necessary to ask for contributions to the Viceroy's Fund. We are sure more could have been done in every direction, if selected non-official workers had been allowed to enter Quetta and do relief work there. The reasons assigned in the Government communique for preventing the admission of non-official workers are only plausible but cannot stand scrutiny. As Quetta has been practically evacuated and most of the survivors have gone or been sent away from it, it is unnecessary to examine these official reasons now. But this must be said that the Government, which has again and again laid stress on non-official co-operation, has on this occasion lost a great opportunity of having the same without even asking for it.

The *Statesman*, which professes on many occasions to speak for the official and non-official European community, has recently criticized the Congress leaders for delay in offering help, etc. It is unnecessary to answer its criticism. It knows what splendid work non-official agencies did in Bihar after the earthquake there. Is it glad that the Congress will not have the credit of doing any such thing in Quetta? Has the green-eyed monster been at work anywhere?

Lord Zetland's "Understanding"

In moving the second reading of the India Bill in the House of Lords Lord Zetland, the new Secretary of State for India, said that he had accepted his new office on the understanding that he would not try to modify the Communal Decision, which he had previously characterized as cruel and harsh on Bengal. This has led *The Indian Social Reformer* to observe:

How far such an understanding is compatible with British standards of political morality, we do not wish to discuss. We would only remark that it is something of a shock to see a British nobleman of high character, much respected for his intellectual culture, agreeing to compromise with his conscience on a point affecting the contentment and well-being of millions of people whose affairs he administered some years ago. His lordship said that he would try to persuade the Bengal communalists to come to an understanding. It is good of him, but what of the equally bad, if not worse, parts of the Award relating to other provinces?

Lord Zetland on Bowing to the Will of the Majority

In the same speech, moving the second reading of the Bill, he said that, though he had vigorously criticized one aspect of the Communal Decision and had proposed a different (and a more just) distribution of seats in Bengal at a meeting of the Joint Select Committee, he had not been able to convince the majority of the Committee. Hence, he must bow to the will of the majority! So, it is the majority of the Joint Select Committee or of the British M. P.s, who know next to nothing about Bengal and India and who will not suffer even a pin-prick from the Communal Decision—it is their will to which Lord Zetland must bow! He is not to pay any attention to the just complaints of those who are to be the sufferers. He is not to bow to the will of the vast majority of politically-minded Indians.

And why? Though he does not say so in so many words, he seems to attach great importance to a recent speech of Sir Mirza Ismail, Dewan of Mysore, in the course of which the latter said that, though the Bill was unsatisfactory, he was in favour of accepting and working it. From this his lordship concludes that a change had come over Indian opinion since the Bill passed the House of Commons! Even if Sir Mirza had considered the Bill satisfactory, which he did not, he does not possess any representative capacity, nor did he claim to speak on behalf of either the people of Indian India or of British India. Drowning men, it is said, catch at a straw. But Lord Zetland was not in the position of a drowning man. He is a high officer of the British Government and can afford to ignore real Indian public opinion. Why then did he say what was incorrect, drawing a conclusion from data from which it could not be drawn?

Lord Zetland's Unjustifiable Criticism of the Labour Party

In the same speech to which we have already referred twice Lord Zetland said that "he did not understand the basis of the charge that the Bill did not contain the means for the realization of Dominion status. The Labour Party's proposal submitted to the Select Committee was similar to that contained in the Bill, although it went a good deal further."

Now, the question here is, not whether the Labour Party's proposal contained the means for the realisation of Dominion status, but whether the British Government's Bill before Parliament contains such means. Every one knows that it does not. If it did, the sponsors of the Bill would not have fought shy of even mentioning the words "Dominion status" anywhere in the Bill. So, even assuming that the Labour Party's proposal did not contain the means for the realisation of Dominion status, that would not prove that the British Government's Bill did contain such means, as clearly it does not. But as a matter of fact the Labour Party did want legislation providing such means. The draft report, submitted by Major Attlee, Labour member of the Joint Select Committee, to that Committee, contains the following passage in paragraph 3 :

"After having heard and considered the whole of the evidence and discussion on this Joint Select Committee, we have come to the conclusion that the principle on which the new Constitution for India should be based is the right of the Indian people to full self-government and self-determination, and should also aim at the consolidating of India at the earliest possible moment as an equal partner with the other members of the British Commonwealth of Nations. We hold that the new Constitution should contain within itself provisions for its own development and that such safeguards as are necessary should be in the interests of India and that the Executive Powers should not be such as to prejudice the advance of India, through the new Constitution, to full responsibility for her own government. We are convinced that this policy is the only one that is consistent with the pledges that have been given to India, and that nothing short of that will ensure the continuance of India as a willing and contented partner in the British Commonwealth of Nations."

This passage in Major Attlee's draft is followed by a consideration of the problem before the Joint Select Committee and a statement of "the goal of British policy in India," etc., "That goal is nothing less than Dominion Status" and then in paragraph 6 by a recapitulation of all "the most material" pledges given to India by the British Sovereign, Premier and Parliament. Paragraph 10 contains the passage printed below.

"We, therefore, consider that this country is bound to implement this pledge of honour, and to that end we desire that the new Constitution should state beyond all doubt that it is the intention of this country to grant full Dominion Status to India within a measurable period of years, and that the Constitution itself should contain possibilities of expansion

and development which may, without further Act of Parliament, realise this objective."

So, *pace* Lord Zetland, the Labour Party's proposal was not similar to the official Bill, but was dissimilar and resulted to provide means for the attainment of Dominion status.

Unlawful Possession of Arms by Europeans and Indians

The Chief Presidency Magistrate of Calcutta recently disposed of a case in which a European was charged with smuggling two revolvers into India, keeping them in his possession and selling one of them to another European. The punishment inflicted on the offender was a fine of Rs. 300, in default 4 months' simple imprisonment. If the offender had been an Indian, he would have been, almost certainly, punished with 3 or 4 years' rigorous imprisonment. This is not a mere conjecture. During the last few years such sentences have actually been passed on Indians for similar offences. European and Indian offenders should be dealt with in the same way. There is no proof that unlicensed arms smuggled, possessed or sold by Indians alone are used for committing dacoities and acts of terrorism and those by Europeans are used for maintaining "law and order" and stimulating loyalty to His Majesty King George V.

A Caste-breakers' Directory

The "Jat-Pat-Torak Mandal" of Lahore is an organisation for the breaking down of the barriers of caste and promoting inter-caste dining and inter-caste marriage. It wants to publish a Directory containing the names and addresses of actual and would-be caste-breakers.

Printed forms for the aforesaid purpose may be had gratis from the Secretary, Jat Pat Torak Mandal, Lahore.

The Calcutta Geographical Society

The Calcutta Geographical Society, inaugurated in July, 1933, by a small band of workers, has been founded with the object of supplying the need of a central organisation for the increase and spread of geographical culture in Bengal.

In the second year of its inauguration it has before it a heavy programme of useful work, *viz.*, organising of geographical lectures and exhibitions, publication of a journal, encouragement of geographical research and travel and the convening of a geographical conference.

Members' second subscription is Rs. 2, minimum fee is Rs. 1. Forms of application may be obtained from the Honorary Secretary, Calcutta Geographical Society, Geology Department, Presidency College, Calcutta.

We hope the Society will try to encourage the study of commercial geography and publish a handbook of commercial geography in Bengali (as it has its office in the chief city of Bengal). It should also encourage and help its members to travel in unknown and unfamiliar regions and teach them how to collect scientific data and materials of various kinds. When shall we have a magazine like the *National Geographic Magazine of America*?

Power Given to Dominions by Westminster Statute

The following important item of news has appeared in the daily press:

The Judicial Committee of the Privy Council has delivered a judgment, the effects of which will be far-reaching in the evolution of the British Empire. The Lord Chancellor, delivering the unanimous judgment of the Council, declared that, after the passing of the Statute of Westminster, the Irish Free State Legislature could legally abrogate the Treaty. The effect of this judgment was to declare that the Irish Free State Legislature was as sovereign as the British Parliament in determining their relations to Britain or other countries by legislation. The question arose upon an appeal from the decision of the Supreme Court of the Free State. It was taken along with a similar appeal from Canada. The Committee first took up the point whether the Parliament of the Irish Free State had power to pass a law—which it had done—abolishing the right of appeal from all courts in Southern Ireland to the King in Council, and whether the Canadian Parliament had power to pass a law abolishing rights of appeal in criminal matters.

Lord Sankey said, before the passing of the Statute of Westminster it was not competent for the Irish Free State Parliament to pass an Act abrogating the Treaty, because the Colonial Laws Validity Act forbade a Dominion Legislature to pass a law repugnant to an Imperial Act. The effect of the Statute of Westminster was to remove the fetter which lay upon the Irish Free State Legislature by reason of the Colonial Laws Validity Act. That Legislature could now pass Acts repugnant to an Imperial Act and in the case under consideration they had availed themselves of that power.

It is because of the bestowal of this power on the Dominions by the Westminster Statute that the British Parliament has practically repudiated the British pledges relating to Dominion status for India.

French Restrictions on Chittagong Hindu Youth

Chittagong, June 26.

The District Magistrate has promulgated the follow-

ing orders for the purpose of preventing communication with abductees, under the Bengal Suppression of Terrorism Outrages Rules:

All holders of identity cards issued under the Rules shall not leave the district of Chittagong for any destination in Burma without the written permission of the District Magistrate.

All Hindu youths between the ages of 15 and 25, entering Chittagong district from Burma, shall report their arrival as follows:

In the case of youths arriving overland by sea at the Chittagong Port, to the Superintendent of Police in person at his office within 12 hours of landing from any vessel.

In the case of youths arriving overland via Cox's Bazar, to the Sub-Inspector of Police, Cox's Bazar, in person within 24 hours of entering the Cox's Bazar Sub-division.

In the case of youths proceeding from Burma to Chittagong district via Calcutta, to the Superintendent of Police in writing within 24 hours of entering the district and in person within 12 hours of entering Chittagong town.

The identity card holders are Hindu 'bhadralok' youths aged between 12 and 25 years.—(A. P.)

Possession of Proscribed Publications

There have been some cases of persons being punished more or less severely for the offence of possessing proscribed publications. Some of the judgments of lower courts in such cases have been reversed by higher courts on appeal.

In the interests of those who do not want to keep proscribed publications which find their way into their houses without their asking for them or which have been proscribed after they acquired them by purchase, a complete and up-to-date official list of such publications should be available to the public and periodical supplements to this list should be published.

We feel it to be our duty to convey a word of warning to our young men and women and boys and girls. We have been reliably informed that agents provocateurs gain the confidence of unsuspecting patriotically-minded youth and supply them with proscribed literature. The latter should take particular care not to accept such things from anybody or keep them in their possession. Otherwise they run the risk of being prosecuted and punished.

Quetta Earthquake and Alleged Objectionable Journalistic Criticism

The *Free Press Journal* and the *Bombay Standard* of Bombay and a Lahore paper and also the *Daily Tej* and the *Quorn Gazette* of Delhi have been penalized for publishing

alleged incriminating criticism of Government orders and drings relating to Quetta after the earthquake.

Defaming India Through Films

Through the efforts of Mr. Sahas Chandra Bose, Dr. Ankolbaria and others the Press and public of India have come to know how some foreign film manufacturers defame India through films and lower our country in the eyes of foreigners. These scoundrels cunningly omit the objectionable portions of the films when they are exhibited in India but show them in foreign countries. Since their low tricks have been detected, all films produced by these wicked manufacturers should be banned by Indian Cinema houses and Indian Cinema-goers.

Enquiry into Operation of Repressive Laws in Bengal

The Government refused permission to the Committee appointed by the Congress party of the Legislative Assembly to inquire into the operation of repressive laws in Bengal, to publish its report on the alleged ground that it would be one-sided. Evidently therefore to make it both-sided Mr. Moharaj Saxena, M.L.A., requested the Chief Secretary to the Government of Bengal to co-operate with the Committee. That high officer is reported to have written to Mr. Saxena expressing his inability to offer any co-operation to the Committee. Quite natural. Official reports alone are always axiomatically both-sided, and it is sheer presumption on the part of a non-official committee to try to make its report two-sided like official ones. Besides, Mr. Saxena ought to have known that it is for officials to commandeer non-official co-operation, it is not for non-officials to pray for official co-operation.

Paper Tariff

Protection should be given to only three kinds of paper which are manufactured in India. The protection now given only tends to increase the profits of the existing mills in India. It has not led to increased development of the paper industry in the country. The strongest objection to it is that it serves as a tax on newspapers and books. For, books

also in this country, particularly text-books prescribed for schools, have to be moderately priced and should therefore be printed on the cheaper varieties of paper. But as those varieties of cheap paper which can be used for book printing come from foreign countries and have to pay a high duty, they become costly. Hence the protection now given acts as a tax on the dissemination of knowledge.

Communal Harmony in Great Britain

London, June 16.

Noise protests against the confinement of the freedom of the city on Mr. J. A. Lyons, Prime Minister of Australia, on the ground that he was a Roman Catholic, were made at the ceremony in Locker Hall, Edinburgh.

Large crowds gathered outside the hall and greeted all entering with cries of "no papery." The proceedings were interrupted inside by male and female members of the Protestant Action Society. The noise was so great that the Lord Provost, Sir William Thomson, sat down and the organist played sacred songs of "we are a loyal people," "down with the Papists." The police later carried a number of demonstrators.

The Lord Provost apologised for the unwelcome conduct of a few citizens who did not represent the solid opinion of the right people of Edinburgh.

The other recipients of the freedom were Lord Tweedmouth (John Buchan), Governor-General-elect of Canada, who was given a particularly hearty reception and the Maharaja of Patiala who was absent through illness. (Hearst.)

Abolition of Slavery in Abyssinia

The news of the abolition of slavery in Abyssinia will give satisfaction to all lovers of humanity and advocates of fundamental human rights.

Addis Ababa.

Abyssinia, the last great country in the world to retain slavery, has now decided to abolish it.

The Emperor, before leaving for Haar, signed a decree which equalises land taxation and does all sorts of compulsory labour.

The decree has been published officially, and is the most important legislation ever enacted in modern Ethiopia.

Em Tafari had previously promised the League of Nations at Geneva that he would abolish slavery. He returned to Addis Ababa—but retained the slaves in his palace.

Sarala Devi Chowdhurani on the Duties of Muslims

Panditini Sarala Devi Chowdhurani presided over a meeting of Muslim women at Sakhawati Memorial Girls' School held on the 14th June last under the auspices of the Jamat-ul-Banat in celebration of the birthday anniversary of the prophet of the Muslims. She said in the course of her speech:

"If I were a cultured Muslim in India I would consider as my noblest duty to form a Sisterhood of women to save Islamic culture from deterioration in India by denouncing forcible conversion and wiping out the best of education and rape of women of alien faith by so-called Muslims from the face of India."

Continuing, the speaker said :

"With the falling down of barriers of rivalry and with the dissolving of the true inner shape of their respective faiths by the opponents of both religions, the intolerance that separated the Muslims from the Hindus is bound to die a natural death. I, a Hindu, have and lived up to its highest law and traditions, after a study of a learned Muslim's interpretation of the cultural side of Islam, am ready to say from the house-rope—"If this is Islam then every thinking Muslim among you is a Hindu."

Proceeding, she said :

"May the cultured women of the present day Muslim world revive the grandeur of Islam by reconstructing the discarded portions of the Shari'a once more by seeking knowledge and education from far and near, by studying God's creation at large and by equanimity and tolerance. Let them follow in the footsteps of those literates who truly entered in the faith—who in the glorious days of Islam when the injunctions of the Quran were not dead letters in accordance with those very injunctions kept down the fanatic element, discouraged forcible conversion or persecution for religious opinions and kept the spirit of Islam alive in a thousand ways."

"If I were a Muslim I would murder Islam from its narrow and hide-bound state it has been allowed to fall into and not admit the shadow of any self-seeking man between my idol and God. I would treasure in my heart the teachings of the Quran that Allah has no favourite other than those, whoever and whenever they may be, who keep his laws. As a true Muslim I would reiterate that eclecticism is an enemy to human progress and therefore opposed to true religion, of which the aim is shown in the Quran to be the progress and liberation of humanity. By accepting the fact of Allah's Universal sovereignty and the complementary fact of Universal Brotherhood of men, I would exercise tolerance towards those of a different faith whom it has been the will of Allah to lead to the same goal by different routes. Not only as a true Muslim, if I were one, but as a true Hindu also, which I am, I would subscribe to all the thoughts quoted above from the Quran."

Triumphal Progress of Indian Hockey Team in Australia and New Zealand

By their superb playing in numerous matches in Australia and New Zealand in which they won the game the Indian hockey team has once again proved that in hockey the Indians are supreme.

Prolongation of Life of Bengal Legislative Council

The Bengal Legislative Council had long ago lost what little representative character

it had at the time of its election. It has been given a further lease of life for one year more—perhaps to prove to what greater extent it can be unrepresentative of Bengal. If it be not granted another extension, it will enjoy a life of seven years in all. Those M. L. C.s who draw fat travelling and halting allowances are lucky. But far luckier are the Ministers.

Non-Muhammadians in State-employ Under Akbar

We are indebted to Mr. N. D. Naikarni of Karwar, Bombay Presidency, for the following extracts from Sir W. W. Hunter's "Indian Musalmans," 1872, pp. 152-3 :

"For this decay [of the Musalmans under British rule] we [Hindus] are not entirely to blame. The Musalmans can no longer, with due regard to the rights of the Hindus, enjoy their former monopoly of Government employ. This ancient source of wealth is dried up, and the Muhammadians must take their chance under a Government which knows no distinction of colour [!] or creed. As haughty and careless conquerors of India, they managed the subordinate administration by the Hindus, but they kept all the higher appointments in their own hands. For example, even after the enlightened reforms of Akbar, the distribution of the great offices of State went thus—Among the twelve highest appointments, with the title* of Commander of more than Five Thousand Horses, not one was a Hindu! In the succeeding grades, with the title of Commander of from Five Thousand to Five Hundred Horses, out of 352 officers, only 31 were Hindus under Akbar. In the second rank again, out of 499 Commanders of those grades, only 139 were Hindus; and even among the lowest grades of the higher appointments, out of 143 Commanders of from Five Hundred to Two Hundred Horses, only 36 were Hindus."

"It would be unreasonable for the Muhammadians to expect any such monopoly of office under the English Government."

Further on (pp. 159-161) the same author observes :

"The Muhammadian aristocracy, in short, were conquerors, and claimed as such the monopoly of Government. Occasionally a Hindu haaziri, and

* *Alamdar*. See a very interesting but all too brief pamphlet by Prof. Blochman, "The Hindu Rajas under the Mughal Government," Calcutta, 1871.

† Under the reign of Shahjahan, it should be remembered that these Military Titles were held by the officers of the Civil Administration.

‡ Whenever they did, great was the discontent among the Musalmans. In the two best known cases, that of Raja Todar Mall, the Fannavir, and Raja Man Singh, the General, formal deputations of remonstrance were sent to Court. In the case of Man Singh, some of the Muhammadian Generals refused to serve under him in the Expedition against Rana Pratap. I have already given the statistics of the Hindus who rose to conspicuous offices under the last legions of the Musalmans emperors."

more seldom a Hindu general, came to the surface, but the conspicuousness of such instances is the best proof of their rarity."

Inauguration of American Library Association

The American Library Association of India was inaugurated at a meeting of American-owned Indians held at the residence of Mr. and Mrs. Hari C. Goss, at 54, Chowringhee, Calcutta, on Saturday, June 8 last.

Mr. Goss said:—

"Our immediate object is to open Reading rooms and Social centres starting with one in Calcutta. It is hoped that similar centres will be established in other important cities of India by our American-returned countrymen."

Prof. Ranoo Kumar Sarkar of Calcutta University is a very illuminating address referred to the American influence already operating in India in various phases of our life—educational, economic and cultural and the Indian influences reaching American life from the very beginning and particularly since the visit of Swami Vivekananda.

Muslim and Hindu Representation in Bengal

The Mussalman writes:

Hindu Bengal seems to be more communally-minded than the Hindus of any other province and even the Bengal Provincial Congress Committee, which should be a national body, appears to be of the same character. As the matter is acute, it is the deliberate decision of the Indian National Congress neither to accept nor to reject the Communal Award. But the Executive Committee of the Bengal Provincial Congress Committee is reported to have floated the opinion of the parent body to posing a resolution rejecting the Award, *unconditionally* *and* *under the Award* the Mussalmans will have a larger proportion of seats in the Bengal Council than what they have at present, though that proportion is much below their numerical strength. This the communalist Hindus cannot tolerate. Unfortunately, the Executive Committee of the Bengal Congress Committee seems to be assailed by such Hindus. But still the Mussalmans are communalists and the Hindus are all nationalists!

Not being Congressmen we cannot definitely say why the Bengal Provincial Congress Committee has rejected the Communal Decision. But it would have been better, if, instead of merely indulging in the guess expressed in the words we have italicised above, *The Mussalman* had brought forward some evidence in support of its opinion.

We will only state a fact here. Before

"... On Todor Mall's appointment as Chancellor of the Empire, the Mussalman prince sent a deputation to congratulate. 'Who manages your properties and farms of land?' replied the Emperor, 'Our Hindu agents,' they answered, 'Very good,' said Akbar, 'allow me also to appoint a Hindu to manage my estates'."

the Allahabad Unity Conference met in that city, there was a meeting of Hindus at Birla Park in Calcutta under the presidency of Pandit Madan Mohan Malaviya in which it was agreed that the Hindus would be in favour of both *Muhammads* and *Hindus* (and others entitled to "general" seats) having representation proportionate to their numerical strength on the understanding that both the communities would make a joint endeavour to reduce the number of the highly excessive number of seats allotted in Bengal to the Europeans. But there was no response from the Muhammadan community to the need for such a joint endeavour.

If the Mussalmans in Bengal have got a smaller number of seats than they are entitled to on the basis of population, the Hindus also, wherever they are in a majority, have got less seats than they are entitled to on a population basis—with this difference that the Hindus in Hindu-majority provinces have got a smaller number of seats than they can claim on the basis of population, because they have been deprived of some seats to give weightage to the Muhammadan minority communities there, whereas in the Muhammadan-majority provinces of Bengal, the Muhammadans have got less seats than they can get on the basis of their numerical strength, not because the Hindu minority community has got any weightage at the expense of the Muhammadans, but because an excessive number of seats has been given to the Europeans at the expense of both Hindus and Muhammadans—more at the expense of the Hindus than at the expense of the Muhammadans.

Hence the Hindus of Bengal have a two-fold grievance: (1) They as a minority community do not get any weightage (this they have not asked for); (2) they do not get even the number of seats which they are entitled to on the population basis (this number they do want).

It is not necessary for us to pronounce any opinion on the technical charge that the Bengal Provincial Congress Committee has floated the opinion of the "parent body," as the Committee can take care of itself if it chooses.

We do not know whether the Bengal Hindus appear to others than the Muhammadans to be more communally-minded than

the Hindus of other provinces. But it is a fact that the Communal Decision combined with the Poona Pact has operated more harshly on the Bengal Hindus than those of any other province, and probably therefore the Bengal Hindus have protested more strongly (though not at all sufficiently strongly) against the Communal Decision than the Hindus of other provinces.

Election System to be Abolished in Fiji

Alibabad, June 1.
The Indian Association at Fiji has wired the A. J. C. Office that the Fiji Legislature has adopted a motion advocating immediate change to representative by nomination abolishing the existing franchise enjoyed by the Indians. The Association has approached the Colonial Office for protection. The Acting Governor of Fiji is awaiting the instructions for extending the life of the Council which is due to expire. Fiji Indians are perturbed at this new danger and appeal to India to intervene and safeguard the community. These Europeans supported the motion, three Europeans opposed it and the Fijians were neutral.—United Press.

The Indians of Fiji have submitted a memorandum to the Governor strongly opposing the proposal. This Memorandum says in part:

"Our experience and knowledge of the type of Indians nominated by the Government to fill the position in different local bodies and in the Legislative Council of this colony in the past, give a strong reason to believe that the people nominated by the Government will be on the whole the people who will be acquiescent to legislative and executive measures irrespective of whether they will be in the interest or against the interest of the community."

We are opposed to the system of nomination in Fiji as elsewhere.

The Bombay Matriculation Syllabus

In an Associated Press message relating to the new matriculation syllabus of the Bombay University, mathematics, we find, will be one of the subjects of examination. And this subject will include Algebra and Geometry only. Why is not Arithmetic included? Is it because the Bombay Matriculation candidates acquire a complete knowledge of Arithmetic some years before they reach the matriculation class?

We also note that candidates will have to pass the examination in "one of the Modern Indian Languages, namely, Marathi, Gujarati, Kannada, Sindhi, Urdu and Hindi, with texts." Bengali is not included. It may be that that is because Bengali is not the mother-

tongue or the vernacular of any area included in the Bombay Presidency. But that, we believe, is the case with Urdu and Hindi, too. No doubt, Urdu and Hindi are used by many persons in the Bombay Presidency as their vernacular. But so is Bengali. It should be superfluous to point out that the place of Bengali literature among the vernacular literatures of India is not inferior to that of any other. The Calcutta University examines candidates in many modern Indian languages which are not among the vernaculars of Bengal and Assam.

Educational Films in the Bombay Presidency

We learn from *The Guardian* of Madras that a deputation of the Motion Picture Society of India saw Dewan Bahadur S. T. Kampli, Minister for Education with the Government of Bombay, in connection with the question of the introduction of educational pictures in the Bombay Presidency. The following suggestions were placed before the Minister:

That greater use of the motion picture be made by Government in teaching through the existing Visual Education Department of Government;

that Government should give a monetary grant for the production of educational pictures suitable for schooling children and adults;

that a library be granted to classes libraries from the Government's past collections to the extent of educational pictures shown;

that the Motion Picture Society of India should be given representation on the Board of Film Censors; and

that two fees be charged by the Board of Film Censors for examining educational pictures.

Finally the society placed their services at the disposal of Government in the matter of training teachers in handling the apparatus, etc. The president of the society also explained the activities of the society to the Minister.

Other provinces should follow the example of Bombay.

Clean Films for China

The Chinese National Film Society for Education which was started in 1932 by prominent Chinese scientists and artists, is at present fully equipped for its constructive work of Chinese social uplift. It considers the screening of foreign films as its prime work and aims at essentially helping to reconstruct Chinese national life through the medium of the cinema.

In an open letter addressed to the film producers and which was published in the *International Review of Educational Films*, the Society protested strongly against the screening of films which deal with salubry and theft: "This type of film is harmful to the Chinese. It represents life under false and

financial aspects, which are largely responsible for the crime so rampant in our country."

The Society has strongly urged such films be banned from the country as they are injurious to youth. The question is one that has been seriously taken up. There is little doubt of the success of this movement as the Society is also incorporated on the Film Board of Censors. It is reassuring and encouraging to those responsible for the Clean Film Movement that they are not alone in the great work to which they have set their hand.—*Herald* quoted by *The Guardian*.

India, too, requires only clean films.

Port Trusts in India

The Committee of the Indian Merchants' Chamber of Bombay have, in a letter to the Commerce Department of the Government of India, expressed the opinion that the chairman and the majority of the members of the boards of port trusts should be Indians. This is undoubtedly a correct view.

Mr. L. R. Taisree of Bombay had wanted to introduce a Bill in the Bombay Council for the purpose of securing the appointment of an Indian chairman. But the Governor-General has disallowed the Bill. We are not surprised. Of course, an Indian chairman is not of much use, if the majority of members are not Indians. But still it would be some gain to have an Indian as chairman.

Hindu-Buddhist Solidarity in Burma

The fifth session of the Burma Provincial Hindu Sabha, held at Rangoon last month under the presidency of U. Thun Mying, M.L.A., a Burmese Buddhist, marks a distinct stage in the progress of Hindu-Buddhist solidarity in Burma. Among other resolutions it passed one forming a committee to take steps to legalise conjugal unions between Burman Buddhist women and Hindus and to protect the interests of children born of such unions, and to draft a bill for that purpose to be moved in the legislature. By another resolution a committee was formed particularly to promote better feelings in religious matters between the Buddhists and the Hindus. The President, in his concluding remarks, said: "By this Conference the Hindu community is wedded to the Burmans."

Tea propaganda Harmful

We are wholly against the direct and indirect propaganda which is being vigorously carried on to make the masses adopt tea as a

daily beverage. The masses are sunk in dire poverty. If they have a pice to spare, they should spend it on a little more rice or bread or dal or vegetables and fruits or milk, but not on tea, which is not a food and which, to put it negatively, does not promote health.

Nationalist Muslims Favour

Retention of Clause 299

Mr. Md. Ashar, Secretary, "Anti-Separate-Electorate League," has issued a statement to the Press which begins:

"The Nationalist Muslims of Bengal strongly protest against the recent move of some reactionary Muslims who in spite of the constant demand of the Muslim masses for joint elections are now pressing for the retention of separate-electorate clause in the forthcoming India Bill, which will blight for ever the chances of India's attaining Purna Swaraj. We emphatically declare that, with the exception of a few separatist and capitalist Muslims, the entire Sikh Muslims and the majority of the Sindh Muslims are in favour of joint elections, and they unanimously support clause 299 of the India Bill 1935, by which separate electorate for minorities was at any time after the passing of the Act be abolished by an order-in-council either pursuant to resolutions passed by a majority in the Council or any Provincial Legislature or after consultation with them."

Civil Disobedience No Disqualification For Lawyers

BOMBAY, JUNE 28.

The Advocate-General's petition on behalf of the Bombay Government to the Privy Council against the order of the Bombay High Court deciding to take action against three Bombay lawyers has been dismissed.

It will be recalled that the Bombay Government filed a petition to the High Court to debar these lawyers from practising on the ground that they took part in the last Civil Disobedience movement, which the High Court rejected.—*United Press*.

Kenya Marketing Bill

The Kenya Marketing Bill is being introduced on the pretext of promoting the interests of the African natives, whose interests have been effectively secured by robbing them of their lands, by their exploitation by the white settlers and by the many serious disabilities imposed on them. Why not restore their lands first and put an end to their exploitation and disabilities before indulging in the cant of furthering native interests? In spite of the safeguards, the Bill will make it easy to give the monopoly of purchasing native produce to European firms and injure Indian traders in other ways without doing any good to the native Africans.



KURUSHEETRA

By Girindra Krishna Basu

Archer Press, Calcutta

THE MODERN REVIEW

AUGUST



1935

VOL. LVIII., No. 2

WHOLE No. 344

THE CAR-FESTIVAL

By RAHINDRANATH TAGORE

The Car-festival is nigh,
The King and the Queen leave the palace to attend it.
Horses come out of stables, and elephants,
Peacock-cars move in lines, and in lines march leaders and guards,
Servants troop behind.

There's only one lone man who does not stir—
The man who gathers twigs for the palace broom-sticks.
The steward takes pity and asks him,
"Come, if you would join us."
The man replies humbly, "It won't be possible, Sir."

The King learns that all are coming save that poor wretch.
"Pick him up, too"—he graciously orders his minister.
His hut is on the highway.
"Come along to see the idol", says the minister as his
elephant reaches the hut.

With folded hands the man submits—
"A long trip and arduous, my lord.
Have I the strength to creep up to the portal of the God?"
"Fear not," assures the minister, "You will follow the King."
Said the man: "Goodness gracious! Is the King's way my way?"
Says the minister, "Is it your evil fate to miss the festival?"
"Certainly not, my lord," is the humble reply.

"The Lord himself comes in his car to my door."
The minister laughs and says: "I do not see the track of
his wheels here."
The poor man said: "His car leaves no mark behind."
"Tell me why," asks the minister.
"For his car is the flower car of paradise," said the miserable creature.
"Can you show it to me?" asks the minister.
The man points to a couple of sun-flowers blooming on either side
of his door.

(Translated from Bengali by Hrishikesh Bhattacharya.)

INDIAN SOLUTION OF THE PRESENT-DAY LIFE PROBLEMS

By GANGA PRASAD SHARMA

WHEN man having discovered his innate greatness took the first step on the thorny path of progress—that was the birthday of civilization. They were the pioneers of civilization—these great pilgrims who in search of immortality made that first move, transcending the world of death. These self-elected homeless ones had no standby except their unconquerable quest for the great Unknown, the ever illusive Unfamiliar. The pathway that was made by their footsteps became the everlasting road for humanity—their song the invocation-Hymn for mankind.

This path to greatness is eternally beset with obstacles; nevertheless for the awakened soul its lure is inescapable. So humanity from age to age has trod this thorny path to greatness, bearing fire-flood in its bosom and singing Aves to its tormenting torture. History is proud to bear testimony to this devastating fire, which is the life-breath of poetry and art, and is the subject of analysis of Science and Philosophy. The fearless momentum of these mobile pioneers was in no way arrested by the death-din of the seething sea of the world. They moved on—their heart full of the Joy of motion—these unconquerable pilgrims undaunted by the hampers of the so-called Real and throwing away with both hands, as they progressed, all outward possessions. At long last, one day having attained their goal, they discovered their joy and their plenty in the midst of tribulation and became blessed and glorified. This divine delight of Majesty barred their return to this petty world of littleness, having carried them beyond the careful calculations of profit and loss of petty commercialism. For such a being is no longer a labourer or a merchant, a ruler or a ruled and is above and beyond the path of possession, having become a true *Shivana*, a real Brahman, self-less and desireless. Now his delight is in giving, not grasping. By the touch of this

Supernatural feet the dust of our earth becomes sanctified and heaven descends here below. The flowers of the devotion-offerings of all men in all ages and climes are gathered at his feet and their high heads are bowed down in mute wonderment. This achievement is the goal of civilization and the bed-rock-stone of humanity. Such an exalted one lives from moment to moment crushing obstacles and conquering self. Apparent loss and humiliation on this path are the possessions and ornaments of civilized humanity. He who will not tread this path of pain is little-minded—he is an un-Aryan. Civilization has no claim on him. For, man is essentially the worshipper of that ineffable light of the Greatest of the Great, which shines for ever in the snow-white mountain top, in the greenery of the forest beyond the desert-paths of life.

The growth and decay of civilization is not the gain or loss of external possessions but of internal wealth. That civilization is more advanced which has more accentuated the greatness and responsibility of human life and it may be said without fear of challenge that in the absence of such accentuation, civilization loses its glory.

Human life is full and whole, only when there is harmony between the internal and the external. It is indisposible however that for the expansion of life the external should be controlled by the internal. By over-emphasis on the external, modern civilization discloses in every way the poverty of man and it is impossible at the present day to ignore this patent poverty; the more we try to hide it from ourselves its self-revelation becomes the more potent. The delirium that is manifest in human nature by the combination of domination and wealth has atrophied the beneficent activities of the human heart and is making the manifestation everywhere of bestiality possible. The light of true humanity is daily becoming dimmer in

the dust of the external. One may almost hear the faint wail of the human soul crushed under the weight of matter, but alas! the ear that can discern the sound and the heart that could feel for it are seldom to be met with. By reason of the constriction of idealists, due to pressure of material things there is visible in every department of life shameful poverty and destitution. That way leads to the downfall of humanity. This is the maddening path of dalliance. Walking on this path the civilized nations of the past one by one went down into the dark pit of decadence. In this age of the golden calf, greatness of man having become dependent on wealth, its acquisition and accumulation absorb all the powers of man, involving the waste of manhood so that the external may be conquered. To augment the might of the almighty dollar, man has reduced his own dignity to the vanishing point. 'Nothing is unfair in war' has become the guiding principle in the battle of life in this twentieth century. This false principle, while it has enriched man externally, has made him equally poor, if not poorer in matters of the mind. The lamp which Providence with His own hand had lighted in the jewel chamber of the heart of man is about to go out for lack of oil. Throughout the world a destructive *Abhishek-sacrifice* is going on for inglorious success. 'Hanker after external aggrandisement and seek not whether or not manhood suffers extinction thereby'—this is today the motto of the worshippers of success.

Over justice, morality, religion, humanity—over all these, in present-day civilization sits as conqueror grim necessity. Want—Want—that is the one note sounded everywhere—in religion, in the State, in Society and in the family. This necessity is blind and is regardless of everything else; for, from its point of view, such regard would be utter futility. From the centre of this civilization from where this destructive utilitarianism has been preached, from that Christian Europe its religious Teacher feeling himself overwhelmed by the pressure of externals prayed one day in moving tones: "Lord save me from my works".

The Saviour of those who in exchange of true manhood are daily becoming blasted like

the adipose-tissued by expropriation of the whole world by force or fraud or guile—their Saviour enjoined on his followers, 'Sell all you have and follow me'. Present-day civilization does not want character but efficiency. A great western thinker has said in sorrow of this negative efficiency and greed, "For efficiency we have neglected character, for the almighty dollar we are destroying man". All the higher things by accepting which human civilization has progressed from its very dawn, are today slighted and rejected by the haughty insolence of this evil efficiency. All the principles which had been discovered by careful analysis of the Philosophy of life are rejected in the name of progress as unworthy superstitions. But if we will look impartially at the different departments of this vocal and mobile civilization we can easily detect that theebb has already overtaken its rushing tide and that its momentum has slowed down and a lassitude has set in by the process of reaction. The brilliant illumination which seemed to adorn it at the start is already fading away and the death-dance of dark despair is being played around it and the wheels of the victorious car of material civilization which guided by greed and drawn by desire and hate as a team of horses was hurtling along on the face of the earth, crushing humanity by its blind and noisy fury, are about to be submerged under the accumulated weight of the curses of oppressed humanity. The true technique and the sacred goal of life have both been shamefully topsyturried and the sweetness and harmony of existence are overpowered by the senseless greed of enjoyment. Truly, humanity today is maddened and distracted by mutual competition and conflict and the poisonous seeds of death are entering into it through the loopholes of this madness and division.

The possessive instinct is rapidly leading the so-called civilized man from logic to force and from civilization to barbarity. Truly the difference between the civilized man of today and the savage of the forest lies generally in his disguise and unessential externals and as things are tending even this small difference also will soon disappear. Like brute beasts fighting for putrifying carcasses in charnel houses, men are fighting each other on the face of the earth

for the means of enjoyment. And like jackals and dogs intent on the mastication of dry bones drenched with their own blood, men are engaged in a similar pastime of bone-mastication. The body has become the grave of the soul and the spirit is covered over with the refuse of matter. The internal is twisted by the weight of the external and human conscience is overpowered into everlasting swoon by the coddlings of bestiality and the larger interests are neglected for the sake of petty ones—in a word the human soul is in a death-swoon,—in a hate-tossed sea of flesh. To hide shameful internal poverty the thoughtless rich of today have accumulated a huge possession of possessions. But our civilization though externally agile, is suffering from extreme internal paralysis. The great Poet of the East has cried shame on this lifeless magnificence—"When life is wanting, trappings are but signs of shame". If you look at humanity from the bare point of view of mankind, setting aside these useless extravaganzas you cannot but regard it as lascivious. The great lover of mankind Maxim Gorky, a sear of divided humanity who is the midst of universal hate and excitement could write with unswerving hand "Love is the mother of life—not hate"—this Maxim Gorky after his prolonged experience of present-day humanity has drawn this sorrowful picture of humanity :

"All hearts are searier in the conflict of interests, all are consumed with a blind greed, rising up with envy, sticken, wounded and dripping with falsehood and enmity. All people are sick, they are afraid to live, they wonder about us as a mist. Everyone feels only his own toothache."

The tendency of modern civilization is for everyone to leave every other behind. As a mountain peak becomes narrower the higher it mounts, so the progress of civilization is every day making it narrower. The ideal of the civilizations of the past was expansion. That is why they included everybody and were characterized by immense love and humility. They mainly rested on their social systems and when society became corrupt their decline was inevitable. Modern civilization is based on the State and its decline is bound up with State-corruption. The Brahman caste of India having deprived the immense Sudra populations of their rights as men, were dragged down by the downfall of those they

oppressed. This has been assigned by historians as the true cause of India's downfall. Is it likely that the classes, quite restricted in number, who are now occupying the upper rungs of the social ladder and who with the help of State-power have converted the masses all the world over into degraded bond-slaves, will be able to resist the downward pressure of those they have degraded? If it be true that history repeats itself then their decline and fall is inevitable. The great Greek and Roman Empires were dissolved in the past in the sea of desire and lust. Forgetful of this dissolution of life is wise and women, their successors in the West and those influenced by their example in other parts of the world have forgotten their soul in the unbridled indulgence in pleasure and puff.

The modern civilized man having extended his individuality only to the bounds of nationalism is caught up in that whirling. No genius has yet appeared in the West who can by his trumpet call expand their narrower nationalism into worldwide internationalism so that nationalism is there regarded as the final truth and within the limits of the coveted glory of this nationalism, all Europe is indulging their folly to the full extent. Humanity today is about to commit suicide in the name of this nationalism. John Ruskin speaking of this suicide to protect individual national existence has said the following :

"The first reason for all wars and necessity of national defence is that the majority of persons high and low in all European Countries are thieves."

And Tolstoy also has mentioned this nationalism as one of the main causes for human misery at the present day :

"I have several times expressed the thought in our day that the feeling of patriotism is an unnatural, irrational and harmful feeling and cause of the great part of the ill from which mankind is suffering."

At the Locarno Conference, the representative of Poland rightly suggested that the love of country must be augmented by the love of humanity. But this has not happened, because it is probably the ordained destiny of Europe that Europe should commit deplorable suicide surrounded by the barriers

of petty interests. That is why after the great war all the efforts of the League of Nations for bringing about a reconciliation between conflicting self-interests and balance of power have proved futile—for lack of the international outlook and regard for petty self-interest and low motives. The piling up of armaments in excess of what preceded the great German War which has kept the whole world in a state of fearful tension is emblematic of world-dissolution. Before the end of the war discerning statesmen could see the full growth of the growing lust of blood and the great philosopher Bergson anticipating reaction could prophesy with equanimity that after the great war the world would be swept by religious feeling. But, what is seen in effect, is that after a little respite following the huge blood-letting of that war, the terrible blood-lust is manifesting itself in Europe's demoralized moral nature, and the thinking portion of civilized humanity seeing in imagination the extent and ruthlessness of the coming conflict are nervous with apprehension. But their words of caution uttered in many moods are unable to stem the rising tide of this destructive blood-lust. The main ground for despair and apprehension is that the reaction which has set in all the world over against the insatiable desire for enjoyment of the civilization of the West, is confirming destructive isolation elsewhere. Even if this reaction should attain success that would not justify any hope of a change of heart. The natural upward flow of the life current having been dammed is trying to find outlet with a moaning voice like sea waves obstructed by the coast. So the poet of life suffering from this obstruction by stone walls has said, "What prison walls surround me on all sides?" The prince of poets—Rabindranath, suffering by the weight of externals, has said:

"Give me back the forest, Oh : new civilization !
and take away the city with its joys and bells
and wood and stone. Oh, cruel deceiver : give
back that forest retreat with its holy shadows
and quiet dews, the glades at dusk, the
gurgling, those quiet Sarsa herons, those
herds of cow grazed peacefully, those bur-
geoning, the swarms of great truths in deep
self-civilization. I do not want society of
enjoyment of royal luxury, invested in peer stone
cage, I want freedom, I want to spend out my
sins, to recover back my inherent powers and

having cast away my bonds to respond in my
heart to the great heart-beats of the world."

The poison that has arisen from the over-
charging of desire—who except Sons of God
can save the world by voluntarily swallowing
that poison? Who will cool this parched
earth by letting in a flood of goodness? Where
are those achievers of unity who will discover
the great oneness underlying all the
phenomenal manifoldness, over-stepping the
thousand and one barriers put up by man
—barriers of wealth, intellect, character and
power, forgetful of the universality of life? Those who had initiated the blind worship
of the senseless cult of eroticism and
its false shibboleths, those who organized
this worldly materialism have departed. So
will depart their ardent followers of
today, leaving as a legacy, innumerable
unsolved problems. But any who would try
to solve those problems by depicting the
present-day innocent youths of their future
peace and bliss will only encounter disillusion.

Right and duty are convertible terms.
One is meaningless without the other. When
it devolves upon the youth of today to
undertake the solution of those intricate
problems of the present, it is their right to
remedy the undesirable conditions they involve.
The time has come today for the youth of
the world to grapple with these problems in
a calm and collected way.

The poverty of man today is due to the
severance of his union-chord with greatness.
The petty has become the all-important, due
to the consuming egotism of man and thereby
has been lost the importance of the important.
In all ages, youth has by its efforts unangled
the skein of all kinds of tangles of the world.
By the trumpet call of youth the away life-
current of humanity has turned back into the
right channel. It was the sound of Srikrishna's
flute—the prototype of eternal Youth, that
persuaded man to leave the worldly life and
betake to the life of the spirit. Is it too much
to expect that the youth of today will be able
to draw away by the bewitchment of their
song the mad lust for external things into
the path of the true and the good. The
Western nations, with great avidity have
cultivated their brain and their muscles to the
exclusion of the heart. Today, when the

prime need is above all for cordial sympathy, they show their helplessness. The proud intellectualism of the West is seeking today a way—to live in its bewilderment by the shores of the innumerable intricate problems of the world. Youth alone possesses that sympathy and strength which are indispensable now. The trying place of universal humanity is in that cave of intuition (the seat of the Divine Intelligence) beyond the limits of the intellect, and when the human soul is able to contract the Oversoul on the higher reaches of being, then alone the curse of blindness is lifted. If humanity is to live, the world must rise above intellect into the higher plane of intuition. At the present day the seat of God in the life of humanity is wrapt in deep gloom. Life is indeed a dismal intolerable curse because its centre is not transfused by the presence of the blissful Source of Life.

Human life today is full of grasping but has little of giving. Life must be regarded as a sacrifice and be offered on the altar of God, the Receiver of all sacrifice. Because our civilization has not offered to God, therefore its affairs are disarranged and full of difficulties like the Sacrifice of Daksha spoken of in ancient tradition. We want today sacrifice—*Kartou*, not for the individual self nor for the family, the society or the State but the sacrifice of self for the sake of the Lord, for Khoda, the Greatest of the Great. This *Kartou* is for the killing of bestiality and the release of humanity, that is, the giving up of the good for the greatest good (*sumatva dhanam*). The one problem of today arises from our turning away from God and its solution consists in the re-establishment of the severed connection of the life of humanity with the Source of all life, with God, the Good. This is the call of Youth and its greatness will be tested by the discharge of that duty. The poet of humanity Rabindranath having announced Youth with the mark of kingship has invited it to overpass the bounds of of materiality and to reveal in the region of idealism.

"Go on, go on, only go on with might and aid. Do not turn back. Go on reconquering with both hands and throwing away whatever you have. Do not accumulate. There is no sorrow, no death; do not fear. In the glory of victory freely abandon your self. By the touch of your

hot the dust of the earth will forget its dirtiness and moment by moment death will be transformed to life, ever struggling. If feeling that you stand still even for a moment, the universe will shiver with horror, and the momentary accumulation of ascendancy."

Our youth-friends of the West have formulated their solution of the universal malady from the social point of view and have earnestly appealed to the Youth of the East to formulate their solution from the viewpoint of the spirit. All have come to the door of India. They who are truly Indian in mind and heart please respond. We have to inject the dose of ascetic into the mind of the world to wake it from its swoon. The dying world in its misery is a suppliant for that nectar of bliss, stored away in the decaying bosom of the oldest civilization. It is up to us to rouse that insatiable stainless Bliss amid the writhings of the unregulated motion of the world. Oh: child of immortality! rejuvenated by your life this moribund world will conquer its approaching death. Oh: *Svarupa*, destroyer of evil, it is your ancient ideal to live so that others may live. Humanity is fast approaching the bank of death by its long immersion in the enjoyment of external things. Oh! Elder-born! Come down from on high into this dance of death with your resolute flood like the descent of the Ganges of life from the peaks of the Himalayas. The world has sunk amidst its lifeless cruelty of that life which was one day resplendent in the forest retreats and the palaces of ancient India. You are still great internally in spite of your dire external poverty. You know that the plenitude of man does not consist in external trappings but in inward plenty. Your civilization taught you to feel yourself inwardly, taking advantage of your outward emptiness. "Oh India: what wealth your teaching has imparted has little use outwardly". Know thyself—let this supreme word of self-recognition sound in thy throat amid the bolsters shouting that have arisen by lack of self-collectedness. Moved by your own greatness say unto all humanity with folded hands, "Brothers: turn back, self-indulgence is the indelible stain of humanity. This cultivation of death is wholly alien to your nature. Your blastedness today is a great disease and your success is the root of infamy".

The Remedy offered by Indian Youth for the cure of the present world-malady is "Abandon self, flee to God strengthened by God, return to thyself". For, according to Indian tradition the solution of the world-problem lies only with the Divine world-Power. Only the Divine kick can give a new twist to the destructive motion of the world; from Him alone can flow that higher peace and world-order amid the disaster and disorder of the present day. Indian Philosophy teaches that evil is a part of nature and the energy of God is directed to the purging of our nature and raising us to a higher stage. If you eliminate God, no peace and solidarity of man is ever possible. By meditation on Him we shall arouse our latent power, by knowledge of God our kinship will spread and love by transcending self and overstepping the narrow bounds of time, space and person will become universal. Once we are able to accept the Universal Father in Whom all beings are rooted and Who is the one stay of the Universe—then the white lotus of brotherhood will bloom in the mud of division. By its sweetness will be healed all the anxieties and destructions of human life. Without inward purification what hope is there of united action? We must harness the ebullient *Agni* life-energy of today with the *Satwik* wealth of inner harmony. Thereby neither will be obliterated but by mutual interaction and purification a new great force will be born. Man must say today with open voice: We do not want either temple or mosque or church or monastery, neither Veda nor Koran nor Bible nor Pfakas, neither Mollah nor Padri nor Priest nor Bikkhu. We do not want any of these but we want to be trans-

fused by Him who is our Ancient Father, our parent, our refuge, our friend, by whose life we live, in whom we have our being. Let this holy chant arise from the throats of the Youths of today. "We must keep our minds open and free for God's truth from whatever source it may come." The times demand a world-wide agitation for the growth of full humanity in dependence on the world-spirit,—whose dictate will be "Be a man first and everything afterwards", whose chiefest injunction will be, "What shall a man profit if he gains the whole world and loses his own soul," in which there will be a synthesis of culture and nature and a recognition of this world and the world beyond, where study will fructify in practice and realization will find fruition in practice. About four thousand years ago this kind of civilization was established in the land of India, whose sovereign teaching was that "Dharma, Artha and Kama,—none is to be set aside. Who sticks to one to the neglect of the others is to be pitied". In Europe we hear its echo in the West,—

"The type of the man who sees but never sees,
True to the blessed poets of Heaven and Home,"

The reconciliation of these two sides of life is the universal law. The violation of this law is the only sin and the wages of sin is death. Indians by unduly accentuating the spiritual side, due to self-pride, are today the pariahs of the world and Europe is heading towards disaster by concentrating on all-inclusive matter. Is this great civilization to court decay and destruction without putting forth its will-to-live by a supreme *volte de face*?*

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WHAT IS INDIAN ARCHITECTURE

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IN the wake of political evolution the realm of economic and social matters is natural and irresistible. Thus a movement to improve the present state of our housing and town-planning, if not our clothing and food also, should be welcome both to thinkers and practical men alike. Political freedom just for its own sake could have no meaning. But no real improvement can be based upon either national hatred or racial antagonism. It must proceed from an impartial study of history and a true perspective. The dictum, "the best international is he who is profoundly national" (appearing in a circular letter from the chief organizer of a new school of Indian architecture), should be altered into "the best national is he who is profoundly international". For, otherwise, no real improvement can ever be effected. If our aim is nothing more than to try to revive what we had in the hoary past, irrespective of the changes the world has undergone in the meantime, we must be prepared for self-deception both in practice and in principle. In order to be 'profoundly national' it would be impracticable, if not ungracious and ungrateful, to start with an idea of discarding everything foreign, particularly British or English. It will also be a wrong policy to start with an exaggerated notion and prejudiced interpretation of historical facts. The above circular letter contains the following survey which needs a dispassionate analysis and examination in order to realize the importance of India's past architecture and the possibilities of a future one:

"Architecture, the mother of all Arts, has been most assiduously cultivated in India through the centuries. The beginnings are found in the excavations of sites going back to a period contemporaneous with ancient Mesopotamia and Egypt: the ruins at Mohenjo-d-Daro and Harappa take back the Indian Architectural tradition to 3000 B. C.

"An artistic tradition in Hindu India carried from generation to generation as a caste-craft and going back to over 3000 years, and responsible for many wonderfully magnificent structures, presents a record of which any civilization can be proud. The Turks and Persians conquered Northern India from after 1000 A. D. and they brought with them ideas with the Mohammedan religion they professed. But they themselves became Indianised, and the great Islamic culture and art they brought merged into the Indian one, only to come to us to seek out a new path of development which culminated into the great Taj Mahal at Agra—a gem of Muslim architecture.

"Indian domestic and religious architecture continued in a most flourishing condition up till the

advent of the English and the invasion of Indian life by modern notions from Europe. In British India the native arts and crafts dwindled, owing to the craze for the new things of the West, and architecture also steadily suffered. India, it indeed, was going to become a province of Europe in matters of architecture and art."

In what sense architecture can be 'the mother of all arts'? What sort of architecture was 'most assiduously cultivated in India through the centuries' from 3000 B.C.? Which 'wonderfully magnificent structures' were carried from generation to generation as a caste-craft and going back to over 3000 years? How were the Turkish, the Persian and the Muslim architecture 'merged into the Indian one'? Where has the 'advent of the English' destroyed the 'Indian domestic and religious architecture' instead of the English architecture also being merged into the Indian one? And lastly why the craze for the new things of the west 'was going' to convert 'British India' into 'a province of Europe in matters of architecture and art'? These are some of the most important questions which, asked though in an advertisement, should be clearly understood by all interested in the subject before an intelligent interest can be taken in the revival or introduction of an exclusively Indian architecture.

The denotation and connotation of the term architecture must be brought home in order to adjudge the relative position of architecture with fine or refined arts numbering some 519 according to Yasodhara, a commentator of Vasavayana's *Kavyasutra*. Before that the essential and exact difference between architecture on the one hand and civil engineering or mere art of building on the other hand should be made clear. The same structure, say, a railway station or a newspaper office may be built both architecturally as well as as an object of mere engineering. If the main object of the railway buildings and the newspaper office were to supply necessary accommodation in the most convenient manner and if no extra expenditure of money and thought were made for the sake of an artistic look or a symbolic expression those buildings could not be designated as objects of real architecture, Indian or foreign. The artistic design and symbolic significance are not confined to the external look alone. The palace of the Maharaja of the Tripura State recently erected at Dollyganjo, Calcutta, may have resembled, like the Buckingham palace in London, more of the architectural beauty and the effect of an artistic design for

the interior only. The essence of architecture proper, however, lies in 'the first art of designing and constructing ornamental buildings' both externally and internally. The mere engineering buildings are not necessarily devoid of all ornaments and do not always look like godolens. However plain a building may be it is instinctively artistic in nature, and whatever is built for him must have some sort of art in it. But the real difference lies in the fact that in architectural buildings like the Christian churches and Hindu temples, the primary object is to exhibit an artistic design and a symbolic idea throughout, while in office buildings, railway station structures and godolens the engineering skill lies in providing required accommodation and facilities at the minimum cost. The question of utility is neither entirely ignored in temples, churches and mosques, nor the beautifying measures, proportion, roof, ceiling, door, window, balcony, verandah, arch, porch, pillars and their mouldings are deliberately turned out of the prison houses and barracks.

Architecture that comprehended designs all objects that are constructed according to a design and with an artistic finish. The guide book, *The art of the Rajasthani Architect* (Varanasi), upon which all western architecture is based, and the standard alpine, like the *Alpine*, which have included for discussion even sculpture also. Both these authorities deal almost equally with all details of the village-structure, town-planning, fortified cities and all the domestic objects, such as the lay-out of roads, gardens, market-places, commercial ports and harbours; erection of houses, gateways, triumphal arches, enclosures, embankments, dams, railings, landing-places, and flights of steps for hills and rivers, digging of wells, tanks, trenches, drains, sewers, drains and similar objects. Buildings proper include religious, residential, military and commercial structures and comprise temples, dwelling houses, palaces, offices and mansions, various halls and pavilions, secretaries, prison-houses, hospitals for men, stables for animals and pens for birds, Courts, compounds, blocks of larger offices, as well as the auxiliary members and their component mouldings are necessarily discussed. Doors, windows, verandahs and balconies, floors, roofs, domes, ceilings, pillars, arches and porches, which mostly constitute the distinguishing features of various styles in architecture are enumerated in great detail. Articles of furniture are similarly treated and include bedsteads, couches, tables, chairs, wardrobes, bookshelves, cages, nests, mills, lamps and lamp-stands. Thrones and crowns for deities and kings form a distinct branch. Personal ornaments and garments include various chains, ear-rings, armlets, anklets, foot-chaps, waistbands, jackets, head-gears and foot-wears.

Thus architecture is, no doubt, at the root of some allied fine arts. But it can hardly be

called the mother of poetry, or cookery, for instance. In fact out of the five hundred and eighteen fine arts referred to above hardly a dozen or score can at all be connected with architecture even as sister, not to speak of mother.

Before the next point is taken into consideration the term 'Indian architecture' needs a definition. Geographically structures of whatever origin and style built anywhere, and at any time in India, may bear the designation. Like modern scientific inventions, such as telegraphy, radio, gramophone etc., architectural ornaments and styles of pillars, arches, domes etc. migrate all over the civilized world. Thus structures with some distinguishing features of various European, Egyptian, Persian and Mogul styles may be visible in India. They are not, however, usually designated as works of Indian architecture, which is generally understood in the restricted sense of Hindu architecture only.

If taken in this sense the buildings and plans of towns opened out at Mohenjo-daro in Sindh and Harappa in the Punjab, which may go back to 3000 B.C. or even earlier, cannot yet be classified under Hindu architecture until at least the scripts, the language and the contents of the inscriptions have been deciphered, and the plans and designs have been recognized.

The next source of information for the antiquary of Indian or Hindu architecture is entirely literary and is confined to the casual and scanty references found in the Vedic literature regarding the villages, towns, forts and cities, hundred enclosures or fortifications figuratively expressed as the means for protection afforded by the gods, as well as stone-houses, carved stones and brick edifices. In the *Rigveda* (Wilson R. 313, v. 179) mention is made of a sovereign 'who sits down in his substantial and elegant hall built with a thousand pillars, and of residential houses with such pillars and said to be 'vast, comprehensive and thousand-doored.' Mitra and Varuna are represented (*Rigveda*, II, 1, 5; v. 424; Atharva-veda, II, 12; ix, 3) as occupying a 'great palace with a thousand pillars and a thousand gates.' Agni Atri is stated (*R. V.*, I, 112,7) to have been 'shown into a machine room with a hundred doors, where he was seated,' and Vasishtha desired (Wilson's iv, 300) to have a three-storied building.

Although Mr. criticism (*Sanskrit Texts*, V, 450) these references 'as exaggerated description of a royal residence such as the poet had seen' they may be taken to support the realization of 'wonderfully magnificent structures going back to over 3000 years B.C.' And it can also be admitted that architecture like carpentry, weaving and such other practical arts was 'carried from generation to generation as a caste-craft,' when so many other professions need to be associated with one's birth. But such a flourishing condi-

tion of an art as disclosed by mere casual literary reference without any architectural details does not necessarily imply its merging capacity, which is really ensured by a settled, strong and 'personally' international government. The state controversy between Fergusson and Rajendralal Mitra at first, and between Spooner and many modern scholars at last has already been set at rest by the later archaeological finds and discovery of architectural terms and no useful purpose will be served by re-examining the arguments so convincingly requested to explode the theory that whatever truly scientific and artistic architectural objects have been found in India must have been borrowed from abroad, though that source was unknown and unknowable. Hindu architecture does not seem to possess that capacity to merge in its fold whatever was introduced into India by the Persians in 500 B. C. and by the Turkish, Magul and Pathans from 1000 A. D.

So far as the Persian architecture in Persia is concerned it is necessary to observe that not a single monument of recognizable condition was ever seen by even the earliest historians, although some objects have been cleverly restored from scanty materials but fertile imagination. It has been shown in detail elsewhere (the writer's 'Indo-Persian Architecture', pp. 373, 374, 375, 22, 23, 30, 31, 179, The Lokmat: Senior, 1930) quoting from Herodotus (1, 121) that the Persians had "neither images, nor temples nor altars." There is in India nothing like the Persian temple divided into three portions of almost equal size. The middle and longer compartment in conjunction with the other two forms what is called the Greek cross. It is covered architecturally into four engaged columns and a lofty double recessed doorway, surrounded by an Egyptian gargoyle and a row of dentils, so as to reproduce a palace facade. The upper portion of this door-way is solid rock, but the lower section is cut away to provide an entrance to the vault excavated in the mass behind. Upon a stage the king is seen on a pedestal. Between the king and the altar fronts the image of Ahura-Mazda, borne on huge wings behind which a solar disc is roughly suggested. The Indian Stupa, Chaitya and Dagoba are entirely different monuments in appearance, measurement and architectural details. The *stupa*, having no affinity to a Hindu, Buddhist and Jain temple is 'the sole monumental type and representative of religious architecture in Persia'. This consists of 'three domes with very salient forms which rise upon a block of masonry; between the pillars at the angle, two parallel flights approach laterally the landing place that let to the platform.' The remains of the plans of villages, cities, and forts are also scanty. 'When Alexander invaded the country of Persia there were no walled cities'. Fortification works consisted of a deep broad ditch full of water communicating with the shore

and a double rampart. Behind the second rampart ran a path... The enclosure was not furnished with bastions... Towers were distributed at the rounded summits of the terraces'. This would look like the scheme adopted at Babylon and Assyria, rather than in India. Of the civil architecture in Persia fragmentary information of certain unsteeped halls and palaces only are available. They are divided into three types, the open-roofed, the walled throne-room, and inhabited palace. They were in rapid cities, Ecbatana, Susa, Persepolis and in lesser centres where the Kings stopped a few days to escape from the extreme cold and heat. The restored Persian palaces and the Halls open, walled, pilased or unsteeped have no substantial resemblance with the Indian buildings of the same type which have been referred to in the Vedic literature long before the Persian period. The contemporary Indian buildings of the Persian period comprise the cities described in the Ramayana, the numerous halls referred to in the Mahabharata, and the Vitana (monastery), Andheras (Banglow type of old Bengal buildings), Prasada (steeped palaces), Harma (steeped mansions comprising several rooms or blocks) and Gula (cave-houses) which have been described in the Buddhist Vinaya text (Mahavagga, 304; Chullavagga, 112). These buildings do not look like the Persian structures referred to above. And the later Indian works of architecture comprising villages, towns, forts, civil, military, and religious buildings, various articles of furniture and personal ornaments including royal and divine crowns etc., described in detail in our architectural texts like the standard work *Manava* and referred to above, do not bear any resemblance to the scanty materials and the reconstructed monuments of Persia. Thus there appears to be no similarity between Persia and India in works of architecture proper. There is, however a sort of a similarity between a certain type of rapidity of columns, bearing only unornamented and bull in Persia, and a large variety of animals in India, including lion, elephant and man.

If the Indian architecture had much merging capacity, the Muhammadan mosque would have borne the Hindu Sikara and the Tajmahal would have looked like a Dagoba. Culture and art they brought could have been merged into the Indian one only to cause it to seek out a new path of development, if there were any noticeable modification of the Turkish and Magul architecture in India for the better than it was in the lands of its origin.

The layout of existing villages and towns and the orientation and the arrangement of dwelling houses therein would supply ample proof to hold the view that there was a deliberate policy for the Muslim invaders and conquerors of India to impose their own methods and principles of architecture in India. Thus in the layout of villages and towns and in the orientation

of still existing houses the scientific principles of Hindu architecture, though suitable for the soil and climate, are missing. "A casual inspection of houses in cities of Bengal, Madras, Bombay, the Punjab, the United Provinces, and Bihar and Orissa may serve as convincing illustrations. Not only certain quarters of Lahore, Delhi, Meerut, Lucknow, Benares, Patna, and Calcutta are named after the Pathans and the Moguls, but there are actually houses with the characteristic features of Arabian deserts and arid regions wherefrom the Moguls emerged". These works of foreign architecture, unsuitable for the Indian climate and soil, have been rendered possible largely for political reasons. This is mostly due to the natural desire of the conquerors to firmly establish their domination and culture by removing the customs, habit, and tradition of the conquered so far as possible, and partly on account of the ignorance of the scientific methods of Indian architecture or a dislike to apply them in preference to their own. Thus in Muslim structures in India are seen in abundance the Saracenic domes and arches introduced by the Mohammedans of Syria and Palestine, known as the Arab-Kerber races of Northern Africa, who conquered Spain and Sicily and invaded France. In fact this style has materially affected the Hindu style in the layout of villages, towns, forts, as well as in civil buildings, instead of its being merged into the Hindu one. Byzantine architecture introduced by the Turks or Byzantium or Constantinople and prevalent in the Eastern empire down to 1453 appears to have almost migrated to India materially dispossessing the Hindu style. It is marked by the round arch springing from columns or piers, the dome supported upon pendentives, capitals elaborately sculptured, mosaic or other incrustations, etc., which are largely visible in Hindu buildings of the Muslim period in India. These features are visible not only in domestic structures of the Hindus, but they have also penetrated into some of the Hindu, Buddhist, and Jain temples of the period, belonging to western, northern and eastern India where the architectural traditions of the Hindus were entirely forgotten.

Thus the advent of the English in the eighteenth century could not destroy the Indian domestic and religious architecture, even if they wanted to, because the domestic Hindu architecture of that time had already become largely Muslimised. And so far as the Indian religious architecture or the Hindu, Buddhist and Jain temples and other monuments of Muslim origin also are concerned as much thereof would have been found by this time if the British conquerors instead of neglecting not to speak of destroying had not made an active effort to preserve them. The Preservation of Ancient Monuments Act of 1904 initiated not by an Indian but by an Englishman, Lord Curzon, may be cited as an unqualified evidence. The

law will contrast well with the similarly undisputed marks of deliberate destruction of Hindu monuments in several places in western, northern, eastern and central India. Many of the readers may have seen the condition of Saranath temple in Guwari, the back portion of the original temple of Vijaynath at Benares (the front portion whereof has been merged into a mosque), the chief mark of destruction to remove the nose, nipple and other pointed portions of sculptures at Ajanta, Ellora, and a hundred other places. The readers of history and Hindu culture and the Sanskrit, Pali, and Prakrit texts are well aware that there would have been no trace of even the MSS. of the Vedas, the Buddhist and the Jain scriptures and canonical works, if at the instance of British government the early English, French, and German savants did not fail not only to preserve and publish them, but also to encourage and induce us to appreciate them. It was left for Sir Aurel Stein to discover and join together the full MSS. of the Kashmir history *Shah-namaye*, from the three co-shares of a Pandit in Kashmir, who had cut hitherto the book of those MSS. written lengthwise on palm leaves into three equal portions, along with other ancestral property. It was Buhlingk and Roth who occupied the *St. Petersburg dictionary*, out of which Sir Monier Williams's and Apte's Sanskrit-English dictionaries have been summarized that have made the study of Sanskrit possible for most of the Indians themselves. The compiler of the Pali Dictionary was Childers, an Englishman. The writers of the histories of Indian literature are all Europeans. A retired British army officer, General Sir A. Cunningham, organised the Archaeological resources in India, which alone rendered it possible to make excavations at many places like Harappa and Mohenjo-daro; the treasures thereof have supplied materials to the ungenerous critic to refer to the antiquity of Hindu architecture. It was again the English who have established research centres like the Asiatic Society in India and abroad, the modern schools, colleges and Universities, and have introduced the system of sending abroad Indian students for special training in cultural, scientific and technical subjects including engineering and architecture.

The object here is not to recount the blessings following from the 'advent of the English' or to make a contrast between different conquerors of India in their destructive and constructive efforts or in matter of modification, preservation and reconstruction. The critic will be justified to accuse the English people or the British government in India that they have not done all that they could do for us. But it will be untrue and incorrect to say that the 'advent of the English' has destroyed 'the Indian domestic and religious architecture.'

Who is responsible for the 'crisis for new

things from the west' which 'was going to convert British India into a province of Europe in matters of architecture and art' if the statement is in all correct in some modified form? 'Cause' is certainly a subjective quality, and the desire to imitate the conquerors, whether Muslim, English or French, is a historical fact and a usual weakness of all the conquered and subjugated peoples of the world. The British Government in India have no more commended us, than the earlier conquerors, to take to their mode of living. If certain quarters of some big cities in British India have been turned into a 'province of Europe in matter of architecture' and if certain so-called highly placed Indian families have developed a preference for European art, our own 'cause' for blind imitation is solely responsible for that.

The following complaint contained in the same advertisement is substantially true, though incomplete. "There is no institution in modern India where Indian youths can get proper training either theoretical or practical in the complex subject of Indian architecture. The very descendants of traditional architects and craftsmen, not to speak of the civil engineers trained in modern engineering institutions, owing to their deplorable ignorance of the history and spirit of Indian architecture due to lack of proper education, have failed to develop their indigenous architecture and have introduced ugly and hybrid styles, unfaithful to Indian traditions."

The aesthetic sense of individuals differs though in architecture there is a general standard of beauty. According to the standard treatise of Europe and of India the architectural beauty is largely dependent upon proportionate measurement of dimensions, disposition of component members and types of verandahs, balconies, doors, windows, arches, porches, parapets and domes. The aspect of the site and orientation of the buildings together with the layout of surrounding courtyards, lawns and gardens add to the beauty and utility alike.

The incompleteness of the complaint lies in the omission of the authority and authenticity of the source of information on these essential features of Indian architecture. It is again due to the British Government in India and the highly placed English officials ungenerously and falsely accused of having destroyed Indian architecture, who have made available the archaeological materials and the original texts on architecture, the most authenticated sources of information on all architectural and allied subjects for critical study and reconstruction of our forgotten architecture and cognate arts. The establishment of the archaeological department itself is an innovation in India. The Bill introduced in the Assembly with a clear majority of Indian members by an English Home Member, Sir Basil Blackett to establish a permanent fund to carry on the work of the archaeological

department could not be passed owing to the opposition of our own representatives. Under such adverse circumstances the distinguished Director, General of Archaeology, Sir John Marshall, again an Englishman, a real scholar and lover of Indian culture, was the first and foremost to realize that no reconstruction of real Indian architecture is possible (even the scanty archaeological remains and that it could be done only with the assistance to be derived from the literary sources and numerous architectural texts, if they could be scientifically edited, translated and illustrated. The architectural tradition, as truly said, has been lost. The professional craftsmen have all but disappeared. The terms of the *Shikharas* frequently referred to in the scriptures, *Purnas*, *Agamas* and all other branches of literature also had become unintelligible, obscure and obsolete. Thus some Indian student possessing sufficient knowledge of our classics and several modern vernaculars, conversant with the principles of philology, and thoroughly educated in Indian history, culture and archaeology had to be found out after much searching for special training and experience devoid to tackle these valuable measures, left as far as unutilized, neglected and unused. The result has been the publication by the Government of the United Provinces of Agra and Oudh with the substantial assistance rendered by the Secretary of State for India and the Government of India through the Oxford University Press, of five volumes covering over 300 quarto pages and dealing with the whole subject thoroughly and in a scientific manner. They comprise not only the standard text, the *Maasura*, its translation into English and illustrations of Architectural and sculptural objects described therein but also an *Encyclopaedic Dictionary of Hindu Architecture* in order to enable the students, builders, engineers and architects to study the original texts and the archaeological records gathered together according to their own light, and finally an *Introductory volume dealing with an historical survey of all architectural evidences of the past which will enable all unprejudiced people to form a true perspective and to remove ignorance and false notions from the mind of the professionals and students.*

A careful study of these volumes is indispensable in order to understand fully the methods and principles, rules and regulations, as well as the essential features of real Indian architecture. For without a full and accurate knowledge the adaptability of Hindu architecture to modern conditions and requirements will either be lost sight of, or an ugly hybrid mixture will be inevitable.

A rigorous purity of style need not be strictly adhered to for practical or aesthetic reasons. Such a conservative spirit may only gratify a profoundly national bigot. It cannot enhance the real importance of the great national art.

Even to preserve the artistic design and the symbolic significance it will not be a practical proposition to lose sight of the adaptability of Hindu architecture for modern requirements. For neither the aspect of the existing towns and villages which have been impudently held out owing to political reasons, nor the external orientation and internal disposition of dwelling houses created unscientifically owing to social and economic conditions can be rebuilt unless a catastrophe like the recent earthquake occurs once frequently. Both the commonsense and the ancient authorities, however, emphasize the aspect of sites and the orientation of buildings as the most essential factors in architecture. Provided the scientific calculation of strength and harmony, and proportion of the component and auxiliary members on which both stability and beauty depend be maintained, there can be no harm if there be a modification by addition, omission or alteration of the pillars and pilasters, doors and windows, arches and porches, balconies and verandahs, steps and staircases, parapets and crowning domes in order to suit different tastes and purposes. Mockings and ornamental sculptures are objects of individual taste and can be altered if the modification does not lead to inharmonicity.

It is this inharmonicity that has disfigured the residential buildings in the Lake area in Calcutta decorated with ornaments and sculptures borrowed from Ajanta and Ellora caves. It is objectionable on this ground more than anything else to build residential houses with the figure of Ganesha on the gateway or an elephant on the landing, and a hospital-building with a lion on the front parapet or a school building with a monkey on the top, which are intended to pass as productions of Hindu architecture in order to gratify the heart's craving of the enthusiastic builders for an Indian style. Self-deception is preferable to deliberate cheating, even if the latter is practised owing to ignorance. Some builders are natural architects and they prefer their own design based entirely on the inspiration of an uneducated mind. Engineers and architects are not to blame for such architecture, which is very common in India. There can be no objection if a layman builder through untrained having studied or seen the objects of architecture in different countries makes a choice or combination of styles in his own building in a place where there is no municipal board to sanction the plan. But it will be unfortunate if some innocent business magnate of Calcutta finds on completion of his house that he was misled to believe by his advisers that his proposed residence will prove to be a fine piece of original architecture though it may not follow any one method or principle and though it may consist of a porch from one country, a dome from another, office-room and library from a third one, kitchen and dining-room from another country and

gardens and out-houses from a fifth place. Still more objectionable even on moral ground would be to cheat an ostentatious builder that the Hindu style is nothing more or less than the colonial brand, or to give a misdirection to a profoundly nationalist unsuspicious corporation that the cause of the national architecture could be advanced only by discarding all that may look like English in the city-plan, in laying out roads and in sanctioning permission to the independent private builders within their jurisdiction.

Insufficient and inaccurate knowledge and an unjustifiable prejudice against everything English appear to be at the root of the following question from the 'Prospectors of the first all-India exhibition of Indian Architecture', held in the Senate House of the University of Calcutta. "By Modern Indian Architecture is meant the development of old Indian style of architecture" which is elucidated by expressly excluding all structures built after the British pattern by saying, "that existed in India before the termination of the Mogul rule, but adapted to suit modern Indian requirements, viz., sanitation, economy, utility, etc."

It is needless to repeat what has been shown above that nothing much of real Hindu style, town or dwelling house remained intact before the termination of the Mogul rule. All that remain surprise a few temples of later dates in the South where the Muslim domination did not spread far and wide. Even in the South the civil architecture has been modified to suit the needs of villagers who became largely converted to Christianity more through non-British agencies of other European conquerors. Thus before the termination of the Mogul rule what remained of civil architecture was exclusively of Muhammadan origin. If, therefore, in order to modernize Indian architecture the British patterns are to be excluded, the profoundly rationalistic government of the self-governing India of future will have to demolish and rebuild not only the Vice-regal palace at New Delhi and all the Council halls, secretariat buildings and offices in central and provincial towns, but also the bridges, railways, schools, colleges, universities, art galleries, museums, hospitals, modernity houses, dawa to the prison-houses and lunatic asylums. Will the reform, if at all possible, from the enemy materials of such structures that can be reconstructed from the Persian, Turkish, Russian and Mogul patterns alone, the knowledge of the Hindu source being absent, satisfy our sanitary, economic and utilitarian requirements?

The architectural exhibition at Milan in Italy is held annually in a park of some six miles circuit. Actual houses with all articles of furniture have been built therein giving an accurate idea of everything, including the cost at the present rate, thereby minimising the possibility of any deception. There are houses

of all sizes, small, medium, and large. In spacious halls the photographic representations of the dwelling houses of all countries except India have been exhibited and explained. The Senate House of Calcutta University consists of a hall where conversation is held. Therein no actual structures could really be exhibited. What was announced to be shown were however, "the designs depicting civil architecture with town or village planning, comprising modern Indian architectural structures and edifices, as well as photographs illustrative of Indian architectural environments." No actual structures and edifices could be built within the Senate Hall; they were merely to be imagined by the visitors. But the well-wishes of Indian architecture would unreservedly wish all success over to such an exhibition.

Such exhibition and platform-entree are after all transitory events. They may not do much harm even if the visitors get a misconception of the real Indian Architecture. But the

organizers of a new school may do immense harm to the cause by propagating an inaccurate and insufficient knowledge of the subject through the students, if the teachers themselves are not properly equipped and absolutely clear in their mind and conscience. It is, therefore, suggested with all earnestness and emphasis that such a good cause should advance with a clear knowledge of the subject and without any prejudice on any ground. The teachers of such an institution must be thoroughly educated in the methods and principles of Hindu Architecture. All interested in the arrival of an Indian architecture must learn to distinguish its essential features from the unessential ones. And they must know what can be absorbed for our own advantage from not only the Muslim and the British styles but also from all the known and scientific methods that the civilised peoples of the world have evolved after long experience and repeated experiments. For, otherwise, India cannot expect to be modernized in architecture.

THE LATE JANE ADDAMS

By PASUPULETI GOPALA KRISHNAIYYA, B. A., M. Sc., Ph. D.

IF I could think of a female counterpart of Mahatma Gandhi in modern times, I cannot recall anybody else except Jane Addams, whose death occurred recently in Chicago. Founder of the first and most famous settlement house in the United States, the Hull House and its director for forty-six years, her name indeed is a symbol for intelligent humanitarianism. Few women in her time were honoured as she was; few persons could have borne those honours so gracefully.

On the wider stage of the nation and the world, Miss Addams was zealous for world peace and the rights of women, but no matter how far her influence was felt or from what distant government came her praise, she preferred always to remain Jane Addams, of Hull House, Chicago. Into the dingy old building she put her life and her first thought was to serve the neighbourhood which she called her own. Hull House was a Chicago institution. Its purpose, as set forth in its charter in 1889, when Miss Addams was not quite thirty old, was:

"To provide a center for a higher civic and social life; to institute and maintain edu-

cational and philanthropic enterprises and improve conditions in the industrial districts of Chicago."

One day, after the World War, Woodrow Wilson, tired and perplexed, asked Miss Addams to visit him in the White House. He was trying to arrange the peace as he believed it should be, and on all sides he felt he was misunderstood.

"Miss Addams" he said, "tell me, I beg of you, how I can get across to the common people, whom you know so well, the purpose of my Fourteen Points?"

"Mr. President," was the reply, "the common people are not interested in purposes. The way to convince them of anything is by action. It's too late now."

Miss Addams was born at Cedarville, Ill., on September 6, 1860, the daughter of John H. Addams and Sarah Weber Addams.

As a child, an ugly little girl, Jane Addams was abjectly devoted to her father, a member of the Illinois Legislature before the Civil War, a friend of Lincoln, who always addressed him as "My dear Doable

D'd Addams," and the proprietor of a flour mill and a lumber mill in their home village of Cedarville.

Miss Addams went to Rockford Seminary in the late '70s and was one of a group of five girls who took life and themselves very seriously. They vowed to read all of "The Decline and Fall of the Roman Empire" one summer. They procured some opium and ate it to sharpen their perceptions, after the prescription of Dr Quincey. When they confided their experiment to a teacher, they were given an emetic and told the report for prayers after supper, "whether they were able to or not."

One of her triumphs at Rockford was winning permission for an orator from the school to enter the state college prize contest. To her dismay, her mates chose her, and she sat on the platform, the only woman candidate and the first Woman to compete in Illinois with men students in any form of intellectual endeavour. Miss Addams finished fifth, exactly in the middle, but she was consoled, in later years, by the knowledge that one of the higher places had been won by William Jennings Bryan, then at Illinois College, "with an almost prophetic anticipation of the cross of gold and moral earnestness which we had been assured would be the unique possession of the feminine orator."

She was graduated in 1881, the year when Rockford became a college. For her graduation essay, she chose to write about Cassandra, "always in the right and always disbelieved and rejected." In it she wrote:

"The actual justice must come by trained intelligence, by broadened sympathies towards the individual man or woman who crosses our path; one item added to another is the only method by which to build up a conception lofty enough to be of use in the world."

Her father died about this time, and from his estate Miss Addams gave \$1,000 to her college for scientific books. She was undecided what to do. She was a cultured young lady, with leanings towards experimental sciences which were regarded as unlady-like. She went to medical school in Philadelphia, but after a year her spinal trouble was aggravated and she lay bound to a bed for six months. When she was up she went to Europe.

One day she went out for a bus ride in London's East End. It was Saturday night, and, in the midst of squalor such as she had not known existed, hawkers were anctoning off decayed vegetables to hungry throngs. She saw a man buy a cabbage for a penny; she saw the vermin alive on it and she saw the man sit on the curb and devour it. Under the gas light hundreds of hands reached out for more; she saw those hands all her life, she said.

Suddenly she recalled Dr Quincey's "Vision of Sudden Death" where he wrote of two people running in front of a coach on which he was riding. He found that his tongue could not shout a warning until he remembered the exact lines in "The Iliad" which described the shout of Achilles.

That was Miss Addams' conversion. She was disgusted suddenly with the middle-class culture which she had fed herself. She had taken her learning too quickly, she felt, and had lost a response to human appeal. "I had been lumbering my mind with literature that only clouded the really vital situation spread before my eyes."

With Miss Starr she went back to Chicago. There never had been a settlement house in the United States. She had seen, at Toynbee Hall, in London, what a settlement house could be. The "subjective necessity" for settlement work she analysed as follows:

"First, the desire to interpret democracy in social terms; second, the impulse beating at the very source of our lives, urging us to aid in the race toward progress, and third, the Christian movement toward humanitarianism."

In Chicago she was surprised to find sympathetic ears. Newspaper men, a college professor and former mayor helped her to find a neighborhood for her project. Hall House, a fine old mansion which had been the summer residence of Charles J. Hull when it stood on the edge of Chicago, was used only as a factory store-room. On one side was a saloon and on the other an undertaking establishment. The neighborhood, rapidly growing up into factories, with all hope of decent living conditions lost, was populated by a dozen nationalities. Miss Helen Culver, who owned the house, gave Miss Addams a free leasehold to the house and later to the land on which the

twelve buildings which now constitute the Hull House unit were constructed in later years.

Miss Addams had a little money, income from her investments. The three or four young women who came to work with her expected no remuneration. They began by clearing the old house, furnishing it simply, keeping fires in the open hearths and throwing the door open. It was Miss Addams' pride that Hull House "never smelled like a settlement house."

They announced simply that all were welcome. At first working women wandered in to leave their children during the day. Older children, curiously investigating the wide halls, found amusement, companionship, sympathy, food and clothing. Gradually Miss Addams won the confidence of the people. Her hardest task was to break down the lines drawn between the races and even between classes in the same race. She found a small boy who would not sit next to another "because he eat his spaghetti like this"—with his fingers—"and I eat like this"—with a fork. That told the story of a whole class system. The immigrants, too, were suspicious of the hospitality. They had learned that nothing could be had for nothing. Even when Hull House was accepted and beloved, its generosity was a wonder to them.

As Hull House developed, it began to function as a bathroom, parlor, garden, day nursery, school gymnasium, legal aid bureau, little theatre and community meeting place. As the new buildings were erected, mostly by popular subscription, more resident workers moved in, principally college graduates, self-supporting and glad to contribute their time. Among them were Mr. and Mrs. Gerard Swope, who were married in Hull House; J. Mackenzie King, Prime Minister of Canada, and Francis Backett. From Hull House Julia Lathrop went to head the Children's Bureau in Washington and Grace Abbott went to succeed her.

In the new buildings were housed a number of other Chicago social agencies, whose heads realized the functional importance of Hull House and the advantage of allying themselves with it. In recent years the unit, a city block square, has included the Mary

Crane Nursery, the pre-school branch of the Illinois Institute for Juvenile Research, an infant welfare station, a branch of the Chicago Public Library, the offices of the Juvenile Protective Association and the Immigrants' Protective League. The Visiting Nurse Association also has an office there. The Boys' Club alone occupies a five-story building.

There is a public cafeteria and a private dining-room for the residents, about sixty-five in number, mostly university graduates, men and women, who occupy dormitories and the Hull House apartments. They live together as a co-operative club. The Jans Club, a co-operative club for working girls, was established in 1891 and has been self-governing ever since. The Hull House Labour Museum, the Hull House Players, organized by the late Laura Dainty Polham; the Hull House Art School, the Hull House Kites, an outgrowth of the pottery classes, and the music school are other phases of the centre's work.

Hull House became as much a part of Chicago as the Loop. Some of its expenses were paid by rents, fees, sales and a small endowment, but popular subscriptions were given generously. Miss Addams became a civic figure. She knew the slum districts and the slum dwellers as no one else knew them, and her advice was sought by the police, the Mayor, the hospitals and other social service workers.

She did not want to be famous or important; it was thrust upon her. When she found children of four pasting labels on boxes in dark cellars, or pulling out beating threads, she found she had to pass labour legislation, and she had to fight politics. But she got the legislation passed. The public movements which have begun in Hull House include the agitation for a juvenile court, the building of public baths, parks and vacation schools; the promotion of industrial education, medical inspection in schools, any number of campaigns for improved wages and working conditions, and the suppression of the "white slave" and narcotic traffic in Chicago.

At Miss Addams' instigation, the Federal Department of Labour investigated the Chicago slums and formulated the model tenement code adopted by the City Council. Miss Addams undertook personally to clean the

streets of the 13th ward, around Hull House. The title under her name in "Who's Who" of which she was most proud, was "Inspector of streets and alleyways in the neighborhood of Hull House."

When she tried to pass labour laws, she found powerful manufacturers against her; when she tried to remove dead animals from the street, she got in the black books of the city political machine, because garbage removal was a pet racket. When she protested against the treatment of an anarchist newspaper, she was denounced as an anarchist. When she suggested an article in defence of Maxim Gorky, who was accused of not being married to his wife, she was accused of insanity. When she was for peace during the World War, she was trailed by detectives.

Her defiant stand against so many powers won the friendship of radicals, and she was besieged by offers to ally herself with this group or that. She let anybody, radical or religiousist, meet in Hull House, but she never identified herself with a party or a programme. They were confusing, she felt; day-to-day experience was the only guide she knew.

Still she was unsatisfied. She went to Russia to see Tolstoy. She found him working in the fields, eating the peasant's black bread and cabbage soup, while the countess and her children ate fine fare in their castle. He pulled out one of her puffed sleeves. "That would make a dress for some girl," he remarked. He asked her what she lived on, and she told him she had a few mortgages. "So. You are an absentee landlord," remarked the count.

Miss Addams returned, humbled.

In her battle against "the stupid atrocities of contemporary life," Miss Addams found herself venturing beyond Chicago and Hull House. She was vice-president of the National Woman Suffrage Association and a leader in the fight for votes for women. More important, because it was dearer to her heart, was her fight for world peace.

She found the Women's International League for Peace and Freedom and called an international congress at The Hague in 1915, with a hope of ending the World War. She did not join Henry Ford's Peace Ship, because she thought it impractical to talk of "getting them out of the trenches by Christmas," but

she gave the angrier her blessing. She continued the work of the League until her death presiding at congresses at Zurich in 1919, Vienna in 1921, The Hague in 1922, Washington in 1924, Dublin in 1926 and Prague in 1928.

The League maintains permanent quarters at Geneva, with organized sections in twenty-five countries and a world-wide membership animated by the belief that new methods in international relations can be found to remove old animosities and end war.

In her enterprises, Miss Addams was uncompromising but generous. She lacked any angry prejudice—"a passion for conciliation is the most outstanding fact in her temperament," a writer said. She gave her opponents all the leeway they wanted—during the war military drills were held in Hull House grounds—but she never concealed her disapproval of their purpose. Sometimes the trustees of Hull House were embarrassed by her hostility to rich and powerful interests, but Miss Addams always said she never would be bullied by a workman or dictated to by a capitalist.

Her only excursion into national politics was to support Theodore Roosevelt on the Bull Moose ticket in 1912. She distrusted politics and disliked it.

In late years, the nations have gone to much trouble to honour Miss Addams. The people of Chicago voted her "the most useful citizen of the city." In 1931 Bryn Mawr College gave her the M. Carey Thomas medal, awarded to "an American woman in recognition of eminent achievement."

President Hoover wrote, "I am glad that the prize is to be awarded to Miss Addams, for Miss Addams' distinguished achievements and her eminence in American life deserve every possible recognition, in addition to that which she already possesses in nation-wide admiration and affection." Her old friend, Ramsay MacDonald, cabled from 10 Downing Street, that "Miss Addams is one of the best-beloved women in the world, and her name and her work will be known for many generations after she is gone." Mr. and Mrs. MacDonald visited Hull House for a week on their wedding trip.

A jury chosen by "Good Housekeeping,"

composed of Newton D. Baker, Dr. Henry van Dyke, Booth Tarkington, Otto H. Kahn and Bruce Barton, voted her to be one of the nation's twelve greatest women. *The Fictorial Review* gave her its annual \$5,000 achievement award in 1931. Miss Addams gave the money to Hull House.

She was ill in 1923, in Japan, while on a tour of the world, and again in 1931, when she lay in Johns Hopkins Hospital in Baltimore, her life in danger, she was told that she had shared the Nobel peace prize with Dr. Nicholas Murray Butler.

"I am naturally very much gratified," she said, "and consider it a great honor. If it is true that I am to share in the award, I think it is due chiefly to my presidency of the Women's International League for Peace and Freedom, and I will devote the money (\$20,000, a half share) to the work of the League."

Miss Addams had received the honorary degree of Doctor of Laws from the University of Wisconsin Smith College, Tiffin, Northwestern, the University of Chicago, and the degree of Master of Arts from Yale. She was the author of *Democracy and Social Ethics*, *Newer Ideals of Peace*, *The Spirit of Youth and the City Streets*, *Twenty Years at Hull House*, *A New Conscience and an Ancient Evil*, *The Long Road of Women's Memory*, *Peace and Bread in Time of War* and *The Second Twenty Years at Hull House*.

In the years of prohibition, gangsters and the depression, Miss Addams was never

downthearted. She believed in prohibition, because she thought it had bettered the lives of her people around Hull House, but she disapproved of the enforcement methods and proposed that the agents be disbanded and some place be provided for workers to pass their time besides at bars. As an economic palliative, she suggested unemployment insurance and old-age pensions, two ideas which had been in her head for years, even in prosperous times.

She declined ever to prophesy the world's future or to lay down rules for its progress. She had learned from life that there was no other way to learn, that there was no use in planning. All the world could do, she said, was to keep its eyes open and be ready for whatever experience might bring. The next step in settlement work, she guessed, was into psychiatry. "After we have relieved men's hunger, perhaps we shall set ourselves the task of finding out why they have failed to adjust themselves."

Another great American woman, who would be just as famous if she were not the wife of the President of the United States, Mrs. Franklin D. Roosevelt, said, on hearing of Jane Addams' death,—"I am dreadfully sorry, America has lost a great source of inspiration."

I can only end by saying that Mrs. Roosevelt could have, with perfect justification substituted "the world" for "America", since Jane Addams' is one of those rare personages to whom the whole world bows in reverence and love.

CHILD WELFARE AND THE CINEMA

ANYONE interested in child welfare is bound to consider the influence of the cinema on the physical, mental, psychological and moral development of growing children.

THE PHYSICAL ASPECT

The presence of children in picture theatres necessitates the fulfillment of the following demands: proper ventilation, adequate distance between the children and the screen to prevent eye-strain, and sufficient diffused lighting in the hall to ensure that the pictures shown on the screen shall not dazzle. But even the most perfect equipment of the theatre itself cannot prevent certain nervous reactions which may be inimical to health; late hours cause fatigue, often followed by loss of appetite, on the morrow;

over-excitement leads to disturbed sleep; disregard of normal bedtime may produce insomnia.

In the case of special performances for children there is also the danger of infection; this danger is particularly great when large numbers of children are gathered together.

Then there is the question of safety; the Child Welfare Committee has on several occasions discussed the desirability of basing on the use of non-inflammable films, particularly in the case of performances specially organized for children.

It may also be desirable to consider how the perics which often occur amongst children may best be stopped in the bud. All countries should—taking the national temperament into account—decide how many adults are required to maintain discipline per

100 children in one. It may be necessary to clear the hall rapidly, and how such clearance should be effected.

THE MENTAL ASPECT

The Child Welfare Committee is not called upon to consider the purely educational aspects of cinematography regarded as an aid to instruction. It will therefore refer only to a few general points.

Even the standpoint of the mental development of children the educational cinema is a double-edged weapon. The value of the illustration or repetition by cinematography of some previous lesson is fully recognized by all who remember the dynamism of theoretical teaching and the dullness of the black-board. Nevertheless, an imprudent use of the cinema may lead to superficiality of knowledge, lack of concentration and even fatigue with consequent inattention. Teaching by films is, in fact a method which teachers must learn to handle.

The intellectual development of children is affected by all entertainments they attend. Films which have no educational aims react on the mental structure gradually, just as drops of water finally wear away a hole in the rock; the slightest deviation from logic, the least distortion of the truth, hardly perceptible exaggerations in the strict sequence of events, may by repetition cause irreparable harm. They may also undermine the child's artistic and literary feeling and culture. It is a fact that the children and young people of today often prefer the exotic effects of animated drawings to all other shows; they prefer to see film based on a drama rather than to read that drama for themselves; they prefer the mystery and picturesque postures of the film artist to the talent of a great actor or musician. It may, of course, be said that in every age the form of entertainment is that fitted to the mentality of the people. But man is only a continuation of the child, so that the qualities which have the tastes of the child been directed into the proper channels.

On the other hand, films may bring great value in disseminating elementary knowledge in rural districts which have never been able to enjoy the entertainment now caused by the cinema in the towns. But if country children, whose intelligence and feelings may be wounded all the more readily in that they are practically virgin soil, are to be educated by these methods, every care must be taken to see that the pictures which will be impressed on their minds are not such as will warp their judgement or basic concepts. The danger is heightened by the fact that these children live in surroundings which are less able to provide the necessary antidotes.

THE MORAL AND PSYCHOLOGICAL ASPECT

The moral and psychological influence of the cinema on children and young people is immense for various reasons among them the following: (a) the absolutely "passive" condition of the spectator, who merely sits and watches; (b) the simplification of ideas owing to the elimination of all the constructive or deductive mental effort entailed by the drama or by reading; (c) the violence of the impressions produced by objective scenes presented to

the spectator without any self-whatever on his imagination; (d) the rapid succession of events and the complete absence of intervals between them, during which enrichment has time to die down and reason regain its hold; (e) the pleasure children experience in seeing people give way to instincts which they have been taught to suppress, when the actors do things which the child's conscience or the law itself forbids him to do, or when he witnesses adventures of which he would love to be the hero but into which he has not the courage or hardihood to plunge.

In countries all over the world the latent feelings of young children are being violated daily—the germs of the future rationality of men are being bred. On the other hand, sometimes the seed of fine and noble thoughts are being sown in fertile soil. But it is all pure chance and to leave the development of a child's personality to chance is an offence against the human mind, the consciousness of which may adversely affect the whole human society. But how can these defects be remedied? By more forms of censorship? By special performances for children and young people? By the production of special films? By restricting the attendance of children of cinema? There are serious problems which call for very careful consideration.

CONCLUSIONS

The cinematograph exerts a far-reaching influence on the development of the child in all its aspects. It may jeopardize his health and even his life. It may warp his intellectual development and also disorganize the mechanism of his psychological, sentimental and moral reactions. Would the Child Welfare Committee be really carrying out its task if it attached only secondary importance to the examination of the numerous questions raised in the present note? And would adult men and women be carrying out the duty which natural morality enjoins upon them of watching over the young, if they were to abandon these helpless and unprotected, to the cinema, which the Second International Congress on Child Welfare (Brussels, 1921) described sometimes as "demoralizing"?

But measures of protection are not enough; we must not only see that the film like all other scientific inventions, does not harm, we must also ensure that it actually "serves"; that it becomes an instrument of harmonious development and health recreation, and a vehicle for the transmission of all such ideas or say guide the rising generations to an ideal of broad-minded understanding, agreement and concord.

Whose is the responsibility for enabling the men and women of tomorrow to reap the benefit of the marvellous technical advance which the cinema represents, while at the same time leading it to educational uses? It devolves upon all those who in any capacity whatsoever direct their thoughts and energies to the great work of the protection and education of childhood, and it is for that reason that the Child Welfare Committee of the League of Nations is anxious to co-operate ever more closely in the activities of the International Educational Cinematographic Institute.

A NEW STEP IN AGRICULTURE

By K. C. DE, M. A. (Cantab)

DURING recent years on account of the unprecedented economic depression and abnormal fall in the price of agricultural commodities the tenants in many instances have had to part with their lands for arrears of rent in favour of the zamindars and other superior landlords. Before this depression the landlords, especially in the district of Mysore, had very little Khas lands, for having no interest in the productive side of agriculture they had tenanted almost all their land for rent.

Naturally the question arises as to how these lands are going to be disposed of. In some instances these lands are in actual possession of the zamindars and in others they are still in possession of the tenants though sold for rent. I presume that in many cases these lands will not pass back to their previous occupants. There are two courses open, then, for their disposal: either they will be redistributed in near future, or they will be kept as Khas lands for future distribution.

The time has come to think seriously about this matter. I believe that if the zamindars and the superior landowners begin to take an active interest in agriculture, the dispossessed tenants may still find some occupation as agricultural labourers. The former, moreover, having ampler resources will be in a position to bring about improvements in agricultural methods and production, so that while augmenting their own income they can increase the income of the agricultural labourers and serve as examples to their other tenants.

From time immemorial it has been taken for granted that agriculture does not require any intelligence; for example, when we want to disparage anybody for want of intelligence and culture we call him a peasant. But those days are past. Agriculture now is quite a scientific pursuit; the greater the intelligence and knowledge applied to it the higher the return we derive from it. Writing

about the industrial revolution in England (before 1815) Mr. G. Townsend Warner in his text-book, *The Ground-work of British History*, says:

"The first of our industries perhaps to be affected by the scientific spirit was our oldest—that of agriculture....The discovery was made that by the cultivation of manure, the recuperative advantage of bare fallow might be secured without the loss of a year's crop....Tresholt says that 'Turnip' Townend, of Gillingham, was the first to realise the importance of this discovery, and to develop on his Norfolk estates a four year rotation of crops, never taking two successive corn crops off the same land; and this principle of rotation was generally adopted in the latter part of the eighteenth century in most part of England." Moreover, the scientific breeding of live-stock produced such changes that by 1800 the average weight of sheep was nearly three times and of cattle more than twice what it was at the beginning of the eighteenth century."

In the New World we find Luther Burbank discovering a new variety of potato and increasing the national income in America by several million dollars. He also produced a variety of thornless cactus which solved the problem of fodder in the desolate western part of the Continent.

The method of the Mendels make it possible to graft on to a prolific wheat various other good qualities, such as early ripening or a texture that grinds well and yields attractive flour. Some years ago Professor Puriel, one of the leading geneticists of Great Britain, said in a lecture:

"Take wheat alone. Biffen's work has already added hundreds of thousands of pounds yearly to the wealth of the country. Howard in India has produced a new wheat which is now spreading over the Central Provinces and is expected shortly to increase the annual value of the crop in that area alone by £7,000,000."

Granting then that application of scientific knowledge can be of inestimable value for the productive side of agriculture, the question arises as to how this knowledge is to be gained and how it is to be applied. We have one Institute at Patna, to be transferred soon to Delhi, for the whole of India; for the purpose of this division we have one at Manipal at Dacca. But there are no proper organisations in the different parts of the districts which can make it possible to apply the knowledge thus

gained in these centres; and as a consequence this knowledge becomes more or less theoretical and to a certain extent out of touch with the day-to-day problems that might have cropped up provided such organizations existed. My thesis is to discuss the problem of creation of such organizations. I maintain that it is the best time now to think about this question. It may be that we may miss our opportunity for a long time to come if we do not avail of the favourable circumstances that present today.

Mr. Wynne Sayer, Secretary, Sugar Bureau, Pusa, and a member of the Sugar Committee of 1920, in his evidence before the Agricultural Commission states:

"From my acquaintance with the conditions obtaining in this part of Northern India I can say that the presence of a small progressive agricultural class is a great asset as it forms a very useful medium for disseminating and introducing agricultural improvements. This is well shown by the readiness with which progressive growers in North Bihar have taken up the superior varieties of *Cuscuta* races recommended by the Sugar Bureau."

Our problem is to create this progressive agricultural class. Until now our agriculture has been left entirely to the cultivators with no proper and intelligent guidance. The intelligent class have taken entirely to the services and the professions, because there were no proper organizations except the central agricultural stations like Pusa, Manipal etc., which even are generally manned by Europeans, which could have given them scope for the application of their intelligence; and our zamindars have been too much satisfied with a regular payment of rents and consequently almost all land had passed out of their hands. Our land tenure also was greatly responsible for this, for the ordinary tenure was very insecure; and our tradition was also against agricultural pursuit.

Considering the agricultural side, our economic position cannot improve unless there is intensification of production. Let us see how we stand:

"Out of a total area of 76,000 sq. miles in Bengal, 45,000 sq. miles are under crop, distributed over 23,000 sq. miles under paddy, 3,000 sq. miles under jute, and 9,000 sq. miles under other minor crops. Of the remaining area of 31,000 sq. miles, water surface (including canals) covers about 26,000 sq. miles and the rest consists of about 10,000 sq. miles of forest, some land under water, and the

uncultivated tracts spread over the districts of Bankura, Birbhum, parts of Midnapore, Bardham and the Barisal land near the district of Dacca and in North Bengal."

It would thus appear that the portion of uncultivated land is a small fraction of the land now under cultivation; so that increase in production by bringing such lands under cultivation is likely to be very small, more so because these lands must be below the margin of utility.

We can calculate the area of cultivation per agriculturist from the above, taking the agricultural population of Bengal to be 76 per cent of 5 crores. Mr. S. C. Mitter gives 2½ acres as the figure per agriculturist. But from the Census Report of 1921 we find 3½ acres to be the cultivable area per agriculturist. However, this does not give us an adequate idea of our agricultural position. To quote Mr. N. R. Sarkar, "there are also people other than actual cultivators who are completely dependent upon the income from the soil. Taking all this into account we find that the average area per agriculturist makes out at about only 5½ acres in Bengal." I do not know whether our agricultural condition is so bad as that. But whatever it be, it is clear that there is a tremendous pressure of population on the soil and that a vast majority of our agricultural population is in a state of chronic starvation.

Considering all these facts, to my mind, there are three courses left open to us for the economic betterment of our people: to eliminate by engoric methods a big percentage of our population, to relieve the congestion by the establishment of big, small and cottage industries and to intensify agricultural production.

The first is not a possible course. Though science is advanced in this regard, steps in such for such purpose is only possible in a highly materialistic state. My thesis is also not with regard to the development of industries.

My thesis is the creation of those organizations in our district and in our provinces which will make intensive agriculture possible. I have already said that much land has come into the possession of the zamindars and the superior landowners. The first problem will be to consolidate these lands into blocks of 25 or more acres. Under the Bengal Tenancy Act

of 1928 the superior landlords get a fee of 5 per cent of the value of land or $1\frac{1}{4}$ times the rent whichever is higher in the case of mutual transfer [Sec. 26 D—Clause (c)]. Under Section 25 F and Clause (c) of the same Act, it is to be noted that no right of presumption exists on the part of the superior landowners in the case of such transfer, so that the highest fee payable to them being $1\frac{1}{4}$ times the rent it is fairly favourable even in the case of the agriculturists to effect mutual transfer. This payment of a fee together with the short-sighted devotion to one's own land, blindness to one's own interest and spite of other people's advantage is likely to frustrate all attempts at consolidation. But consolidation is the first thing required. Mr. M. L. Darling, C. E. S., officer on special duty to organize the rural credit side of the Reserve Bank, recently in an informal talk to the members of the Agricultural Association of Poona stressed the importance of consolidation as one of the measures urgently called for. Mr. Wynne Sayer whom we have already quoted states,

"The development of the sugar industry in India has been considerably handicapped by the excessively small holdings of cultivators. It is not possible to obtain in one continuous block a sufficiently large area to meet the needs of a sugar factory."

I maintain that the zamindars and the superior landlords are better placed to help the policy of consolidation. The exchange of land with them by the cultivators will be exempt from the transfer fee, moreover they can effectively exert their influence to overcome the prejudices of the cultivators with regard to such transfer and to secure compact plots for themselves as well as those who are likely to form our progressive agricultural class.

The defects of scattered holdings will be palpable to everybody. Take the question of irrigation. We know that "except in irrigated tracts agriculture is a gamble in ruin." Mr. S. C. Mitra in his book, *A Recovery Plan for Bengal*, suggests a method of irrigation by sinking bamboo tube-wells as is prevalent in Japan, which may supply water to 2 or 3 acres of land. But no cultivator will be willing to sink such wells if he knows that his neighbour is going to benefit at his expense. Moreover,

by increasing the area of a holding better methods of irrigation may be possible. A compact holding of 25 acres or more will show better and immediate results not only from the point of view of irrigation but also of supervision and management, feasibility of following the direction of experts and easy availability of financial help.

Supposing then that these plots have been secured, what is the next step? If the zamindars become our pioneers in agricultural production, I presume that they will be nowhere without the help and guidance of the intelligent class in the management of these new organizations as in the realization of their rents. I have said before that agriculture has not attracted the middle class, because no proper organization exists, except in the Tea industry, where the employment of their intelligence is feasible. The Gosaaba scheme is not likely to appeal to their psychology. We cannot expect them to interest themselves in actual cultivation, i.e., with their own hands. They can supply the directive brain or the lower-paid supervisors of day-to-day agricultural operation. What I have in mind will be clear from the instance of Java. Though in Java agriculture is combined with industry as in the Tea industry of the Deccan and Assam, the agricultural produce being directly used in the industry, the same sort of organization is possible even though agriculture be divorced from industry. I do not maintain that these medium or large farms cannot encourage some sort of industry; it is quite possible that the problem of resuscitating the village industries and giving employment to the cultivators during the idle months will be easier for solution under the aegis of such organizations, but that is not what I press forward now.

In Java the sugar plantations and factories are combined for two purposes

(1) There is the "Research Station Association of the Java Sugar Industry" which looks after the agricultural and manufacturing interests of the plantations.

(2) There is "The General Syndicate of Sugar Manufacturers" which looks after their political and economic interests.

The Research Station and the General Syndicate are financed by the factories and

(contracting 10 per cent due to bad crops or the keeping of some land fallow) = 720 mds.

Share of the owner = 720 mds. paddy.
1440 mds. jute.

Taking the price of paddy to be Rs. 1-1 per md. and that of jute to be Rs. 3 per md. the income of the owner is Rs. 1944.

Assuming that the owner pays Rs. 30 and Rs. 30 per month respectively for one supervisor and one assistant supervisor (it is better that they should have some agricultural training) and Rs. 200 per year for two janitors, total cost of supervision will be Rs. 1640 per year.

The net income of the owner will be Rs. 304.

The income from the same land as rent is Rs. 5 per acre is Rs. 500.

Thus we see that the farmer will have an

excess income of Rs. 440 per year from 100 acres of land if he cultivates the land on the *self-help* system, making the lowest level of production and the lowest price of agricultural produce yet reached.

It will be a great incentive to the labourers to give their best labour if stipulation is made with them that they would get 2-3rds of the excess produce.

How improvements in production is possible when such farms are started. I leave the readers to imagine and to consult authoritative books and brochures on the subject. One thing I would like to lay stress on is that it brings in the intelligent class in such a scheme.*

* Read at the meeting of the Economic Society, Mysore, on 1-12-34.

STUDENT ORGANIZATION OF GERMAN UNIVERSITIES

By AMULYA C. SEN, M. A.

DURING a meal in the spacious and crowded "Erfrischungsaum", i.e., the Refreshment Hall, of the Berlin University one cannot but be impressed with the chequiness of the fare compared with other restaurants in the city; then there are other little things which draw one's attention, such as short announcements on the "Speisekarte", i.e., the menu-card, to the effect that typewriting work or shoe-repairs for students can be done at cheap rates in rooms No. so-and-so of the University or that a couch is wanted for such-and-such subject etc.; progressing through the meal as one comes to put the sugar-cubes into the coffee-cup, it is noticed that these cubes are wrapped in packing bearing the legend "Studentenwerk-Universität-Berlin". While leaving the Refreshment Hall and passing into the Reading Room (Lesesaal) one notices further that a brisk sale is going on in a stationery shop alongside the corridor. One naturally feels that behind all this there is some sort of an organization and enquiries elicit the information that this organization is the student's union of the University, called the "Studentenschaft".

No country in the world can boast of so many Universities as Germany and no city

such a gigantic centre of learning as Berlin. By long tradition the University students of Germany have always been regarded as an important link of the social organism. In other countries of the western world it is only the financially successful man whom the public esteems but in Germany a Professor is ranked with the high officials of the State. Elsewhere the student is a poor devil who has no status save that of being his father's offspring, but in Germany he is looked upon as a future man of science and of letters and as such, no matter what his parents may be, he is treated with respect. The term "Student" does not apply in Germany to school-boys or pupils of other educational institutions—these are mere "Schüler"—and a "Student" means a registered University undergraduate. After taking his degree a graduate here describes his profession officially, if he happens to have no other definite situation, as "Dr. phil." or "Dr. med." etc., and during his undergraduate days too, his official designation is "Stud. phil." or "Stud. med." etc. The status of a student entitles a man to many privileges in Germany and he enjoys an amount of freedom from external control that is impossible in other countries. In former times this freedom of the student-world made them self-sufficient to

some extent: they were not centrally organized on any big scale but had numerous small group-organizations, but when the time for organization came, there arose the "Studentenschaft"—big and complex like all German organizations, and it took me quite a number of after-lunch talks with some of its leading and active workers to comprehend fully its manifold activities.

The "Studentenschaft" came into being after the War in 1919 under the name of ASTA (Allgemeine Studenten-Ausschuss, i.e., the General Corporation of Students). It was a private organization with a rather chequered career, having also had the misfortune of being declared illegal by the Social Democrat Government in 1923, yet it maintained its troubled existence until 1933 when it was taken over by and subordinated with the NSDSTB (National-Sozialistischer Deutscher Studentenbund—i.e., the Union of the National-Socialist German Students)—a revolutionary group started by Adolf Hitler in 1926.

The Studentenschafts of all German Universities are now under the control of the Kultusministerium, i.e., the Ministry of Education, of the National-Socialist Government. In conformity with the "Führerprinzip" or the Principle of Leadership introduced by Hitler-Government, Herr Fekart has been appointed by the Government as Reich-Führer of this organization. This is a whole-time post, the moderate salary of which is paid from the funds of the Studentenschafts and this fund is derived from small compulsory membership-fees paid by every student at the time of his admission into the University. All other workers of the organization are part-time and honorary. At present the principal activities of the Studentenschaft fall under these divisions:

(a) SCIENTIFIC DEPARTMENT

This department attempts to make the study of all intellectual subjects subserve the

ideals of National-Socialism. They hold that intellectual occupation should be undertaken not only for the benefit of the individual or for the sake of abstract sciences but for the good of the whole nation, so that all scientific discoveries and studies may tend not towards the private gain of profiteers and capitalists but towards the enlightenment and material comfort of the population as a whole—not



A girl student reading to a poor old woman

"science for science" or money's sake" but "science for the sake of the welfare of the people" is the motto of the present ruling party. This department tries to foster this spirit among students, school-teachers and university-lecturers by arranging lecture-courses, study-circles and educational camps, etc.

(b) FOREIGN DEPARTMENT

This department provides facilities for foreign students to study and travel in Germany and also helps promising German students in travel and study abroad with a view to establish cultural relations with other countries. It not only gives information of the nature of tourist-agencies but advises as to opportunities and modes of study, gives introductions to educational centres and also arranges for scholarships.

(c) DEPARTMENT OF SOCIAL HELP

This arranges for cheap living and scholarships for deserving poor students, for reduction in travelling fares for all students, for free meals for deserving poor students and cheap meals for all students, for running co-operative stores, and for sick-insurance. Hostels are run where the deserving poor can live on half the usual rates; a reduction of 50% is granted in the railways and on the traffic within the city by tram, bus or underground. By subscribing a compulsory hut nominal premium every student becomes a member of the Sick Insurance Fund and obtains medical advice, medicines and hospital treatment of all necessary kinds practically free of charge. The "Studentenwerk" referred to above comes under this department.



(Old students making Xmas toys for poor children)

(d) EXECUTIVE DEPARTMENT

It co-ordinates the activities of all the other departments and serves as the medium in all inter-departmental contacts.

(e) PUBLICITY DEPARTMENT

This carries on Press and other kinds of propaganda work among the students. It runs papers and journals, prints booklets and posters, holds lectures etc. for the spread of the ideals of National-Socialism among the younger generation.

(f) WOMEN'S DEPARTMENT

Although girl students participate in the activities of all other departments, yet this

department arranges for the development and utilization of the special womanly gifts. The Winter-help campaign conducted by the National Socialist Party during the last two years was an occasion in connection with which the activities of this department came out conspicuously. This campaign was inaugurated in order to render help in clothing, heating and food to the poor during the dreary winter months, from funds raised by public subscription. Boys and girls out with collection boxes on the streets on Sundays, for heating and food to the poor during the dreary winter months, from funds raised by public subscription. Boys and girls out with collection boxes on the streets on Sundays is a regular event in Germany now. There was also a huge collection of old clothes which girl students mended and washed and pressed before these were brought to the doors of the needy; they also made fine toys out of rags and other cheap and castaway material, for distribution as Xmas gifts among the children in the poorer quarters. Girl students also went into the houses of the poor and spent the long winter evenings with them, reading and talking, and thus bringing joyous and instructive recreation to their less fortunate fellow-beings.

I mentioned above cheap hostel accommodation for poor and deserving students—these are called "Kameradschaftshäuser", i.e., Camradship-Houses, and by recent regulation not only the poor but every student has to live in these hostels for at least two semesters. The object is to train the student in living a simple and disciplined life, to bring him in close contact with students of other social grades, to supplement college-work by study-circles, and to foster in all possible ways community-spirit and social service. It is also a new rule now that one cannot pass from the High School to the University unless he or she has put in eight months' service in the "Arbeitsdienst" or Labour-Camp. This is also called "Landjahr" or "a year spent in the country". These camps are of extreme simplicity in all matters of living such as food, dress, furniture, etc., and are under very strict rules of discipline. The work is mainly manual and on the land, such as, road making, mud-repairing, helping the peasant with his field and harvest, carpentry, smithy, canal-cutting, etc. The whole idea is to make the younger generation feel and realize their intimate connection, even though they may be intellectual

workers in cities in later life, with the land and rural population and the dignity of manual work.

Healthy socialism and community-spirit that new Germany is trying to instill into the minds of the young will be comprehended from the demands it makes on youth. The new spirit can very well be understood from an incident reported by the Berlin Press some time ago. A high official of the Reichbank owned house-property in Berlin which he let out to tenants, one of whom, being unemployed, defaulted and was in arrears of rent amounting to about 10 Marks. The landlord sued the tenant for arrears and obtained a decree for ejectment which he was about to execute in spite of the fact that the tenant's wife was in indifferent health with two young children, but the Government intervened and ordered that when a man of means in the position of the landlord had contemplated such drastic action against a man in the situation of the tenant for such a piddly amount, the landlord must clearly be understood to be a misfit in the new order of things and as a punishment for his lack of consideration for a fellow-being he



A girl student collecting gifts

should lose his post in the Reichbank and go to the "Concentration Camp" until such time as he developed a more socialistic frame of mind.*

Indo-Germansches Bureau,
Calcutta, India.

* The photographs inserted were kindly supplied to me through the courtesy of the firm Atlantic Photo Co. n. s. H., Berlin.

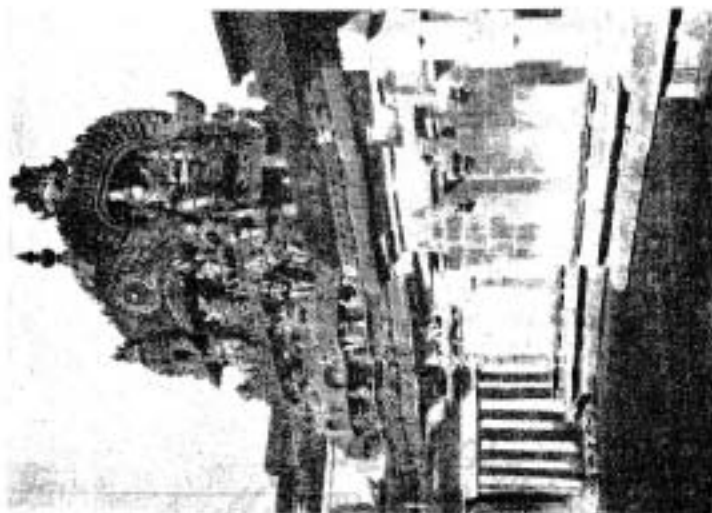
KUMBAKONAM, AN ANCIENT RELIGIOUS CENTRE IN SOUTH INDIA

KUMBAKONAM is an ancient town of high religious importance in the heart of the old Chola country.

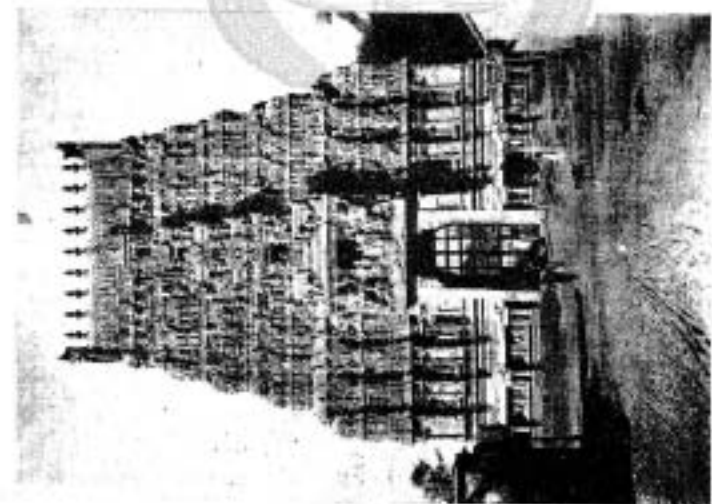
It lies on the south bank of the sacred Kaveri running on the north while the river Anasalai passes on the south of the city. It is an important station on the main Madras-Damshirodi main line of the South Indian Railway. Near this place stood a palace of the later Cholas, and the ruins of the ancient capital lie in the adjoining village going by the name *Solavanigai* (the palace of the Cholas). *Palinguru* near this village is also a centre, where a Chola palace existed during the days of King Rajendra I (1013-1045 A. D.). Here lived the aunt of this King Kumdeviyar. It is while staying in the palace here that King

Rajendra I enquired into the accounts and the real administration of several temples in his dominion and entrusted the proper management to local committees composed of respectable men.

The town kumbakonam is said to have been formed immediately after a deluge, and on this account a separate shrine exists to Brahma, the creator, in this place. The grand *Mahaasagita* festival takes place here once in twelve years, when the planet Jupiter passes over the constellation Leo. On this account the tank, in the heart of the town where this festival takes place, is named *Mahaasagita* tank. The waters of the chief nine rivers of India are supposed to enter this tank on this holy occasion by under-current! Sculptural representation of these



Vimana over the Nagaswara, Nagaswara temple, Kirthlakonara



First entrance gateway of Nagaswara temple, Kirthlakonara



Shrine within the temple of Nagavara, Kumbakonam.



Second entrance of Nagavara temple, Kumbakonam.



Nataraja shrine within Nageswara temple, Kumbakonam

nise river-goddesses are available in a temple on the north bank of this tank. The sudden ebb of water on a *Mohanasigam* day was witnessed by King Achyuta Nayak of Tanjore, who performed a *tulasthava* ceremony, and gifted the wealth thereof to the putting up of the sixteen small shrines that now adorn the banks of this tank. The scenes relating to this gift are sculptured in the ceiling of a *mandapa* near the tank. The famous Vijayanagara King Krishnadevaraya also visited this tank on a *Mohanasigam* occasion.

Kumbakonam was the scene of an important battle between the Cholas and Ganga-Pallavas on the one side and the Pandyas on the other side during the 9th century. Mention of this fact is also made in an epigraph in one of the temples here. At Tiruppurambiyam near Kumbakonam was fought a battle between the Pallava King Aparajita assisted by the Ganga-Pallava Prativipati I and Venguna Pandya, Nathankal

on the south of Kumbakonam was the stronghold of the Pallavas during the 8th century. Of the several temples in the city the one named Nageswara is important from an architectural point of view. Though the distance between the outer entrance—*gopura* and the central *Ugga* in the sanctum is several hundred yards, the rays of the morning sun fall over the head of the *Ugga* for three days in the year—11th to 13th *chithirai* (April—May)! This is in accordance with the *puranic* version that Surya (Sun) worshipped the lord in this temple. The Nataraja shrine within this temple is a piece of high value architecturally. It is in the shape of a wheeled chariot drawn by horses. The female figures on the outside wall of the central shrine do not seem to belong to the Hindu cult, and this attracts the attention of all archaeologists. This may be due to Buddhism and Jainism having held a stronghold over this place at one time, and a school of *prachintra*, a commentary

on *paravaiyavasa anira*, having been maintained in this temple. Sambandar, the saiva saint who was instrumental in overcoming these other religiousists, was enshrined in this temple. The sculpture of Kankalamurti with a fine cloth-covering, allied to the naked *Bikshadama*, is surrounded by lovely women, demons, birds, beasts etc. He carries



Sculpture (Female) in a niche in the wall around the Sanctum, Nagavairi Temple, Rumbakonam



Kankasathar in the temple of Nagavairi, Rumbakonam

on his shoulder the skeleton of Brahmā tied by a rope to the staff. The *Kavangam* scenes existing in bas-relief over the base of the *yarimagirika* are interesting. From the inscriptions over the walls of the sanctum, we find that provision was made for feeding

the ascetics, maintenance of a school in the temple precincts for expounding the *parabrahmam*, King Parantaka I levying a tax on the residents to meet the maintenance of the special army that subdued the Pandya country, and the lodging of Selavappinai image in the central shrine.

RAJMOHAN'S WIFE

By RANKIN CHANDRA CHATTERJEE

CHAPTER XII

The Friends and the Stranger

THE recent shower had lent to the morning a delightful and invigorating freshness. Leaving the mass of floating clouds behind, the sun advanced and careered on the vast blue plain that shone above; and every house-top and every tree-top, the coco-palm and the date-palm, the mango and the acacia received the flood of splendid light and rejoiced. The still-lingering water-drops on the leaves of trees and creepers glittered and shone like a thousand radiant gems as they received the slanting rays of the luminary. Through the openings in the thick-knit boughs of the groves glanced the mild ray on the moistened grass beneath. The newly awakened and joyous birds raised their thousand discordant voices, while at intervals the "papua" sent forth its rich thrilling notes into the trembling air. Light fleecy clouds of white wandered in the solitude of the now purified blue of the heavens, which were fanned by a light breeze that had sprung up to shake the pattering drops from the pendant and weeping boughs.

The reader will now follow us to the pond which had been the scene of Matangini's temporary danger and escape on the previous night. The sun had run a two hours' course in the heavens. Beneath a young tamarind tree, where the surrounding underwood lent a sort of cover, Matangini sat on the moist grass. Her clothes were wet; her sari had been soiled by mud, her usually curly tresses, washed by the dashing rain, now fell in straight and loosely-flowing bands on her neck and arms; and her head was slightly bent to permit the sunbeams to play on that raven hair, darker than any cloud which had ever opposed their progress through the atmosphere. Close by her was to be seen the rather full and developed figure of Kanak shining with recently rubbed oil. A dirty napkin thrown over her neck, the brass dols^{*} maintaining its capacious but as yet empty bulk close by its mistress, and the blue *chuddi*[†] which had recently been called upon to

lend its hue to her teeth, showed that the morning ablutions had drawn Kanak out of her home, but that important business had not been hitherto performed. The friends were evidently engaged in an earnest and interesting conversation. The reader need not be informed that with much of the subject of this interesting dialogue, he is already acquainted. Matangini was pouring cautiously and in whispers a narrative of the occurrences of the eventful night into the faithful and discreet ears of her only friend. The concluding part of this conversation we shall, with the reader's leave, place before him for his gratification.

"Wa gae!" said Kanak with a shudder, after having listened for some time in silent and mute astonishment. "Ah! were it I, I would have been dead through fear. But you are a brave woman. But do you think of returning to your husband's house?"

"Where else can I go?" replied Matangini with a deep drawn sigh.

"Ah, do not, do not return, I beseech you," returned Kanak vehemently, "they will kill you."

"I know my death is inevitable, but who can help fate? Who will tell me how I can find a shelter elsewhere?" and Matangini wept.

"My house will be no shelter for you. I know well," replied Kanak, her eyes brimming over with tears in sympathy for the affliction of her friend. "But you must not return home. Why will you not go to your sister?"

Matangini's features changed; she dashed the tear-drops from her eyes, and assuming the same energy of voice in which she had bidden Madhas farewell, said, "Never! never again while life lasts."

Matangini's manner silenced all contradiction. Kanak covered her face with her sarkat[‡] and wept.

"Ah, mothers!" interrupted a voice from behind "What are you speaking of in secret? Ah, you are weeping I see; why, what is the matter?"

The new speaker who stood by the startled friends, was a middle-aged woman of a dark complexion. Her hair had turned partly grey and her countenance was fast becoming wrinkled.

* Sparrow-chick.

† Fisher.

‡ Tooth-powder.

* Skirt.

She was dressed in a coarse *shamie*,[†] rather clean; her freshly oiled face, the dirty rakish on her shoulder, as well as the empty *baisi* on her wrist, betokened the nature of her visit to the water-side.

"Why, it is Suki's mother," said Kanak, forgetting her tears and laughing and smiling in an instant, "why, Suki's mother, why this unusual visit to the Pimpulker today?"

"I rose late this morning," replied Suki's mother with benignant civility, "and so, busy of going to work direct, I thought of washing myself first. But what has happened, child? Why are you both weeping?"

"Ah, Suki's mother!" said Kanak, her eyes again moistening, "how shall I speak of this poor woman's misfortunes?" A quiet but eloquent glance from Matangini's eye, which meant that her misfortunes were such as should not meet strangers' ears, warned Kanak against indiscreet disclosures; but Kanak, replying by a glance as full of meaning, seemed to imply that her secrets were safe.

"Talk not of her misfortunes," said Kanak to the newcomer. "The wretched woman has been turned out of her house by her husband and she knows not where to seek a shelter."

"Oh fie," exclaimed Suki's mother, "is that a thing to weep for? Husbands and wives quarrel in the morning and become reconciled in the evening—who does not know that! He is angry now—he will entreat you to go home as soon his anger is gone. Fie, mother, why do you weep for that? Ah, Kanak, when my son-in-law comes to see us, there is not a night when he does not quarrel with my daughter. But what of that? He loves my daughter as no one else loves his wife. Even last Wednesday,* he came and brought her a handsome gold *maik*!—and such a *maik*, Kanak!" Kanak cut short the happy mother's description of her son-in-law's amiable disposition by observing, "True, Suki's mother, but Raju-da wants to marry another girl—the match that came from Junglebariah; you know well now why he treats her after this fashion, often and often; she will not go home again, Suki's mother, no woman ought to go. She will never trust herself again to that house to receive insults and reproaches. But alas, poor woman, whither else can she go? Is her father's hut close by to give her shelter?"

"Ah what a hard fate!" said the good dame.

sympathizing. "No no, if she be worthy of the name of woman, she cannot return home. Marry again! Why, where could he get a more beautiful wife? And will the little child he will bring home be a housewife like her? No, mother, do not return but go to your sister and see what he will do."

"Alas! Suki's mother, she cannot go to her sister even," responded Kanak, Matangini silently eyeing the ground from shame and confusion. "She has quarrelled with her sister because Madhav Babu did not invite her husband at the late *skrudh*. I could indeed give her shelter, but we are poor, Suki's mother, and I cannot take her there to starve."

"My death; but what a simple-hearted woman is she," replied Suki's mother. "She quarrelled with her sister on behalf of such a husband! The man does not deserve such a wife. Were he my son-in-law, I would have scolded not only him but his mother and his father too; but come, mother," said she, turning to the silent and confused Matangini, "come with me and live with my mistress as long as you choose; the older Thakurani likes you so much that she will be overjoyed to see you. There, when your husband forgets his anger, and entreats you to go,—for soon he will,—you can return to your own home. But do not listen to him too soon; first see that tears flow from his eyes—and that he takes the straw between his teeth."

"Ah! yes, yes!" exclaimed Kanak joyfully. "You have spoken well, Suki's mother. She will go with you now; what say you, sister? Will it not be the best thing to go with Suki's mother? The older Thakurani, I am sure, loves you; you must be quite welcome to her. Why do you not speak?" Matangini frowned, but without heeding her, her loquacious friend went on glibly. "Yes, yes, she will go; go, bathe yourself, Suki's mother, and when you return she will follow you. Go then, delay not."

Suki's mother hastened to perform her morning ablutions. When the friends were alone, Matangini spoke. "To what a depth am I fallen, Kanak!" said she.

Kanak returned with an impressive energy of manner, "Oh! Do not say nay—drink my blood if you do. Go—go now; in the evening I will see you—Be silent."

Kanak waited not for a reply, but taking her *baisi* up in haste, she ran to the water-side to join Suki's mother and to perform her morning ablutions.

[†] Plain headscarf.

(*) Sunday?—P. D.

1 Neeching.

2 Funeral dinner.

CHAPTER XIII

The Protectress

The house of Mathur Ghose was a genuine specimen of *majmâl* magnificence united with *majmâl* want of cleanliness.

From the far-off paddy fields you could descry through the intervening foliage, its high palisades and blackened walls. On a nearer view might be seen pieces of plaster of venerable antiquity prepared to bid farewell to their old and weather-beaten tenement. Some rude and unpainted shutter hanging by a single hinge whose companion had left the precincts years before, while in others both hinge and plank had left little trace of their existence and had been supplanted by the less pretentious tribe of *ôc-acroons*.* But a small portion of huge edifice had ever been plastered on the outside. On the favoured region which boasted such decoration, and which no doubt composed the *sacrum sanctorum* of some great man in the house, if not Mathur Ghose himself, you might descry a few apologies for veranetions, but window panes the giant house had eschewed as too frail a substance to be permitted to ornament its limbs. By far the greater part of the exterior was unplastered, and the dried slime and soot reposed on the mass of bricks in murky grandeur. Not infrequently a young shoot of a *flur* or a less noble vegetable had squatted its roots in the crevices between the layers of brick, realising, rather on an humble scale, the Persian monarch's dream of a hanging garden.

The house was divided into four distinct sections. In front you entered through a pair of massive iron-plated and tar-coloured doors into a spacious courtyard, three sides of which were faced by double-storied verandas of no very respectable height. Opposite the portal arose the lofty and spacious hall of five arches. All around was well plastered, but the return of many a rainy season had variegated the white with streaks of dark, particularly in those regions which were surrounded by spouts for drawing off the water from the top. A many suite of dark and damp apartments led from a corner of this part of the building to the inner *majmâl*, another quadrangle, on all four sides of which towered double-storied verandas as before. These had indeed a plastering of sand and lime, but few were the pillars which were these decorations entire, decay aided by the manipulations of idle children having stripped most of them of their coverings. The walls of all the chambers above and below were well striped

with numerous streaks of red, white, black, green, all colours of the rainbow, caused by the spittles of such as had found their mouths too much encumbered with *paix*† or by some imprudent woman servant who had broken the *Gola-bandi*‡ while it was full of its muddy contents, most frequently by the fingers of her whose pleasant task it had been to prepare the betel leaves, and who had cleverly impressed the walls into her service and had made them act as substitutes for towels. Numerous sketches in charcoal, which showed, we fear, nothing of the conception of Angelo or the tinting of Guido, attested the art or idleness of the wicked boys and ingenious girls who had contrived to while away hungry hours by essays in the arts of designing and of defacing wall. The courtyard, devoid of brick or tile, exposed mother earth in all her vegetable glories. The said vegetable glories, however, were gathered at the four corners leaving in the centre paths in several directions for entrance and exit. Household filth and water had left thick crum of slime which reposed for ages in unmitigated blackness. A narrow passage, terminated by a small thick door, led you to the third section of the house. This was the kitchen of the household; it had two suites of one-storied apartments on two sides of a vast courtyard where vegetation was much more rank than in the other. Here might be always seen the traces of the havoc daily made on vegetables of the earth, and the fishes of the water by the good dames in charge of this useful department, and here too might be seen the aspires of soot in all the majesty of darkness. The fourth department lay behind the kitchen, but apparently all access to it was barred from this side and few were the females of the household who had ever set their feet on it.

A thick and massive door led to the "godown,"§ as the *majmâl* was called by the males, directly from outside. Bare but high walls, the summits of which were secured against the invasion of human feet by broken fragments of bottles enclosed it on three sides. On the fourth stood the single row of one-storied apartments which it contained. The walls of the apartments were all of unusual thickness, the doors small and plated with iron, and not a window was to be seen. The use to which these "godowns" were put was known to be that of storehouse for all sorts of things. A vast garden of *Sapari* trees interspersed with *Bahar*, wood on one side of the building, and being enclosed on all sides by

* Bead leaf.

† Pot of cow dung plaster.

‡ Warehouse.

* Split luncheon.

brick walls and containing a well-filled tank in the middle, composed the *Madai* of the household. The passage to it lay through the precincts of the cook, from which a small door opened on the garden.

The reader will be good enough to second in our company, through a flight of dark and narrow stairs of solid brickwork to the upper story of the undercroft, properly so called, that which formed the second section of the large edifice a view of which we have placed before him. We invite him to enter a no less unapproached and unapproachable region than the bedchamber of Mathur chose himself. The polished plastering of the walls was clean enough, though not unfrequently could stains and scratches be seen defacing its purity. A little towards one end of the room stood a massive and high cot of teak-wood on the uncovered floor over which loosely hung a striped gauze curtain, rather disproportioned to the wooden frame. A few huge almshouses and chest of drawers of the same material, the varnish of which had considerably been soiled by time and rough usage, lined the foot of the walls opposite to the cot. One or two *earrings*, as well as some common country boxes and chests decorated with enormous brass plates across their lids and on the edges, and ornamented with *serenades of Chanderi*,* completed the wooden furniture of the room. Two paintings of the largest size, from one of which lowered the grim black figure of Kali, and on the other of which was displayed the crab-like form of Durga, faced each other from high position on two opposite walls.

On the two remaining walls, and placed lower than the terrific Kali and the gorgeous Durga, might be seen arrayed a few specimens of European art, and the exquisite conception of the Virgin and Child might itself be seen adorning the chamber the inmates of which had little knowledge what the artist's genius and engraver's skill had strove to represent. A female of about twenty-eight years of age sat on a window sill. Her face and figure were still handsome. Her complexion was that of a brunette and her eyes were large, dark, and shone with a wild and almost besignant lustre. Beyond this there was nothing particularly remarkable in her countenance, unless it was the expression of sweetness and amiability that never abandoned it. A clean *sari* covered her rounded limbs and frame, but not her head, which was now uncovered; and the crisp and shining tresses of hair, rendered still more so by recent ablation, fell loosened on the

back, scattered and uncombed, but still beautiful from their irregular luxuriance. Golden ornaments of great value but rather of lighter make than usual, graced her ears, her neck, her bosom and arms and wrists. For some reason or other the fine and delicate circumference of the neck was absent from her nostril and cheek, but the tinkling *maile*† maintained their place in her ankles. A few long ringlets of human hair tied to the window-grating furnished occupation to her little fingers as she tried to weave them into that oft-coveted object of young girls, the hair string. A child of about ten years in whose exquisitely handsome features might be discerned a likeness to the elder female, set by her and proved by the interest she took in the occupation of the latter that it was to be in bondage her own wild locks that the product of her mother's delicate labours was destined. A little removed from them, modest, confined, melancholy, sat another woman who however needs no introduction. Suki's mother—the mother-in-law of whose felicity the reader has had her own description—had redeemed her promise by leading the reluctant Matangini to the presence of Mathur's first or eldest wife—the female who was wearing the hair strings for her daughter.

A dialogue was being carried on between Mathur's wife and Matangini in a low voice, while Suki's mother was pouring on a loose prattle without any apprehensions of interrupting either. We need not detain the reader with a detail of either the dialogue or the prattle, as of their purport we will do him the justice to presume he has already some conception. Suki's mother had rendered her mistress acquainted with the unfortunate position of the refugee, so far as she had gathered there from the rather unfaithful version of Kanak, embellishing the narrative with a good many interpolations of her own, and a few observations on conjugal felicity as exemplified by the lot of her own happy daughter. The good dame rightly judged that such embellishments and interpolations would do no harm to the interests of her protégée; while at the same time they would afford a varied field for the display of her own powers of harangue. Matangini had not the heart to disclose the real circumstances of her misfortune, especially in the presence of the servant. She therefore unwillingly passed over most points in the good woman's narrative in silence, intending to undeceive her new friend, should it be necessary for her to trespass long on her kindness, on a future occasion,

* Sandal-wood.

† Anklets.

and with so much reserve as might be necessary to conceal the depth to which her husband had fallen. Mathur's wife gave her the warmest and most cordial welcome, rendering it apparent by an intuitive generosity of heart wholly dissimilar to acquired polish of manners, that she rather pressed an invitation than afforded shelter. One step, however, was indispensable before Matangini could be enrolled a member of the household; Mathur Ghose's permission had to be obtained. With the intention of requesting it, she deputed the still eloquent parent of the happy daughter to the altar to request her husband to step inside for a moment, without, however, mentioning her object before Matangini. After a few minutes, her husband entered the chamber, the wife drew her cloth over her head, and Matangini, as etiquette required, stepped out, not however without meeting a fixed gaze of recognition and wonder from the eyes of the master of the house.

CHAPTER XIV

Between rival Charmers

Containing a dissertation on sexual warfare—A siege and a dubious capitulation.

Mathur Ghose, as our reader had no doubt guessed in the course of the previous chapter, had the good fortune or misfortune of being blessed or incensed by double ties of matrimony and was the master or slave or both of [his] two wives. Tara, the eldest, has already been introduced; Champak, the younger, was Tara's junior by not less than eight years. She possessed decided superiority over her rival in the regularity of her features and in the blooming fairness of her complexion. To this, nature had added a withery of coquettish grace that marked the movements of this proud and insolent beauty which won for her the envied distinction of the proudest dame in the vicinity. Proud and imperious, Champak ever ruled the household with the authority of its sole mistress. The household approached her with fear and perhaps with a secret feeling of dislike, for often it was that her saucy temper made them feel that every fair face is not the reflector of a generous heart. And, in spite of the rival and superior claims of Tara, she was the real as well as the apparent mistress of the house. Mathur Ghose was not perhaps formed by nature to love and be loved; affection was not certainly the ruling passion of his heart, but the power of woman and her beauty have their influence upon all, and Mathur Ghose was fond of his wife. Sensibility and refinement

of the heart lend to the passion of love the force of a fervent and etherealized feeling which finds its gratification in the consummations of heart with heart; while, in grosser natures, it degenerates into the yearnings of desire or perhaps into a blind obedience to the mystic power of female loveliness; but the strength of the passion can be equally great in either case. It was not strange therefore that Mathur loved Champak, or if we may not use the word love, was fond of her blindly and ardently. The master who bent with an iron will the interest of all who surrounded him to subserve his own—was but a slave to the will of this coquette. To Tara, whose sweetness and patience put it beyond his power to be offended—he was indifferent, too much so perhaps to be ever unkind.

Tara had procured an easy assent from her husband to her proposal that the wife of Rajmohan should find a shelter in their house. "Food and clothing," Mathur said in reply, "are not scarce in my house, under the blessing of the gods and the Brahmins, and if the woman is as you say of good character, let her remain here as long as she chooses." But Tara's simple heart had not reckoned upon an opposition which certainly was powerful enough to counteract her benevolence. Champak liked not that it should be under the auspices of her rival that the stranger should obtain a footing in the household.

The sun was shedding its mellowed parting beams on the home of Mathur Ghose, and the day which had been ushered in amidst the gloomy deeds which threatened the fate of Matangini was hastening to a close. The slanting rays fell at intervals on an open veranda, on the second floor. Tara was seated on the bare ground and was employed in tying the hair of her daughter into a *khompas*,* the knots and bands of which however satisfied neither herself nor the child. Matangini sat close by answering with reserve to some very provoking and impertinent questions, while Champak, employed in painting her little feet with the lac-dye, by the aid of a barber's garrulous wife, was pouring upon her, without the consciousness that a refugee to whom her husband had afforded shelter from mere compassion and whom she herself could turn out any moment, could ever entertain reluctance to answer questions coming from herself direct. Matangini was answering with meekness and reserve, which however had merely the effect of provoking further impertinence from the haughty beauty. Tara saw the vexation of her protégée,

* Hair-knot.

and delicately interfered by drawing off the attention of both.

"I can't tie this child's *Atampas*, though you see I have been trying my hand at it since noon," said she addressing Matangini. "you can do it better perhaps. If you will only show me how to turn this knot,† I think I can do the rest." Matangini asked to be permitted to tie the braids for the day herself.

"I do not think I can do it well," she said, "but I will do what I can."

Matangini took her position behind the child and taking up the braids in her hands, began to untie them and form new ones.

"Aha!" said Champak, "I fear our sister will make only one of her western country *Atampas*. It is lost as it is."

"If I succeed in tying a *Atampas* as they do in our part of the country," returned Matangini, "this beautiful child will look twice more beautiful."

"No, no—you must not do it," rejoined Champak, "that is the way in which respectable females dress their hair—it does not look specially in good people's children."

"O fe!" interposed Tara. "Is beauty ever diminished because sometimes a bad woman is beautiful? At that rate, sister, you should have disfigured your own fine countenance long before this. No, no, because bad women may have a fine knot of hair, that is no reason why a good woman should have none. Tie the knot as you please, sister," concluded she, addressing Matangini.

Champak replied not, but it was evident from the sullen looks she assumed that Tara's compliment had not been enough to make her forget that she was refused her own way. The tread of heavy *slippers*† feet was just then heard downstairs, and Mathur Ghose soon appeared in the veranda. Champak drew her cloth over her face down to the very chin and lightly tripped to her own chamber, her *saaris* tinkling as she ran; Tara drew her cloth over her face also but not to the same depth, and slowly rose to retire; Matangini covered herself also, and stood aside. Mathur Ghose stopped to speak with his daughter to whom he addressed a few ordinary questions, Champak who was watching him from behind the door observed, and jealous wife as she was, observed it with dismay, that though he addressed the child alone his eyes occasionally wandered with an eager glance towards the veiled form of the stranger. Mathur Ghose passed on to the apartment of his younger wife, and the interrupted

females resumed their occupations with the exception of Champak whom her husband found in the apartment.

Champak well knew that the steps of her husband would seek her there, and she herself sought an interview. But to avoid the appearance of having sought her room in the expectation of meeting him, she hastily opened a box as soon as she saw him leave the veranda, and busied herself in taking out of it some choice spices used in preparing the hotel leaf for mastication. Mathur Ghose saw the floor strewn with many a silver, horn, or wooden *Ankara** without end or aim, and his wife little inclined to take any notice of his entrance. Her face was still partly covered with her cloth, her back was turned towards her husband and the work of strewing the floor with little boxes of cardamoms, cinnamon, cloves, almonds, went on bravely progressing. After waiting for a few moments in silence, Mathur observed, "What is the matter now? Some storm brewing I suppose?"

Champak answered not, but went on strewing the floor with *Ankara* after *Ankara*.

"Aha, I see it," said Mathur, "now tell me for what offence I have to pay the penalty."

But still Champak did not reply. She now began to gather up the *Ankara*s as if she had found what she sought, and having replaced them in the box and locked them up she turned towards the door to go out.

"That won't do, my life!" said Mathur as he arrested her progress by catching her by the arm, "this cursed *glamour* has no business here" and he pushed back the cloth from her face.

"Why do you detain me?" asked Champak, casting on him a look of high displeasure.

"Tell me, my life, what have I done that you wear this look?"

"Let me go," she said, though of course no entreaty was needed to obtain her release as her husband held her arm by a light and loving grasp, and she could have had her pleasure if only she were so minded. "Let me go, I have business."

"You have business, my life—what? What can this business be?" enquired Mathur, laughing.

"I have to prepare *pois*," responded she with the same irritable look.

"Do it then here and let me have some," said he.

"Let me go," said she again.

"Why, what is it?" said Mathur fondly. "Name but my offence to you and I promise you expiation."

* Small basket.

† Vel.

† Braided lock.

"Offence to me," said she in the same pettish manner, "what offence can you be guilty of towards me? What am I that I can be offended with you? You can do what you please without offending anybody—and I am nobody."

"Sabash," said he, "this is anger indeed! But tell me, queen of [my] life, what is that I must undo, and I will undo it immediately."

"Go to the wife you love," she said "and she may tell you if there is anything to undo, and undo it then.—What matters to you this wishes of a poor woman who no further trespasses on your bounty than to live in your household which even strangers are permitted to do?"

"Oh! can it be that?" asked Mathur, now comprehending how matters stood—"are you angry that I have taken the poor woman to my household at the"—he would have added—"at the intercession of your rival,"—but he forebore and stopped short.

"It is your house," returned she, still with apparent displeasure, but now glad at heart that he had divined the cause of her displeasure. "You can admit anybody you please."

"But seriously," he added with earnestness of manner, "let go womanishness now and tell me truly how you can object to my affording temporary shelter to such a forlorn creature."

"Forlorn creature!" returned Champak, "why if she has done ill, she has deserved to be turned out."

"And how do you know she has done ill?"

"Why, do you think she would be turned out for nothing? Do people turn out their wives from caprice?"

"Yes—it may be she was wrong—it may also be her husband was wrong. But still it cannot be wrong to give her shelter in the house in any case."

"You can do your pleasure," she returned sulkily again. "Why do you ask my opinion about it at all?"

"There again! Fie, a woman should be more kind."

"Yes, kind to those who deserve kindness. But is it right to be kind to all alike, be she good or bad?"

"But still you cannot be sure she has not been more unfortunate than anything else, and report speaks very favourably of her conduct."

"Report!" said Champak with a contemptuous swing of her large fine nose, "you have picked up all your information on the point from Saki's mother's little gossip and you dignify her gossamer lies with the name of report."

"Why, have you heard any one speak other-

wise than well of her?" inquired Mathur rather surprised.

"Women always hear more of each other than men," said she.

"What have you heard?" Mathur again inquired.

"What propriety is this in you," replied she a little archly now, "to enquire about the secrets of women?"

Mathur Glance felt vexed. From whatever motives, he evidently desired that Matangini should enjoy the benefit of his protection, and he felt vexed, as we have said, at this unexpected assistance from one who, he was aware, was pretty well accustomed to have her own will.

"At least you will admit," he added after musing for some time, "you will admit that it looks very bad to turn out a kinswoman from the house, for you know she is a kinswoman of ours. Has she not a claim upon us?"

"She is our kinswoman though another kinswoman" was the ready reply. "Why has she not sought shelter with her sister? Are we nearer or dearer to her than her sister? She dares not perhaps to seek shelter with those who know her well."

"You are very ungenerous," returned Mathur in vexation of spirit, "what can you have to object to an unfriendly woman? Is there want of food or raiment in my house?"

"No," returned she proudly, "at least I shall not claim my share if she became welcome to them. Send me to my father's house and let her live there. My father is not one who will be pleased to see his daughter the inmate of a house in which such a woman lives."

"What is all this again?" Mathur said, becoming irritated.

"Send me to my father's house," she replied.

"You know I cannot part with you. Leave off childishness" returned he, softening.

"Then part with that woman," was the reply.

"Part with the woman; why, what is she to me that there is any difficulty in my parting with her? Well, I will think of it."

With these words Mathur left the room, resolved to prevaricate and deceive his wife till her mind should change.

That evening when he again returned to the chamber, an extraordinary spectacle presented itself to his eyes. In a corner of the room, far apart from his bedstead, another bed had been neatly prepared on an humble couch which had been pitched up from the room for service.

"What is that for?" asked Mathur, as the additional bed caught his eye. Champak spoke

not, but throwing herself on it, vent to sleep without deigning a reply.

Our readers will guess what a night the anxious Mathur Ghose passed. When he rose next morning and went out to his *Amrak-khava*,* he observed a visitor waiting for him, who said he was Rajmohan Ghose. He explained to Mathur the object of his visit to be that having obtained intelligence that his wife who had left his house on pretence of a quarrel was here, he had come over to request that she be made [to] return. Mathur could not well refuse to restore a wife to her husband, a course which, he had been taught, was become necessary to him to pursue on other considerations, if he had any relish for domestic peace and the smiles of Champak.

When Matangini was informed that she must depart, her blood froze within her as she reflected on the fate that awaited her. More dead than alive, she followed the steps of Suki's mother, who was entrusted with the duty of escorting her home. Tara accompanied her as far as the postern gate and would gladly have gone further if she could. She bade her farewell with sorrow and heartily wished her peace and oblivion of past disagreements with her husband.

CHAPTER XV

Consultations and Council

The wild and lovely shores of the Madhumati are covered even in the vicinity of well-inhabited villages by a tall rank grass almost impervious to human feet. Such a spot of peculiar and almost frightful solitude lay a little to the south of Radhaganj. There the impervious grass was intermixed with an equally high and impervious range of cane-bushes and other underwood which extended far into the land from the margin of the river. Were there a site in the vicinity which commanded an unbroken view of the whole area covered by the interminable underwood, not a single interruption could have been discerned to its luxuriant uniformity. One narrow foot-path seemed to present the only evidence that human footsteps had ever disturbed this dark habitation of venomous reptiles. But even this foot-path could be discerned upon the closest observation and for a short distance only, and then every trace of its further progress was lost. To the practised eye of those, however, who were wont to thread its maze, it presented the only guidance to a little hovel of straw which stood in the very heart of

the jungle. The roof of the hovel, a little elevated above the general height of the bushes, was carefully concealed from the view of curious eyes outside by so drawing off and arranging the twigs of adjacent boughs that the whole ditched the appearance of the top of a bush higher than the rest. The inside of this small and wretched habitation, if such it could be called, was gloomy and damp. The walls were of bamboo and *dura*†, and two or three *dacals* were spread over the humid floor. Blackened pots and cooking utensils were stowed in one corner of the hovel, though apparently they were not often put to use. It was still early in the morning and the streaks of sambar that had penetrated inside through crevices had the length (at slanting rays alone could possess. Its only inhabitants [were] men of a deep black complexion and of a stature and muscular formation that promised vast strength. A short and coarse cloth of small width lightly covered the waist of each, but their legs and thighs and the rest of their dark bodies were completely naked. *Lathis* and *swords* lay scattered beside them and betokened that their profession was anything but peaceful. The noxious fume of *gajal* which was being smoked by the two by turns, filled the whole cabin. They were engaged in conversing with each other in a guarded tone which the secluded locality made little necessary.

"What will the business bring?" asked one in whom the reader will recognize Bhika.

"A large sum," responded his companion who was no other than the sarilar, "full five thousand rupees. It is as good as a night's affair, my better, for we go shares with nobody."

"Bada" ejaculated Bhika, his dull eyes glistening with joy, "but why will you not attempt it on the road when that lawyer carries it with him? How else can you get hold of it elsewhere?"

"Because you know that accursed wench, Rajmohan's wife, had overheard me talking to her husband about it," replied the sarilar, "and has informed Madhar that we wanted it. He has warning and means to send the paper under good escort. And we are only two. Do you now understand, you monkey?"

"But how can we get at it otherwise?" observed the other. "Two of us cannot force the house."

"Leave that to me, leave that to me. We will succeed where strength fails."

* *Dura*, matting woven from long thin split bamboo strips.

† *Sicks*.

* *Purien*.

Bhiku pulled a long puff at his chiffon and then leisurely sent out the smoke in curls before him. Then shaking his head he observed, "No, no, sardar, I don't see how it can be done. I tell you one thing, will not our employer advance us one of the five thousands he has promised? It will be a more profitable business than; he cannot find us out when we leave this place."

"Do you think him such a fool?" replied the sardar. "Do hear what conditions the sharp bargainer has proposed. He gives us one thousand when we can show him the paper to be in our possession; we receive three thousands in all when we deliver it to his hands. And only when the suit is won, which will surely be if the will is destroyed, will we get the other two thousands."

"But, then, tell me how we are to rob it."

"No, no, not you will spoil the business if you know it beforehand. Cunning Rajmohan may make you give it out to him. Follow me as my shadow and rest assured we will succeed."

"Rajmohan cheat me that way!" exclaimed Bhiku with some enthusiasm, but immediately lowering his voice he said, "Hush! I hear footsteps approaching."

A cry like that of screech-owls but evidently uttered in a human voice, was heard from within the jungle.

"It is only Rajmohan," observed the sardar and responded by a similar cry. Rajmohan soon made his appearance at the hotel.

"What news, Raj?" asked the sardar.

"All is well," replied Rajmohan. "I have got back my wife."

"Indeed! how was it? Where was she?" asked he with some show of satisfaction.

"Well it is rather strange," said Rajmohan. "Instead of going to her sister where did she go, think you?"

"Where?" enquired both the banditi.

"Why, did not I think she would go there? The house of Madhur Ghose himself."

"Indeed, and what has she been saying?"

"I believe, nothing, so far as I could gather. I had some talk with the domestics on purpose, but I believe they had no suspicion of anything."

"Still," said the sardar, lowering his eyes while a fierce glance shot therefrom, "we must get rid of her."

"Why, consider," said Rajmohan, "consider if she may not be spared."

"Ah! was I right when I said you were—"

"Hear me sardar, hear me out," interrupted Rajmohan with vehemence. "I hate that wretched woman more than you can ever do. Had I

found her out that morning, you would have seen I am no lover. But I realise now that my blood has cooled. I have not the courage and cruelty to do such a deed. Besides, what we feared she had not done; she neither went to Madhur Ghose's house, nor made a noise of last night's affair. If she has not done it to-day, what reason is there that she will do it to-morrow."

"Well," said the sardar, musing, "I have a place and it may suit both your mind and ours."

"What is it?" inquired Rajmohan.

"Pack up, take your beautiful wife with you, and come and live with us at Mangunia."

"And lead the life of a robber?"

"Yes. Are you not one?"

"Perhaps, but it is impossible for me to be one by reputation."

"You decline to go?"

"Yes, I have others to take care of, besides this wretched wife. Can I lead the life of a robber with such a family?"

"Have we not our families there?"

"Yes—but then mine must not know that they live with—"

"Peace!" exclaimed the sardar, interrupting him authoritatively, "If you want to join us you can easily send off your sister and her children to her husband,—poor husband or rich husband, it is no look-out of yours; and as to your aunt, she is the aunt of many others like yourself and can shift for herself."

Rajmohan still hesitated. A long debate ensued, but the threats of the sardar joined to his own wish to leave the neighbourhood of Madhur Ghose for ever, at length prevailed on Rajmohan, and he was contented.

It was yet wanting to noon when Rajmohan returned home to bathe himself and break his fast.

The first person who met his eyes was his sister Kishori.

"Kishori," he said to her, "tell the wretched woman to come before me. I shall teach her how to run away again from my house."

"Whom do you mean, brother?" enquired Kishori.

"Whom? why, your sister-in-law," exclaimed Rajmohan, irritated at the question. "Where can your senses be gone?"

"My sister-in-law is not here, you know," replied Kishori.

"Not here!" ejaculated Rajmohan in surprise. "Has she not returned in the morning?"

"You said you would send her here from the 'Elder House,'" returned Kishori, "but you have not done so."

Rajmohan started up in anger and surprise.

"It is false!" he cried, "I myself saw her coming in that woman Saki's mother's company."

"That's strange," replied Kishori, "but she has not returned. Ask anybody here—none has seen her." Rajmohan flew like a tiger round the house and ransacked every part of it, but could not find Matargini skulking anywhere.

"Rem," he cried to his sister, "run to her sister's house; the wretch has sheltered herself there no doubt. Stop—ask aunt to go over to Kanak's house and look for her there. She may be there probably. I shall keep watch for her here."

Both Kishori and her aunt started on their errands, but both returned unsuccessfully. Vocation, rage, and surprise bewildered the disappointed husband. With angry words and gestures he again compelled his sister to undertake another fatiguing journey in the midday to learn by inquiry in Mathur Ghose's household if Matargini had not returned. The obedient Kishori executed her commission with patience and fidelity, but could not succeed in bringing any news of her sister-in-law.

(To be continued.)

KHADI AND SOCIALISM

A REPLY TO CRITICISM

By J. B. KRIPALANI

SYI. Sampurnanand has contributed a criticism to my article in *The Modern Review* on "Socialism and Khadi." If the learned friend had used invective more economically his reputation for wisdom would not have lessened. My task too would have been easier. It is now difficult to separate argument from invective.

My article in *The Modern Review* was one of the series dealing with objections to khadi from various quarters. In this particular article defence was made against one of the arguments of the "communists" and some of the socialists. I am told "the communist party was declared illegal long ago." Does this mean that their mode of thought and their arguments have also been declared illegal, and have therefore no validity? I did not know this! My critic says my "argument is evidently against the powerful and consistent body of socialists called Congress Socialists, though I have not condescended to name it." In the West every socialist group, or for the matter of that, every political group or party has its distinctive philosophy and authoritative books or pamphlets expounding the same. The socialist groups here have no such authorized books giving the peculiar shades of opinion held by each group. Under those circumstances, even if I had desired to name one group or the other, it would have been impossible for me to do so.

I am accused of characteristically distorting the communist argument that low physical conditions are a very necessary and essential cause of a revolution. I am told "no sensible communist or socialist believes in this argument." It must then be taken that I am not arguing against the sensible of any group who do not hold such wrong and partial views, but against the soft brains in some groups. SYI. Sampurnanand is by no means a soft brain. He is reputed to keep a sore brain all the twelve months round. He was not therefore called upon to answer an argument which no one in his party holds, for they are all sensible men!

SOCIALISM AND FATALISM

Nowhere in my article have I said that the socialists are fatalists. They may be fatalists or determinists, as they prefer to call themselves. My argument has nothing to do with that. But SYI. Sampurnanand was fully entitled to expose his philosophy on the occasion, for all occasions and all platforms must be utilized to propagate one's ideas.

I have not said that the socialists or any group of them hold that scarcity and starvation must be fostered by all means. I have only laid bare the logical conclusions of the theory which holds that poverty is the most necessary cause of revolutions and anarchic measures only dull the edge of revolutionary ardour. I have never accused any group of trying to do so. I have only laid bare the logical implications.

REFORM AND REVOLUTION

Sampurnanand's second remark sent me that the work of reform and amelioration should be done in a particular revolutionary spirit. I myself have emphasized that point. What I hold is that in the stress of every day work to a superficial critic it may appear that the aim is forgotten. In the case of Gandhi I hold that some socialist friends do look at him and his activities from this superficial point of view.

CLASS CONSCIOUSNESS AND NATIONALISM

The learned critic says that Trade Unions are definitely organized on the basis of class consciousness, while khadi and village industries are not so organized. I have never asserted that Trade Unions are not organized on the basis of class consciousness. They may, or they may not be. It all depends upon the particular brand of labour organisation. But surely even Sampurnanand does not expect khadi or the Village Industries Association to be organized on the

basis of class consciousness. Gandhi and the Congress as it is today are chiefly concerned with creating national consciousness. If *khadi* does not create class consciousness in the sense in which some of our friends use the phrase, it cannot be blamed. That it is not one of its aims. That *khadi* has contributed to national consciousness, can only be denied by prejudiced partisans.

CONTRIBUTION OF KHADI

Many people wearing *khadi* counted jail and joined the movement and they did not belong to the Spinoza's Association or any organization connected with it. I have never questioned that. My contention is defence of *khadi*: that members of these organizations have not been in the role when the call to fight has come. Sarpanandji naturally is not aware of the contribution it has made in other directions, that these institutions made. In U. P. many of their workers resigned their places and counted jail, in other places too it was so. The organizations as such and officially did not join the movement. In this they behaved at least as well as as badly as any of the labour organizations none of which joined the fight as organizations. If "one looked in vain for battalions of spinners and weavers," one also looked in vain for battalions of Trade Union members of whatever variety. It was only talking of those who are charged with having *khadi* and back-log mentality.

REVOLUTIONS AND COUP D'ETAT

I am accused of having confounded coup d'état with revolutions. I am told that Shing and Changchian were not the heads of revolutionary movements. The rise of the Manchu power was, I believe, a revolution not only in politics but in other fields as well. A new nation was born; it was not a mere coup. Anybody who has made a study of the causes of the rise of the Manchu power will admit my contention. Changchian was responsible for the movements of people from Central Asia that had powerful repercussions not only on Eastern but also European history and culture. A socialist like Sgt. Sarpanand cannot ask if the leaders of the two movements were conscious of their aims. They may or they may not have been. That is immaterial. The point is that if the strength and genius of their leadership had been lacking the movements associated with their names might not have come about. To say that the course of history cannot be deflected

by certain accidents happening one way or the other, is fatalism. At a given time even for a revolution there may be more than one course open. Appropriate leadership I hold makes a lot of difference. Shing and Changchian's names were mentioned along with other leaders to prove my point that at critical times appropriate leadership is one of the major causes of a revolution. Sarpanandji admits that "Buddha and Christ were greater revolutionaries." Then, if it means anything, means that Shing and Changchian were lesser revolutionaries. I was not building an hierarchy of revolutionary leaders, nor was I giving the comparative measure of such. As for these leaders being the embodiments of the free-spirit just as Lenin was, I am not in a position to decide. What I said was that powerful and wise leadership is one of the great factors in a revolution. Whether the leader helps to unfold the free-spirit or the free-spirit automatically produces the leader, is a question which the scientific socialists might have investigated in their social laboratories. For a *khadi* student of history to repress this question is an effort of solipsism as whether the hen preceded the egg or the egg the hen, the seed the tree or the tree the seed.

POVERTY AND THE REVOLUTION

Sarpanandji has given me a lecture on why the material conditions of the slaves and the Negroes failed to produce revolutions. But that is exactly my thesis that there are many causes apart from poverty and degradation that are necessary to produce revolution and such causes are more psychic than physical and that poverty is not in many cases the necessary cause.

DEFINITION OF REVOLUTION

Sarpanandji gives his definition of revolution. He believes that "it is no revolution that does not bring about the transference of power from one economic class to another." This I hold is an arbitrary narrowing down of the meaning of a term which is as old as human history. I hold as I have said in my words, that revolutions are radical changes primarily in the values held by a portion of humanity and these changed values come to be embodied in suitable institutions. Such institutions compared to the old are called revolutionary. These values may be economic, political, social or any other, or all combined. Usually in great revolutions they are all combined.

Editor's Note. This controversy is now closed, so far as *The Modern Review* is concerned.

THE TRUTH WINS

Soon, dear children, you will be grown up and fathers and mothers yourselves. So, treat your parents as you would like your children to treat you. Treat everybody as you would like him to treat you. We are all equal, we must all be equally free, we must not do violence to anybody. Perhaps one of our future Presidents is among you. You, our future President, will be speaking to children here in thirty or forty years' time. Tell them that, all that time ago, we were with the first President and pledged ourselves with him always to follow the principle of our forefathers, that 'the truth wins.'

—President Thomas Masaryk to a group of Prague school-children, who greeted him on his birthday

THE PARSIS : THEIR RELIGION AND RACE

By NAGENDRANATH GUPTA

II

IN the nineteenth Fargard of the Vendidad there is a passage relating to the souls of deceased persons being conveyed to the bridge Chinvat, the Bridge of Judgment. Of the beautiful, well-created, swift and well-formed soul it is said that it is accompanied by a dog. The remaining words in this passage have not been deciphered. This is also a Vedic myth. Two dogs were sent by Yama, who is the Pluto of Greek mythology, the Klag of the author regions, to the dying when they accompanied. Among the Parsis the dog is still a pure animal. After death a dog is brought in and made to look at the dead body, and this peculiar rite is called *saptu*. It is believed to have the effect of sending away the Evil Being, the corpse-female demon, the *Druj Naotish*. By the law of countries, which followed the religious split between the Indo-Aryans and the Aryans of Iran the dog became an unclean animal in India and yet we find the saying in the *Vendidad* fulfilled among the ancient Indian Aryans. At the conclusion of the great epic, the *Mahabharata*, the five Pandavas, Yudhishtira, Bhishma, Arjuna, Nakula and Sahadeva, accompanied by their common wife, Draupadi, and a dog, left their kingdom on foot and proceeded westwards towards the Himalayas, intending to cross it and proceed further north, and so to reach heaven. In the *Avesta* the *Druj Naotish*, the Devas, the *Pairikas* and the host of *Angre Mainyas* come from the Northern regions. As the party proceeded, Draupadi and the four brothers of Yudhishtira, one after the other, fell down dead on account of their sins, though of a minor character, not being able to reach heaven in their mortal bodies. Only Yudhishtira and the dog went on without ceasing, and presently the chariot of India, the land of the gods in heaven, came down to take Yudhishtira up to the heavenly region. Yudhishtira insisted that the dog should accompany him. Indra tried hard to dissuade him, saying that the dog was a very unclean animal and could on no account be admitted to heaven. But the Pandava king was inflexible and declared that he would rather forego heaven than abandon a dog which had followed him so faithfully. Ultimately, the dog was transferred into the god of Righteousness (*Dharm*) and the difficulty was christened. Here the poet has skillfully reconciled the two conflicting beliefs, the earlier one recognising the right of a dog to enter heaven and the later one deprecating it as an unclean animal. The belief

of beliefs spread all along the line. The gods of the Vedic Indians were degraded to demons by the Avestan Iranians; the Indian Aryans located heaven in the north, the Iranian Aryans filled the north region with the army of *Angre-mainyo*; consanguineous marriages were forbidden among the Vedic people; they were looked upon as specially meritorious by the Avestan people.

There can be no question that the Indian Aryans had the same method for the disposal of the dead as the Aryans of Iran follow to the present day. There is a story in the *Mahabharata* which sets all doubts at rest. The story is all the more important because it was told by Bhisma, the aged and wise warrior, to Yudhishtira. A Brahmin had a son who died at an early age. All animals were forests in which dead bodies were left to be devoured by vultures and animals. The day was drawing to a close but no hour or two of sunlight was left. The bereaved father and other relatives were weeping bitterly in the forest when a vulture and a jackal came out and attacked the mourners. The vulture begged them to leave the body at once and return home since nothing could be gained by burying there as immediately after the disappearance of daylight wild animals of prey and venomous serpents would come out. If this advice had been followed the body would have fallen to the share of the vulture. The jackal, on the other hand, contended that it would be headless for them to leave the dead body of the child as soon, that they should stay for some time and mourn their loss. With his proverbial wiliness Master Remyal went so far as to suggest that a miracle might happen and the child might come back to life. The jackal knew that the vulture would have to go to its rest with the setting of the sun and then he could feast undisturbed. In this particular story the miracle did happen and the god *Siva* restored the child to life. This particular form of miracle, the dead being called to life, had always had a very strong hold upon the imagination of men. The Aryans in India regarded the custom of burying the dead as a practice of the *Rakshasas*, or demons, and it is also strongly condemned in the *Avesta*. The rite of cremation was introduced in India much later, when the Brahmins were satisfied that fire is at all times a purifying agent and cannot be contaminated. It was also recognised that fire is one of the five elements of which the human body is composed and to which the mortal remains may be returned.

In one cardinal doctrine, however, there is a marked conflict in belief between the Indo-Aryan and the Indo-Iranian religions. The older rupture is not difficult to explain but here the cleavage is more serious. The Avesta recognizes from the outset two supreme and heavenly beings, representing the powers of good and evil, respectively. The similarity in their names is noticeable: Spenta-mainyo, the Pure spirit, is Ahura Mazda himself, called Ormazd in the Khordoh Avesta, and Angro-Mainyo, the Evil Spirit, later known as Ahriman, who is the supreme Power of Evil. In the Gatha Ahura Mazda, the truthful Ha of the Yassn, are the following verses:

"The two spirits who first of all existed,
the twins proclaimed to me of themselves.
The good and the bad in thought, words and work.
And of the two the intelligent elected the right
one, but fools did not do so.
When the two spirits first came together
in order to create
Life and death, and (to order) how the world
should be at the end.
Then the most evil one appeared on the side
of the impious but the best spirit appeared
on the side of the pious."

The conception of a supreme Power of Evil challenging the might of the Creator resembles the Semitic conception of Satan. In the twelfth-century Fargard of the Vendidad Ahura-Mazda says, "Then the serpent (Angro-mainyus) looked at me." In the Old Testament the first appearance of Satan is in the shape of a serpent, which "was more subtil than any beast of the field which the Lord God had made," and he tempted Eve to eat of the fruit of the forbidden tree. It was an act of disobedience for which Adam and Eve were expelled from the Garden of Eden. Later was propounded the theory of Satan having been the first among the archangels, but he was cast out of heaven and thrown into hell because he had rebelled against God. In the Miltonic epic we find him ruling in hell and it is of him that it has been said, "How art thou fallen, Lucifer, Son of the Morning!" In the Gospels Satan is invariably called the devil, and Jesus alone called him Satan when he was tempted by the archfiend. In the Khordoh Avesta the word Satan is used for the first time in the Niang, which is wholly in Persian, about Abazar (the wife of the cow), Satan, and Ahriman are identified as one. The word Satan is a pure Hebrew word and is found in the Bible and the Quran.

Zarathushtra was tempted in the same manner as Jesus. Angro-mainyus told him (Vendidad, XIX, 23-25), "Curse the good Mazdaean Law, obtain happiness as Vaidhaka (Zohak), the lord of regions, has obtained it."

Him answered the holy Zarathushtra: "I will not curse the good Mazdaean Law. Not if bones, soul, and vital-power were to separate themselves asunder."

Zarathushtra was promised the lordship of the

regions. That was precisely the temptation offered to Jesus.

"And the devil, taking him (Jesus) up into an high mountain, showed unto him all the Kingdoms of the world in a moment of time."

And the devil said unto him, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it."

If thou therefore wilt worship me, all shall be thine."

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The temptation of the Buddha by Mara and his host on the night that the Teacher attained Enlightenment under the Bodhi tree is also an exact parallel.

The Ahriman of the Avesta is more powerful than Satan, for while the latter has only the power of corruption and leading men astray the former has the power of creation. He is a Creator in his own right, the creator of Evil and Death, the twin spirit of Spenta-Mainyo.

The Aryan scriptures of India recognize no such Being. There are no twin Powers of Good and Evil, no Heavenly Being who contends the supremacy of God at every step. Ekam-satya is the truth: There is only One without a second. There are Powers of Evil that appear from time to time, but they are always overcome in the end. The lower doctrine of divine incarnation has not the matter finally at rest. When the Earth is heavy laden by the burden of sin and evil the weight is lightened by God himself, who appears among men. The famous dictum of Srikrishna in the Bhagavadgita clinches the question:

"Tada yada in charanyaga yjanishthasvi, Bharata, dyotayate sarva-yaga sadhnamas arya-samghatai; Puratanyaga sadhnamas vishvato va doshadhatu, charanyagayajnasarthas sadhnamasat yaga yaga."

Whenever there is decay of righteousness (dharma), O Bharata (Arjuna), and there is realization of unrighteousness (adharma) then I Myself come forth, for the protection of the good, for the destruction of evil-doers I am born from age to age."

If, however, there is a definite divergence of doctrine in an important and initial article of faith between the Iranian and Indian Aryans there is a singular coincidence of belief between them as regards the central and the most important doctrine enunciated in the Bhagavadgita, almost as remarkable as in regard to the mystic name of God. The loftiest teaching in the Bhagavadgita is the doctrine of Moksha known as the doing of work without desire for reaping its advantages or benefit. Addressing Arjuna Srikrishna said:

"Karyam karishyasi apyate karishyasi bhogya-
vada,
Svadarshaprasangitayaga pradhanyaga vishvato va"

Sages have known as remuneration the reaping of works with desire, the relinquishing of the fruit of all actions is called relinquishment by the wise.

Long before the incantation of this teaching the same sentiment came from the lips of Zarathushtra, the Pure. In the Ahmavasti Gatha, the thirty-fourth Hn of the Yona, Zarathushtra begins his chant with these verses:

The immortality which I (have obtained)
through deeds, words and offerings.

And purity, give I to Thee, O Mazda,
and the dominion of plenty,
Of these we give to Thee, Ahura, first!

This intangible but priceless gift, the plying away of the immortality and merit earned by good deeds, prayer, and ascetic (Yoga and meditation), is frequently mentioned in the Ramayana and the Mahabharata. At the present day, in every market of yajna, sacrifice and penance the merit so earned is offered to Shikrishna, the Lord.

The scriptures of a nation are of slow growth, and see the accretions of a long period of time. They are revealed in the sense that they are uttered when the spirit is moved and inspiration comes from above. The Old Testament covers a period of many centuries, the New Testament is the work of several men and is spread over a considerable period of time. The Vedas, the Vedanta and the Puranas belong to different epochs. So does the Avesta, but in this case there have been several changes, even of language. The Vedic Sanskrit is different from the Sanskrit of the Upanishads and the Puranas, but all the sacred books represent different phases in the development and evolution of a common, original language. On the other hand, the Khordeh (minor) Avesta, which contains the prayers for the laity, is partly written in languages wholly different from that of the earlier books. Besides extracts from the Yajna there are numerous passages in Persian. None of the later languages of Iran, Pahlavi, Pahlavi and Persian can be regarded as derived directly from the Avestan language. The Sanskrit language of the earlier Avesta was known only to the Mobeds. It ceased to function as a current language. The invocations at the commencement of the prayers are frequently in Persian. "In the name of God, Ormazd, the Lord, the Increaser." This is like the invocation at the beginning of every Surah of the Quran, "Bismillah, or-Bismillah, or-Bismillah!" In the name of God, the Beneficent, the Merciful." A sentence like *At Ahura yajnaht patet pavshamamam*—I confess and repent of all my sins—is not only Persian in language, but Semitic in spirit, behind which is the Hebrew doctrine of original sin. The Pasts, the Nikah or marriage prayer, the Affirm of the seven Amshaspands are all in Persian. The Pastet Adarbad contains a formidable catalogue of sins. Adarbad was the son of Mehraspand

and we learn from the Pastet Krasni that he was successor to the teaching of Zarathushtra and the restorer of purity. The editing of the Khordeh Avesta has been ascribed to Adarbad Mahaspand, designated 'holy', under Shapur II (310-379 A.D.). That being so, the Pasts and some other parts of the Khordeh Avesta are comparatively modern writings.

For a very long time the only way of preserving the scriptures, both in India and Iran, in the absence of any written alphabet or script, was the mnemonic method, a pedagogue feat of memory by which whole books were transmitted from teacher to disciple by word of mouth and were retained by and unerringly reproduced from memory. In Iran, however, there was a special difficulty which did not exist in India. The priestly classes were entirely out of touch with the original language of Avesta. There were no books, no grammar, the Sanskrit language of the Avesta had been succeeded by Pahlavi, Pahlavi, and Persian. When the Mobeds collected the texts in the time of Ardeshir Babegan and put them in writing much had been lost, much was imperfect and the parts of the Avesta now available are only fragments. In India a considerable portion of the Atharva Veda has been lost but there has been nothing like the wreckage in Iran. How much was lost, how much was destroyed by a ruthless vandalism, were there other books of another kind, the beginning of a great literature, works of a creative, poetical nature, of which glimpses and bright flashes are to be seen in the Avesta? To such a question no answer will ever be found. It is true that in the Dinkard there is a list of twenty-one Nasks, out of which only the Vendidad is extant. This has been verified by scholars of repute. These books, if preserved, would have added a great deal to our knowledge of the ancient people of East Iran. The Bundahesh is a valuable work in Persian corresponding to the Book of Genesis in the Old Testament.

The material prosperity of the Aryans of Iran far exceeded that of their cousins in India. Whole countries were converted to the ancient faith of Zarathushtra just as the original indigenous population of a large portion of India was absorbed by the Aryans and converted to the Aryan faith. From Duran and Cyrus (Kurush) the Great to Nowshaher the Just (Khosro) it was a record of unparalleled magnificence, the Persian Empire extending from the banks of the Phasis to the shores of the Mediterranean, from the Red Sea to Jaxartes and the Indus. Then came the Greek and Parthian invasions (before the Sassanian revival) and the breaking up of the Empire into petty kingdoms. Finally followed the rise of Islam and the irresistible current of conquest and conversion from Arabia. The majority of the followers of Zarathushtra were converted to the new faith without violence. The remnant had to choose between conversion and extermination.

sion. They elected the third alternative of an exodus to India and they landed at Surjan on the western coast of India, where they found sanctuary and refuge. The glorious chapter of Zoroastrian supremacy and empire was closed. In his noble epic, the *Sakôssuch, Firâst*, the Musselman poet, has preserved the ancient traditions of the heroes and dignities of the Avesta. The few Zoroastrians still left in Persia are also slowly drifting to India.

For nearly thirteen hundred years the Parsees have been inhabitants of India and they are as good Indians as the earlier settlers, the other sections of the Aryans. They brought with them only the sacred fire which is always kept burning and their scriptures. Empires rise only to fall and vanish, but there is another empire, the imperishable empire of thought, of a greatness far more resplendent than the glitter of territorial possessions, and the paucity of imperishable, an empire which endures even after the disappearance of the people who raise it and for which a material empire is well but. The ancient peoples of Greece and Rome and their religions have vanished, but their literature lives, and the thought and language of pagans Rome still dominate Christian Europe. In India the Aryans had always a leited class that meditated and composed, about in the realm of imagination and produced works that have defied the ravages of time. In language there was an orderly devotion from Sanskrit to Pali and later to Prakrit, from which are derived the modern languages of north India. The Vedas and the Puranas, the Upanishads and the systems of Philosophy, the matchless epic of the Ramayana and the Mahabharata, the magnificent poems and dramas, the priceless commentaries on scriptural and poetical works, the elaborate Institutes of Manu, and even the great grammars, the wonderful lexicons and books of synonyms, the works on astronomy and astrology, the great books on medical science and the elaborate system of medical relief have survived many empires, and one need not dare the prophet's mantle to predict that they will survive other empires. No other nation of ancient times has left such an opulent legacy of introspective thought and creative imagination, close reasoning, tireless industry and ripe scholarship as the Indian Aryans, and the heritage belongs not only to their unworthy descendants but to the entire human race. The Parsees have lost an empire but they retain the fragments of the Avesta and its allied writings, and scholars and savants in Europe and India have laboured on them, lovingly and reverently.

It is due to the teaching of Zoroastrianism, to the faithful adherence to the ancient faith that the Parsees have been able to establish such a splendid record in India. Even in thirteen centuries their number has not much exceeded hundred thousand and yet they have taken a

leading part in affairs and public life. Successful in business and trade they have prospered and they have given of their wealth without stint and often without distinction of race and creed. The Parsees are by no means the wealthiest community in India, but their beneficence has not been equalled by any other section of their countrymen. Jamshedjee Jeejeebhoy Rutlivala, the first Baronet of that name, besides his extensive public charities and endowments, used to take a bag containing a thousand rupees every Sunday morning to the Chhatpatty madd in Bariday and to give away the whole sum with his own hands. The great and beautiful city of Bombay has been embellished by the munificence of its Parsee citizens. Public libraries, splendid hospitals and maternity homes, commodious houses for marriages and other ceremonies, houses and schools for orphans are to be met with all over the city and they all owe their existence to Parsee bounty. Nowhere else in India are to be found such great Trusts of charity as the Wadia, Estan Tata and Darnb Tata Trusts. The most large-hearted philanthropists are to be found in this small community. It has given to the country brilliant scholars, distinguished lawyers, single-hearted patriots.

Fifty years ago, when I was at Karachi, the two foremost Parsee citizens were Hormusjee Jamshedjee Rutlivala and Edalji Dastur. Hormusjee started life without a rupee to call his own and he became the first merchant prince of Karachi. To my knowledge he gave freely and extensively in charity, but always unostentatiously. Edalji gave large sums for various objects and never refused to help any laudable scheme of charity. A number of institutions have been named after him. His son, Nadirehah followed in his footsteps, while his younger son, Farooze, who was at school in my time, is a brilliant lawyer and financier in Bombay. I have named the powers in my time but the Parsee tradition is being well maintained in Karachi and other towns will readily occur to you of those who have helped to enhance the beauty of Karachi and to add to its institutions. It was in Karachi that I met Jamshedjee Nusserwanjee Tata who first conceived the idea of large national industries, and whose affectionate cordiality I remember gratefully. His son, Estan Tata, patriot and philanthropist, was a student of the Sind Arts College, now the Daryan Jethmal Sind College, for some time. Among the present distinguished citizens of Karachi is Dr. Monerjee Nusserwanji Dhalia, who was a young boy when I was at Karachi, the present High Priest of the Parsees of Karachi, and a scholar and pandit of high reputation in and outside India. Chamskyia, the ancient writer of wise aphorisms, has said, *Soodade paygata Rejo, Paforo sarvato paygata*—the King is revered in his own country, the man of learning is revered everywhere. My young friend,

Jamshed Nusserwanjee, who tries to look older than his years in order to pass without challenge as the first City Elder and the Worshipful Mayor for several years, has rendered invaluable service to the city of his birth. Out of Sind I met Dasthabhai Nareji and Phirozeabhai Melani and corresponded with them for some time. Among poetical Indians the names of these two men will always occupy a high place.

The rise to great power of the Zoroastrian Iranians in Western Asia and their remarkable success in India, their charitableness, munificence and catholicity of spirit are all undoubtedly owing to their religion. In purity of conception and sublimity of religious thought, in ethical beauty and high morality it is one of the foremost religions of the world. The first and best teaching of this religion is purity—purity of the mind, purity of thought, purity of action. The three H's contain the essence of Zoroastrian teaching—*Humata, Hukhta, Hurasata*—Good Thoughts, Good Words, Good Deeds. The important prayers, *Ashem Vohu* (the second principal prayer), sometimes called in the Avesta *Asha-vahista*, the second among the *Arshaspents*, proceeded out of the mouth of Ahura-Mazda himself as stated in the twentieth H of the Yasna. 'Ahura-Mazda has uttered the speech: to whom has he spoken it? To the pure, the heavenly, and the earthy.' The prayer consists of three lines:

'Ashem vohu vahistam asu.
Uhta asti, uhta ashui.
Hyat ashai Vahistam ashem!'

Adapting the Sanskrit collection this prayer will read—

'Ashem Vohu vahistam asu.
Uhta asti, uhta ashuvaya!
Hyat ashayat vahistayashem!
Purity is the best good.
Happiness, happiness is to him,
Namely, to the best pure is purity.'

From the phrases it appears that the intention of this prayer makes every man a participator in the purity (*pure danda*) performed by all pure men. In this we perceive the idea of a mystic bond which, as it were, united all true believers as members of one invisible church.*

In the still more important prayer, *Ahura-mazda* (Yasna *Alto* *Fravro*) the last line runs—

'Nabashvenera Ahura as piro
dregabya dardat mairasa'

*As shakhs garb fashavani daga dming domi
paraventi Zaradusht, as gaga Dohar Bareshtar
manash dardatam mabsh fardis gaterdike.*

He who pities the poor and helps them acknowledge Dardar Hormed as the Lord of the whole world.

The exact translation of the words of the prayer is, 'The kingdom he gives to Ahura when he affords succour to the poor.'

This is the perpetual incentive to the unbounded charity of the Parsis. The prayer has to be constantly recited and every time it insinuates the noble duty of charity.

The future lies on the lap of the gods and I am averse to sound a dependent note in speaking of the future of this fine ancient race. Yet the outlook is undoubtedly anxious, if not grave. First and foremost, here is the movement of population. We have of course no means of ascertaining the number of emigrants that left Persia, nor can we form any idea of the total number of Zoroastrians down to the time when census returns began to be collected. The census figures for the five decades from 1883 to 1931 show that the Zoroastrian population of India has grown from 85,387 in 1883 to 1,09,732 in 1931 or a total increase of 24,355 souls in fifty years. This works out an average increase of less than five hundred a year. Between 1911 and 1921 the increase of population was only about 1,700 or less than 200 a year. Considering that of the census of 1931 the number of Zoroastrian males was 50,829 and of females 58,126 the increase in population is exceedingly small. There are 150,000 Zoroastrians in Persia; roughly computed, the total number of Zoroastrians is 1,25,000. For a community numerically so small this is a serious matter. There are unmistakable signs that the present problem is one of arrested growth. The rapid change in the standard and cost of living, the economic stress and the general decline of prosperity have produced a marked effect upon the Parsi community. Fifty years ago it was very unusual for Parsi young men and women to remain unmarried; now there are very few families in which all the sons and daughters are married. In the next place, one would not be justified, in the absence of sufficient data, to suggest that there is physical degeneration, but the Parsis of Karachi and other places outside Bombay appear to be physically finer than the Parsis of Bombay, and the majority of the community resides in that city. It would be taking an alarmist view to suggest that this ancient branch of the Aryans is a slowly dying race, but there is peremptory need for the artificial restraint upon the growth of population—a steady increase in the number of bachelors and spinsters being removed. The most probable and prolific boon for the Parsis would be the benediction that the prophet Zarathushtra bestowed on King Vistasp, called Gushasp in Pahlavi, *Schahspah*. It is mentioned in the Avesta *Paigambar Zarathu*:

'May there be born of you ten sons: three like those of a priest, three like those of a warrior, three like those of a husbandman; may there be one to thee as Vistasp.'

And may these sons marry and beget other sons and daughters so that the religion of

* Note by A. H. Rhock.

Zarathushtra may continue to be a living religion and the number of the faithful in the fold may multiply! In Vedic times in India the wife was expected to give birth to at least ten sons and to be the mother of heroes. The Aryans realized the necessity for the increase of man-power. Among a community of such numerical paucity as the Parsees the imperative need for an increase of population is obvious. There is both safety and strength in numbers, and also a definite prospect of the continued life of the race. There is yet another consideration of which sight should not be lost. It is the need for the mobility of the mind. While holding fast to the central truth of religion the rigidity of other subsidiary things may well be relaxed if it is profitable to the race. The Timespirit cannot be left out of account for it is always at work. To promote an all-round advance the mind must be progressive and must adapt itself to changing conditions. Elasticity is as important as fixity. The religion of Zarathushtra should be a living force, full of vitality and reacting upon the outlook of the human race. There must be a divine purpose in the transference of your bones from Iran to India and the amalgamation of the two branches of an ancient civilisation. May the Timespirit so move you that you may make an important part in the fulfilment of the destiny of India! And so, may Mazda Ahura keep you and prosper you and may the Fravashi of Spandana Zarathushtra help you to maintain and carry on

unmoulded the great and glorious traditions of your ancient race!

At the close of the lecture which was heard with close and keen attention by a large audience the Chairman said:

We have heard a very learned, illuminating and thought-provoking lecture. Mr. Gupta has very aptly and clearly interpreted and elucidated the fundamental teachings of our religion. When Mr. Gupta was speaking in his clear, cultured voice we felt the presence in our midst of a worthy descendant of the ancient Aryans, a Deva-worshipping Hindu Aryan speaking in Devas-adoring Iranian Aryan. For thirteen long centuries we have lived in this country in the midst of vast numbers of the Hindues. We have opened our eyes looking the Devas (with the Kusti) and our Hindu neighbours have bowed the Devas. Yet we have lived with goodwill towards one another.

Mr. Gupta has long associated himself with the members of our community and has come into intimate contact with them. The kindly words of advice with which he has favoured us deserve careful consideration. Our young men will, we hope, take his advice to heart when he exhorts them to shoulder the responsibility of wedded life and contribute towards the existence of our community, which is the smallest in point of numbers among the seven millions of the world.

We offer our kindest thanks to the learned lecturer for his inspiring lecture and pray unto Ahura Mazda that he may bless him with long abundant surroundings, sound robustness, unflinching courage, unshakable of body, activity of mind, a good life and a happy life and a long life! Amen.

THE SCIENCE OF AIR PROTECTION

(A Satire)

By WILFRED WELLOCK

WHAT'S all this brain sweating about, Alce?

I'm going in for the £50 prize essay on Protection Against Air Attacks. Can you give me any tips, Uncle?

Possibly. Being a politician I am naturally an authority on the subject.

I thought it might be effective to start with a question from Mr. Baldwin.

An excellent idea: you will be able to deliver a knock-out blow in the first round. The quotation you want is from Baldwin's speech in the House of Commons in November 1932:

"There is no power on earth that can protect him (the man in the street) from being bombed. Whatever people may tell him, THE BOMBER WILL ALWAYS GET THROUGH."

Oh, not that, Uncle. You see, that completely knocks ME out. I can't proceed after that. I had in mind what Mr. Baldwin said when he defended tramping the air force. I think he said he would not remain a member of a Government which took less determined steps to protect the nation than those they were then taking.

Some such tosh, I believe.

But it reads all right, and it makes one feel secure, somehow. Also I think it would catch the eye of the examiner.

Who is offering the prize?

A Mr. Coughlin.

Coughlin, the armament maker? Great Scott! And why should you serve the interests of the armament makers? They

fill the world with bombing planes and then pick the brains of the public for suggestions for appliances with which to check the devilish effects of their bombs, etc., which of course would mean more appliances for them to manufacture. So they get in both ways. A pretty game, don't you think? And you propose helping them? Write your essay, by all means but give it them thick. Start in as I advised you. You'll not get the prize, of course, but you'll make somebody sit up and think.

But after all, Uncle, self-preservation is the first law of life.

Even if it were, hasn't Baldwin said quite definitely that "the bomber will always get through?"

Then why is he in favour of trading the air force?

For the simple reason that, like most politicians, he becomes a muggump at times, and especially on critical occasions. That is, as a politician he shrinks before the truth he knows when it comes to framing policy. There are moments when Mr. Baldwin sees things clearly. I expect that is when he is alone and among his books. He then comes from his study and blurt out the truth. Afterwards he gets mixed up with Carlton Club cronies and then goes muggump, when he denies all the sense he ever uttered. That people should accept all he says, his unlightened utterances and his muggump policies, serves to reveal the low level of political thinking these days, with the press control of public opinion.

But if other countries increase their air forces surely we must do the same in sheer self-defence.

Bankam. An air force is for attack, not defence. It cannot defend: "the bomber will always get through."

But Mr. Baldwin has since said that a large air force is necessary for our DEFENCE.

Yea, when he turned muggump. But what sort of defence? Listen to Mr. Baldwin once again:

"The only defence is in offence, which means that you have to kill more women and children more quickly than the enemy if you want to save yourselves."

Nice philosophy for an English gentleman, is it not?

But is it true?

It is true that the only way in which nations can save themselves is by killing each other's population at a rate undreamed of in all history? Salvation by mutual annihilation? That's philosophy for you—real muggump philosophy. At the present rate of preparing to save themselves via the Baldwin method, it looks as if by 1940 the Big Powers will be in a position completely to wipe each other out of existence inside 24 hours. And you call that defence?

You forget one thing, Uncle. Is it not contended that by building such powerful death dealing instruments as you refer to that Governments will be afraid to go to war?

More muggump philosophy. NO, ten thousand times no. Why, most big wars start in moments of intense fear. That was true of the World War in 1914. The more powerful the nations' arms, the more they fear each other. Viscount Grey, who was Foreign Secretary in 1914 said this:

"In 1914 the enormous growth of armaments in Europe, the sense of insecurity and fear caused by them, it was THESE that made war inevitable."

Mr. Lloyd George has spoken in the same sense. So that intensive armaments production insures war, and, given war, "the bomber will always get through."

Then what are we to do? In our defence to rely wholly upon gas masks, underground shelters, anti-aircraft guns, etc.?

If those things are the only defence we've got, then it is pretty hopeless. In any case do not play the game of the armament makers and demand the production of 44,000,000 gas masks.

But surely they will be some insurance.

They may even do more harm than good. They may give the nation a false security, which would be highly dangerous. It is better to face the fact that there is no effective defence against air attacks. And remember this: You will never get babies to wear gas masks. Moreover, the day after you produce your gas masks, samples will be sent to all the other Powers, whose armament makers will at once set to work to render them useless. Then what about your food? Assuming that you

saved yourselves, of what avail would it be if your food were poisoned? Are you going to put gas masks on your cabbages? As for your underground shelters, do you mean to suggest that bombs will not be produced which will render these useless? You will have to think again, my boy?

You say nothing about anti-aircraft guns. In his very last speech in the House of Commons as Prime Minister, Mr. MacDonald, offered some hope to the country on this aspect of defence. His words were:

"Thanks to the investigation over the whole field of air defence, I feel able to take an optimistic view of the outcome of these researches."

Of course. But don't you see, that assurance was by MacDonald the mugwump politician. Since he attained political power he has slowly but surely lost his balance. Now he is a complete mugwump.

Once upon a time he had a clear head. In those days he said this:

"The truth is that so long as we have armies, whatever may be the justifications we plead for them, we shall have wars. The kind of army still not determinative how it is to be used. If we once admit that force is necessary for national defence, then every other military evil follows."

And this:

"People seeking safety by arms are like people seeking shelter under trees in a thunderstorm. They are at the very point which is first struck when the thunderstorm breaks. Instead of being secure from grievous danger."

And finally this:

"The ground we hold is that the problem of defence is not how to protect ourselves by force against enmity, but how to remove enmity."

So you see, when it comes to politicians it is necessary to distinguish between truth and mugwumpism, to which they all tend, and from which few escape. What nonsense to talk about protecting the civil population from air attacks by means of anti-aircraft guns, when six planes could cover London with a thick pall of smoke in a few minutes!

Then what about my essay? Am I to say there is no defence against possible air attacks?

Not at all. There is protection, but it is in disarmament, not in armaments. It is as clear as daylight.

But supposing the other Powers refuse to disarm?

We are all refusing to disarm, and every Power blames the others. The test of sincerity is in actually disarming, and it is the only test.

But if we disarmed alone....

Now don't you go mugwump too. You aren't a politician—yet. If Italy, France or Germany disarmed voluntarily and openly, as a great act or faith in us and others, would our sense of honour and fairplay permit us to attack those nations?

No, of course not.

The very idea is preposterous. Then why assume that other nations would attack us were we to disarm? Are honour and a sense of fairplay a British monopoly? Honour is a universal quality, and is respected by none more than those we call "natives". Moreover it is infectious, and everywhere wins men's admiration and esteem. Nothing flatters a man more than the knowledge that others believe in his honour. Hence when we disarm alone we pay the other nations the greatest of all compliments. War starts in fear. Disarmament destroys fear and begets that trust which takes away the occasion for wars.

But what about all this commercial rivalry, this struggle for markets we hear so much about, and which, many say, is the underlying cause of war?

It is there, but it is silly and quite unnecessary, being a testimony to the breakdown of the existing economic system. The economic rulers of every capitalist State have destroyed the purchasing power of the masses in their respective lands; they now seek to put things right by capturing the markets, as they call it, of their neighbours. Since all States are doing the same thing one sees at once how foolish it is, why world trade is collapsing, and why armaments are being piled up all over the world.

At the same time, Japan is capturing China bit by bit, and it looks as if Italy means to capture Abyssinia.

Exactly as in bygone days we captured India, Canada, East and West Africa, etc. etc. Let us be frank and truthful. At best that is a spent game. It was possible once, but in these enlightened days, when the most backward people demand their rights and their freedom, and when the cost of ruling people

against their will by means of mechanized forces is so exorbitant, humane and financial considerations render Imperialism an impossible proposition. The time is coming when Imperialism will break any Power which fosters it. We are being driven out of India and unless we fundamentally change our policy we shall in due course be driven out of Africa. Nations are beginning to discover that co-operation is the only sane condition of international life. Every nation has surplus goods, and every nation desires the surplus goods of other nations. The task of today is to arrange for the exchange of those goods to the maximum degree, and to the advantage of all concerned. In other words, the well-being of the peoples depends upon the maximum purchasing power of the people at large and upon the fullest international economic co-operation.

That sounds sensible enough, but unhappily people do not see it.

Well tell them. Explain it in your essay—that is what essays are for, not to earn dividends for argument makers.

But, Uncle, I could just do with that £50.

Yes, it is ever thus. Too often, alas, is order to get the glittering prizes one has to go mugwump. Money, titles, status, Office—all these things play their part in turning men, and sometimes, alas, what appear to be good men, into mugwumps. How excellently MacDonald put it before he turned mugwump: "the

problem of defence is not how to protect ourselves by force against enmity, but how to remove enmity." Had he stuck to that truth when he attained power he would have become a very great man. He might have saved Britain and indeed the whole world from the destruction which threatens.

If most politicians turn mugwump, as you call it, why doesn't the Church step in and save the situation?

For the reason that there are as many mugwumps in the Church as in politics. The vested interests are well entrenched there also. Archbishops, Bishops and Pro-Church leaders make excellent theoretical declarations against war, aver that war and Christianity are incompatible, and can then support their fellow political mugwumps in the demand for trebling the air force. There are exceptions, of course, in both spheres, but **THEY ARE EXCEPTIONS.**

Where, then, is our hope?

It is in multiplying the exceptions. It is in getting men to face the truth and to trust it. You, in writing that essay, must choose between the plausible in order to win £50, or the truth, which for a time will win you nothing but curses. There it is in a nutshell. Truth alone can save us. Truth alone can save us from the shame which weak men are afraid to disown, although they know them to be shame, and from the destruction which the reign of shame threatens.

THE SCHOOL AS AN AGENCY IN RURAL UPLIFT

THE MEXICAN EXPERIMENT

By J. M. KUMARAPPA,¹ M. A., B. T. B., Ph. D.

IN view of the fact that rural reconstruction is engaging much of our attention today, it may not be out of place to see what other rural countries are doing in this respect, and how the school is being used in their programme of uplift. Mexico's culture, like that of India, is dominantly rural. The villages are small, though in some there are as many as 4,000 people living. The average population of a village is about 400, and it is estimated that there are about 62,000

such villages in Mexico. They are much alike in appearance and social organization. The two main types, however, are the *haciendas* and the *ejidos* or free community. The former is an integral part of a privately owned plantation on which the residents of the village are employed as labourers or on some contract basis. It corresponds roughly to our *zamindari* system. The second type is a communal village organized somewhat on the precolonial Aztec plan. According

to this system, the land is the property of an assignee so long as he lives on it, cultivates and improves it; he does not, however, possess the right to sell it. Since the Mexican revolution, this type of land ownership has become very popular, and a considerable number of large holdings have now been distributed among the rural population, and the communities living in such villages are organized on the *ejido* plan.

The rural population is, in the main, a native peasant population made up of many groups, representing different stages of civilization and speaking many different dialects. Of Mexico's 14,000,000 inhabitants, at least 10,000,000 are said to be Red Indians or of Red Indian mixture; and the rest are Whites or mixed Whites. Though the people differ widely in traits, customs and language, they are much alike in their manner of living and of making a living. They have an undeniable artistic temperament, refined and modernized by the Spanish crossing, a certain grain for colour, a quaint sense of humour, remarkable skill in the handicrafts and an ever present sense of racial pride. Their living is simple, and they make with their own hands practically everything they consume, so much so, that some villages are found to be more or less self-sustaining. Imported goods are uncommon outside of the few large cities, and in this respect they are unlike our Indian village where large quantities of cheap foreign articles are to be found. In Mexican villages one finds many small industries or handicrafts carried on. Scrapes and other types of woven materials, baskets, pottery, tiles, hats, tooled leather, and hand-wrought silver ware are typical products. In general agriculture is carried on to supplement or be supplemented by any one or more of the handicrafts. Tools are simple,—even primitive. Wooden ploughs are common in Mexico, and their use is an example of the ancient methods employed still in the varied industries carried on. Naturally the economic standard is very low throughout rural Mexico.

OBSTACLES IN RURAL EDUCATION

Although Mexico has been greatly influenced by American ideas and methods,

still some 90 per cent of her population lives under conditions which are very nearly primitive. The masses are bound by meaningless customs and traditions; their social organization is unprogressive, economic life poor and the percentage of illiteracy appalling. In view of this situation, the Federal Government assumed, some two decades ago, the responsibility of educating its backward communities in rural areas, and this was recognized as the most far-reaching educational contribution of the Revolution of 1910. As the Government was more occupied then with the political changes, it was not till 1920 that the question of developing a system of education specially suited to meet the needs of rural communities was given serious consideration. Fortunately, the new interest in rural education resulted in the establishment of a central department of education in 1921. Since then the spread of rural education has been rapid and significant. Though this rural education movement began with a small staff and limited funds, it has already become a great socializing influence throughout the country. Over 7,000 rural schools have been organized, and the requests for more schools, far in excess of the financial resources at present available, are pouring in from all parts of Mexico.

Like all schools, those in rural Mexico must be viewed, if their objectives and practices are to be properly understood, in the light of the situation they are designed to meet. The new rural schools have been brought into existence to improve the economic, health and social conditions of the rural communities. In the beginning these communities were indifferent to education. Therefore "missionaries" were sent out by the Secretariat of Public Education to travel from village to village throughout the country "to preach the gospel of the new school, to invigorate the people, and to tell them about the New Day." Within a short period much enthusiasm was aroused by such propaganda and the villagers were made to realize the importance of education to their social and economic progress. When the community became alive to the need, a school was established with a teacher selected from the community itself. Here it must be noted that the school building is built and equipped

without cost to the Federal Government. No school is supplied unless the request for the school comes from the community itself with the assurance that the community will share the responsibility of building and maintaining it.

FREE FROM EDUCATIONAL TRADITIONS

Mexico has been singularly fortunate in organizing its rural education scheme. When this movement started, there were no hard and fast rules, concerning the purposes and practices of public schools, to observe and put into effect, nor were there fixed prejudices to overcome. The new school, therefore, came into being without binding educational traditions or guiding and controlling red tapes. The Department of Education neither forced upon them their equipment nor sent them their trained teachers. Elaborate and expensive equipment were not considered essential to the carrying out of their new educational programme. Climatic conditions favour and custom approves the use of simple building materials which are at hand. Hence the school buildings are of the simplest design. The furnishings of the school room are as simple as the building itself; the benches, desks, sometimes table and chairs and other simple furnishings, are all made by the community itself, blackboards, globes, maps, teaching materials and the other so-called modern equipment are seldom seen.

More important still, the educational leadership responsible for the programme was free to establish new educational principles and policies and to proceed along lines designed to meet specific needs as they arose. For instance, the principle of self-help is considered important to help the village communities to be independent and to learn to help themselves. Immediately then the Federal Government makes it a part of its policy. It declares that schools will be established only as a co-operative enterprise. When a community wants a school, it must share responsibility for securing and maintaining it. First, it must donate the site, furnish the materials and build and equip the school under the direction of the teacher. The Federal Government on its part undertakes to pay the teacher's salary. Secondly, in the maintenance of the school the

community must give its moral support; that is, it must in some way work for the school as a community project, accept the leadership of the Federal Officials and the teachers appointed by them, and see that the attendance of both children and adults is satisfactory. In turn, the Federal Government assumes responsibility for furnishing leadership and supervising the work of the teachers. It is easy to see how important such co-operation with and freedom for the teacher in working out educational methods to meet the needs of the village is in rural uplift. It is such freedom as we find is sadly lacking in India.

CURRICULUM MAKING

The aim of the whole programme in rural education in Mexico is the cultural incorporation of the rural native population into Mexican life. The specific aim of the school itself is to bring about gradually a changed environment, social, economic, and also improved methods of living. The curriculum through which this end is to be realized is neither imposed nor prescribed by a central authority: it is not made up by a board of teachers or by subject-matter specialists. It grows naturally out of the activities undertaken to meet the community's specific needs. If some infectious disease like small-pox plagues the village, the need of vaccination must be taught, and the teacher himself, and village leaders whom he instructs, vaccinate the community. Such a situation provides also the necessary opportunity to teach the people the use of simple medicines and household remedies, and to install a small drug store in the school for the use of the community. It must be noted that every activity carried on by the rural school teacher has its origin in some recognized community need. Frequently, the first school project directed to meet such felt need is concerned more directly with the economic situation. The need of improving local practices in agriculture, or improving the quality of the products of village industries or the means of marketing them, is given first place; such projects are designed to improve some specific economic condition. The needs, of course, are many, and naturally therefore several activities are usually under way at the same time.

Though each rural school teacher is given freedom to carry on his educational activities as they grow out of community needs, yet there is considerable unity among rural schools in programme content and in school practice. This aspect needs emphasis. The remarkable unity, in spite of the diversity in cultural levels, is in part due to centralized supervision which, because the programme is flexible and experimental, is quick to use and pass on the results of successful experience to other areas. A rural school teacher added, for instance, a garden to his school in order to teach his community to raise and use a greater variety of vegetables. His experiment proved a great success, and as a result every rural school in Mexico has now a school garden. Another teacher tried the open-air theatre method to teach his community how to carry on social service work, and now it has become a means of not only giving the community lessons in health and economic improvements but also providing recreation to children and adults of the village. Such experiments are encouraged by the Secretariat of Public Education and later introduced into other schools. The school in all its community activities, such as sanitation and health projects in gardening, chicken raising and the like, encourages initiative and provide opportunities for self-expression. It is this aspect of education that has made the Mexicans speak of their rural schools as schools of action.

OTHER UNIFYING ELEMENTS

The common purpose of the school programme of improving the rural community in its social and economic life and the fact that such problems are more or less common to all such communities are potent unifying factors. Further, the scheme of the present system of rural education to revive the pre-Hispanic culture, also serves as a unifying influence. Decorative designs and hand-woven fabrics long neglected are being sought out and their use revived by the schools and by skilled workers. Traditional dances and festivals, all kinds of folk ways and folklore are being preserved or revived and made more modern. The school's emphasis on reviving indigenous culture is only a reflection of the policy of

the national regime in Mexico. Every rural school has a playground devoted to community recreation. Music, dramatics and games are commonly taught. Health instruction, popular arts—drawing, painting and designing—handicrafts, physical education and agriculture form some of the basic subjects in rural education. Practically all rural schools maintain small drug stores, teach the use of simple remedies, particularly those of intestinal diseases, and vaccinate the people when necessary. There is also a workshop housed separately; a department of personal cleanliness, a library, a little dark room for developing pictures, a chicken house and rabbit pen, a flower and vegetable garden, an out-door theatre and three hectares of crop land. The whole rural school system reflects national ideals and seeks in every way to revive the indigenous culture of the rural population.

It will interest our readers to note that neither among Federal educational officers nor among teachers does one notice much concern regarding the elimination of illiteracy, a matter to absorbing in our own country. Instruction in the fundamentals is, of course, necessary in the rural schools for children and for the adults who desire it is and out of school hours. Nevertheless, they seem to consider the elimination of illiteracy at the present stage as more or less incidental to the main purpose. But adult education has a special meaning in Mexico. From the beginning of this movement, it was recognized that if the school concerned itself only with children, then it would not realize its ends inasmuch as an inert community would soon undermine what the school might do for the children. For, the child on his return from school would naturally adapt himself to the low standards of his unchanging environment. So the school had to provide for the uplift and enlightenment of the adult also. To change the social and economic life of the adults of the community, night sessions are held in all rural schools. Instruction here is not of the conventional type. The Night school is, in fact, a meeting place for the men and women folk. They meet there, talk and sing, listen to talks on their country and other countries; they discuss matters of common interest, local problems, health campaigns, community projects. The

teacher provides them entertainment, discusses methods of improving their social and economic conditions and ways of preserving the cultural traditions of the people. Thus along with the education of the children, they carry on a programme of adult education to broaden their outlook and stimulate their interest in community improvement.

SELECTION OF RURAL TEACHERS

This new type of rural education called for a new type of teacher. The trained teachers, who were available, had been trained according to the traditional pedagogy and for urban schools. Wisely enough the Department of Education kept them out of this new field of experiment. The new system of rural education needed teachers who would be willing and able to go into rural areas, become identified with the village and its life, study its needs and resources, speak the language of the people, throw aside their devotion to the old education, and enter into the spirit of the new programme. Training of the traditional type was therefore considered an handicap for this work of rural uplift through the school. In the selection of teachers, the Federal Officials pay special attention not to professional training but to personal qualities. In a very real sense the teacher is the school in Mexico. The school, therefore, can be a vital force in the community only if the teacher is fully consecrated to the service of rural uplift and wholly devoted to the cause of the backward people. Further, he must have an unqualified belief in the scheme of rural education and an understanding of the people among whom he is expected to work. Generally a teacher is chosen out of the residents of the region which the school serves. Such careful selection has given them an army of rural teachers who have

gone into this task of rural uplift with body and soul, with the two-fold purpose of first making life more comfortable for the less privileged and then creating for the generation of the future a world of better well and greater justice.

Thus Mexico is trying to build a democracy through education, to incorporate into her national life the rural native population. To this end she recognizes that the social and economic standard of the people should be lifted before academic education could make any headway, and that the school should be an adult community project, not one concerned merely with children. Attempt is being made to change the environment rather than to eliminate illiteracy. It is interesting to note that the Department of Education does not interest itself with the imposition of standards or the direction of educational activities in some definite lines. It is concerned more with developing teacher-leader and giving him every encouragement in his experiments. The programme for an individual school therefore is left largely in the hands of the teacher. The central authorities only supervise his work but they do not dictate or formalize the activities of the school. The confidence the whole educational organization places in the teacher and his leadership, is really most unusual. And the teachers have proved themselves so far worthy of such confidence. Filled with the spirit of the crusaders, these apostolic teachers are at work throughout Mexico, trying to build a democracy by improving the environment and living conditions of the people. It is small wonder therefore if this new system of education has already begun to have a profound influence on the national life of Mexico.



TRAINING INDIANS FOR MILITARY CAREERS

I. THE FOUNDATION OF THE DEHRA DUN ACADEMY

By Sr. NIHAL SINGH

I

SINCE the great war some military men in Britain have been inclined to attach small value to the teaching of military subjects at an academy. In their view a young man can learn the science of warfare only when he is actually serving as a cog in a fighting unit. A few of them go so far, in fact, as to assert that any effort made in that direction at an institution, however well equipped and efficiently staffed, is so much time, energy and money wasted. They assign to the military academy the functions of a glorified "public school".

I was talking, some time ago, with a Briton occupying a high position in the Indian Army, whose thoughts flow in that channel—and who makes no attempt to hide that fact. He told me that the teaching of warfare had become revolutionized since the world war—that if I were to go to the Royal Military College at Sandhurst I would find that they were doing there largely the work of a superior "public school".

II

Other military men of British blood think differently. While they admit that the great war taught (assume that cannot be ignored) with impunity—in the training of cadets any more than in other military spheres—they insist that

* An institution so designated in England is "public" in much the same sense as the presiding officer in the House of Commons, who speaks hardly at all, is called "Mr. Speaker". Only "gentlemen's" sons and daughters are supposed to be admitted within its portals. In these days, when even the parks of the nobility in Britain have been invaded by persons whose principal title is fame rests upon the fortunes they have accumulated in lowering beer or importing bananas on a huge scale, the term "gentleman" has been stretched to cover classes that, in a less enlightened (?) age, would certainly not have been assigned that honour. Some schools that are called "public," though not so well known as others, are, moreover, conducted largely for making money.

The "public school" is meant to be residential but is not always so. Emphasis is laid upon sport, which, it is claimed, not only builds up the body but also develops character and the capacity for leadership.

Many Britons swear by the institution and consider it the basis of individual success and national prosperity. It is only fair to add that many other Britons swear at it, in the belief that it keeps up and even intensifies class consciousness.

academies have their own part to play in such training. They strongly contest the theory that the teaching of military subjects should be left entirely, or almost entirely, to the battalion or battery and that the academics confine their attention to improving the general education of the cadets.

In their opinion, it is imperative that a young man who has chosen the army for his career should learn the elements of fighting at an academy adequately equipped and efficiently staffed for that purpose. They would have him not only study books on strategy, tactics, geography, map-reading, military history, field works, special campaigns and allied subjects, under the guidance of carefully selected military instructors, but also obtain a measure of practical knowledge by taking part in "dummy" operations organized and conducted for instructional purposes. In their view, without such grounding a young flier might find it difficult to fit into the army mechanism.

While undergoing training at a properly conducted academy, the cadet becomes habituated, it is claimed, to the military routine and discipline. That, in itself, is to be regarded as a definite gain, since it will serve as the foundation upon which a military career can be built up with a reasonable degree of success.

The military men who hold this view admit, nevertheless, that in the light of the experience gained during the world war, it would be wrong to consider the training that can be imparted at any military academy, no matter how adequately equipped and efficiently conducted, to be complete until it has been supplemented with at least one year's further (practical) training with a fighting unit. That admission cheers their opponents, who point to it as an incontestable proof of their own contention.

III

Is the building of the Indian Military Academy at Dehra Dun, United Provinces of Agra and Oudh, military men who believe in the usefulness of such institutions for training military subjects have had things pretty well their own way. It is, therefore, meant to be much more than a "public school"—designed, in fact, to make a carefully planned, systematic effort, spread over two and a half years, to introduce Indian cadets to the art and science of warfare.

Had it been otherwise, the money and energy

spent upon its creation would have been largely wasted. It would have been little more than a duplicate of an institution that was established at Dehra Dun early in 1922, under the name of "His Royal Highness the Prince of Wales' Royal Indian Military College".

As special commissioner for a number of leading newspapers in Britain and the United States of America, I was in the Royal Camp at Delhi when the Prince of Wales journeyed to that town to inaugurate the "college" (in reality only a secondary or high school). I did not, however, feel sufficiently interested in the scheme to accompany the party.



Brigadier L. P. Collins, O.B.E., D.S.O., the Commandant of the Indian Military Academy, Dehra Dun, upon whom has fallen the main burden of organising the institution from the bottom up.

I remember being told by one of my colleagues that I was missing "something".

"Was it?" I answered that question by asking another. Unable to work up enthusiasm for an institution that was expected to help to unlock India's military future, I stayed on in the Imperial City and had a long conversation with the Lord (now the Marquis) of Basing, then the Viceroy and Governor-General of India when I had been in England.

A few years earlier—towards the end of great war—the commissioned rank, from which Indians

had, till then, been rigidly excluded, had been thrown open to them. Therefore our young men could aspire only to the Viceroy's Commission—a form of glorified non-commissioned officership—or to honorary rank in the army.

Emotional persons spoke of the commission as a gesture of British goodwill—reward for the loyalty displayed by Indians during the war and the assistance in men, money and economic resources given by priars and peasant to assure victory. While not denying the value of Indian staunchness and services during that crisis, matter-of-fact persons insisted that the right of military leadership was inherent in any people desirous of being their own masters in their own house.

There was but one way in which the long-delayed admission of this inalienable Indian right could acquire reality—immediately to open, in a suitable centre in India, an institution for training Indians to be officers, in numbers adequate to India's need. Such action had been taken by Canada—an infant compared with India—nearly half a century earlier. Time had abundantly justified it.

India was told to wait, however. While the feasibility of establishing an academy was to be investigated at some convenient opportunity a few seats were earmarked for Indians at the Royal Military College at Sandhurst.

When the heir of the Emperor of India took the trouble to inaugurate at Dehra Dun an institution known as the "Royal Indian Military College," expectations ran high. Naturally, people jumped to the conclusion that at long last facilities were to be provided for training military officers, an Indian soil, such as other countries within and without the Empire, having only a fraction of the Indian population, had maintained for decades and centuries.

IV

The Dehra Dun institution proved to be a "military" college only in the sense that the cost incurred upon it was met out of the military budget. If I remember aright, a military officer ran it in the beginning and was known as the Commandant—not as the principal or headmaster; and the sons of gentlemen, civil as well as military, who had the good fortune to be admitted into it were put through a course of "P.T." (physical training) exercises. Barred of its trappings, however, it was no more than a "public school" where lads could be prepared for entrance into the Royal Military College at Sandhurst (England).

the schools of the Indian Sepoy Mutiny still rang and disrupted their robes.

* See the Author's article, "Canada's Way of Training Army Officers," in the July issue of *The Modern Review*.

† See footnote or Show Committee later in the article.

• Some highly-placed Britons were always opposed to this policy of excluding Indians from the commissioned rank. The Leverhulme, for instance, advocated the grant of commissions to Indians, but

Anyone who had studied the constitution of the Institution could have come to no other conclusion. The authorities had not made a secret of the purpose or scope of the Royal Indian Military College, much less misrepresented them. Some of our people believed, nevertheless, that far more important functions had been assigned to it and were, in consequence, greatly disappointed when they took the trouble to enquire about them.

Dahma Daa was chosen for housing this "Military College," principally because there were in existence there buildings which were in the nature of a white elephant on the hands of the Government of India. Set in single grounds, in a corner of the enclosure, they

a remote corner as Camp. Some of them had done exceedingly well in the competitive tests held for admission into Sandhurst, Woolwich and Cranwell and more recently the Indian Military Academy in the same town.

Inasmuch as the Institution was specially created and is avowedly conducted for that purpose, this result is not to be wondered at.* What surprises me, on the contrary, is that young men educated at institutions less expensive have managed to win places when pitted against the graduates of the Royal Indian Military College in such a competition.

This fact is worthy of note. In the matter of training the physique as well as the mind, our ordinary educational institutions cannot be so backward even from the point of view of the "public school" men, as they are said to be. They certainly are not so costly, nor do those who go to them, as a rule, form expensive habits while attending them as they seem to do at the so-called "public schools".

V

Disappointment in respect of this Military College at Dahma Daa led to the intensification of the agitation for the establishment in India of an academy for training Indian officers for the army. It led, in 1925, to the appointment of a Committee to go into the question. Major-General Sir Andrew Skene, K.C.B., K.C.M.G., C.M.G., then Chief of the General Staff in India, was appointed to head it; and, in consequence, it is spoken of

as "the Skene Committee," or in the present Commander-in-Chief chose to call it on one important occasion, "the so-called 'Skene Committee'". After investigation in India and abroad (through a sub-committee), it recommended that the Indian Military Academy be inaugurated in 1931, with a complement of one hundred cadets. The number should be increased in that year by thirty-three and in each of the two following years thirty-three more cadets were to be admitted for a three years' course of training.



A bunch of the Cadets at drill

had been erected to house the Imperial Cadet Corps—one of Lord Curzon's grandiose schemes—had been designed in the half-timbered style of architecture, dear to the patriotic British heart.

The Corps survived its creator's resignation of the Viceroyalty and Governor-Generalship of India only a few years: for though it was given a name to conjure with and the men who entered it were entitled to wear a gorgeous uniform, it led them nowhere. They had been shovelled into a blind alley. As soon as they had attained the rank of captain, they found themselves gazing at a blank wall proof against all attempts to batter it down.

The military authorities have expectedly made provision for a certain number of boys of Viceroy's Commissioned Officers to enter the "Military College" at Dahma Daa, which, for some years, has been headed by a civilian. The rest are sons of well-to-do parents who can afford to maintain them there. They are drawn to it from all parts of India—even from each

* An Irish acquaintance of mine who conducts a "public school" in Dahma Daa, told me the other day that he had *not* *yet* seen success at the Indian Military Academy entrance examinations. Both the young men he had sent up for that examination had passed. I doubt if the "College" specially created and maintained to serve as a feeder to the "Indian Sandhurst" had as high a percentage of success. But I am told on authority that I highly value that this "College" cannot do any better owing to the poor educational foundation of some of the entrants, who belong to the "military classes".



Behind these quarters occupied by the cadets of the Indian Military Academy looms the massive range of the Himalayas. The houses dotted against the snow have like diamonds pinned against the breast of the mountain (day); when the rays of the setting sun shoot directly against the glazed windows; and the electric lights at night give the impression that the gods' temples to abide there have in their *divine* flames.

This meant that at the end of three years (1936) the total number of cadets in the Academy would be one hundred and ninety-nine. Thereafter twelve new seats were to be added every three years.*

Beginning immediately, the Committee recommended an increase in the vacancies at the Royal Military College, Sandhurst, until they totalled thirty-eight by 1933. After the establishment of the "Indian Sandhurst," Indian boys who preferred it should be eligible for admission to Sandhurst, but the number of vacancies there reserved for Indians should be reduced to twenty per centum.

On the assumption that all the cadets were successful and secured commissions—a Utopian assumption, in my view—the committee estimated that by 1952 half of the officers in the Indian Army would be Indians. Eight years earlier, however, the Senior King's Commissioned Officers in the Indian Army would have completed twenty-six years' service and would, therefore, be eligible to be considered for the command of regiments.

Before this point, regarded as crucial by the Committee, had been reached, the scheme in operation should be reviewed in 1928, with a

view to considering whether the success achieved was sufficiently solid to warrant a further acceleration in the rate of progress.

VI

The Shree Committee recommended that young men who had passed the Matriculation examination should be eligible for admission to the Indian Military Academy. They should undergo a three years' training—twice as long as at Sandhurst. The first year should be devoted chiefly to academic studies to enable cadets drawn from institutions not of the "public school" type to improve their general knowledge and colloquial English and also to develop physique and character. Those objects, it was thought, could be better achieved in that way than by compelling them to remain a further year and a half at school and then undergo a short military training. The remaining two years at the Academy should be devoted largely to studying military subjects. The cadets would thus be able to obtain their commissions at approximately the same age as British cadets passing out of Sandhurst.

It was specially stipulated that the course should be so framed as to secure specific recognition from Universities. Young men who did not succeed in securing the King's Commission could, through that device, continue their studies at a University on a level with contemporaries of like age.

The Committee further recommended that the cadets who succeeded in passing the tests should

* The Shree Committee, appointed in 1921, and consisting of high military officers, recommended that the number of cadets be approximately 300 in the first, 350 in the second, and 400 in the third period. I shall refer to this matter in the second article.

be attached to a Cavalry or Infantry unit in the United Kingdom for a period of one year. Through this device they might become accustomed to associating with British officers.

A careful note must be made of this point. I shall refer to it in the second article.

VII

To grasp the other recommendations of the Skeen Committee it is necessary to realize that cadets at the Royal Military College at Sandhurst are trained only for the Infantry and Cavalry units and that those desirous of entering the technical units of the army receive training in other institutions in England. In India the term "Sandhurst" has been used loosely to comprehend training for all arms and this has given rise to misconception. This practice is strongly to be deprecated.

The Skeen Committee recommended the lifting of the barriers that were keeping Indians out of the technical arms—that henceforward Indians be made eligible to serve in King's Commissioned

Britain, they recommended that carefully selected young men should be admitted to Woolwich and Cranwell for some years to come.

These boys should be required to pass the same qualifying tests as their British counterparts. Eight vacancies should be allotted to Indians at Woolwich (in 1938) and two at the Royal Air Force College at Cranwell; and the number should be increased progressively in due proportion.

These words are significant. They need no comment from me.

VIII

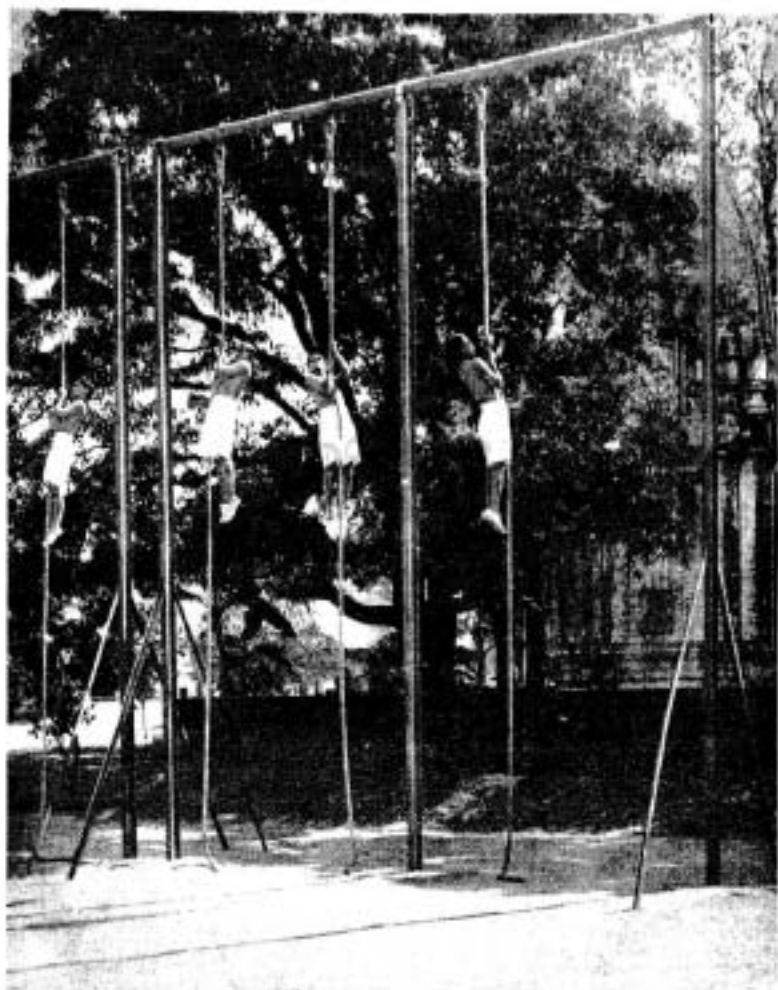
I have taken the pains to summarize, at some length, the principal recommendations of the Skeen Committee, as I understood them, because, for the first time in the annals of British India, a body presided over by one of the highest military officers in India carefully investigated the question, with the co-operation of distinguished Indians—Mr. M. A. Jinnah, M.L.A.; the Hon'ble Sardar Sir Jagendra Singh, Minister of Agricul-



Cadets at one of the 'P. T.' (physical training) Exercises.

Offices in the Artillery, Engineer, Signal, Tank and Air arms of the army in India. The members of the Committee who had travelled in other lands and studied conditions there had come to the very definite conclusion that adequate facilities for giving the necessary training for such purposes were not available in India. Existing engineering establishments in our country—the Thomason College of Engineering at Roorkee was specifically mentioned—fell below the standard of similar institutions in Britain. Since it would be uneconomical immediately to provide facilities in India corresponding to those in

Punjab Government; the Hon'ble Sir Phiroze Sheth, Member of the Council of State; Dewan Bahadur (now Sir) M. Ramaswami Rao, M.L.A.; Nawab Sir Sahibzada Abdul Quasim, K.C.I.E., M.L.A.; Subedar-Major and Honorary Captain Sardar Bahadur Hira Singh, M.B.E., M.L.A.; late of the 14th Rajputs; Dr. Zaidulla Ahmad, C.I.E., then M.L.C., and pre-Vice-Chancellor (now Vice-Chancellor) of the Aligarh University; Captain J. N. Banerjee, B.A.-at-Law; Major Thakur Zorawar Singh, M.C., Chief Secretary to the Council of Administration, Bikaner State (representing the Indian States); Resident-Major



Cadets directing a "bar"

and Honorary Captain Haji Gul Nawaz Khan Sardar Bahadur, late of the 18th Lancers; and Major Bala Sahib Datta, 7th Rajput Regiment.

Pandit Moti Lal Nehru had been appointed a member of the Committee, but the Indian National Congress having decided to non-co-operate with



Originally built to house the Railway Staff College, this long, somewhat low structure, with a miniature tower, is used as the administrative office, library, class rooms, lecture, examination and assembly halls of the Indian Military Academy.

the Government, tendered his resignation early in the proceedings. The report they drew up and published on November 14, 1931, and the earlier Shree Committee recommendations, provide us with a page, however rough, against which to check the methods subsequently adopted and the results they are capable of producing.

I must hasten to add that in publishing the Shree Committee Report, Mr. G. M. Young, Secretary, Army Department, emphasised (in the foreword) that neither the Government of India nor His Majesty's Government had yet formed their conclusions on it and that these conclusions must necessarily take account of certain "factors" of which it was not within the province of the Committee to undertake a complete survey. For example, "though the recommendations in themselves were designed primarily with a view to Indian conditions, the problem of recruitment and training of King's Commissioned Officers for whatever service" was "essentially an Imperial concern, and any proposals meeting on them" would "require close scrutiny by His Majesty's Government and their military advisers". He also intimated that "the Government, when called upon to deal with any scheme of increasing Indianisation extending over a number of years must leave themselves free to consider whether the basis of the scheme offered the sure stable line of advance towards the creation of a Dominion Army* or whether alternative methods which did not fall within the Committee's terms of reference

would not be properly explored." The report would be, *pari passu*, he clearly stated, "as a starting point for the discussions with His Majesty's Government to whom the Government of India would, in due course, forward their considerations on it."

IX

The general public not privileged to watch the official wheels at work was agreeably surprised at the agility with which Army Headquarters moved in the summer of 1932, to expedite the establishment of a military academy in India. Hardly had the Defence Sub-Committee of the (first) "Indian Round Table Conference" passed a cryptically worded resolution* (so it sounded, at any rate, to me), when a committee was set up to go into the question. It held its first meeting on May 25. Such haste did the Commander-in-Chief (the Field-Marshal Sir Philip Chetwode) put into its proceedings that the report was published on July 15th.

I shall refer, in another place, to some of the recommendations made by the Committee. Suffice it, for the present, to say that it insisted upon the Academy beginning operations before the end of 1932—one whole year earlier than the date set by the Shree Committee for the inauguration in India of a military college.

X

—Dehra Dun, selected for the location of the Academy, was tucked away in one corner of the United Provinces of Agra and Oudh. It was

* This word must be carefully noted. If India was to have, some day, a "Dominion Army," it must surely have been contemplated to create her a Dominion. The date of the document from which the quotation has been made is November 14, 1931. Why all these hesitations in 1935?

* Resolution contained in section 4 (3) C of Report of Sub-Committee No. 7 (Defence) of Indian Round Table Conference.



Physical training forms an important item in the training imparted to the cadets at the Indian Military Academy. The course through which they are put is said to be, if anything, stiffer than that at the Royal Military College at Sandhurst (England).

linked by rail and motor road with the rest of India.

Perhaps the most important consideration in making this choice was the fact that the Government of India had another white elephant on its hands there.* An extensive estate had been acquired, many years ago, on the road leading to Chikmagalur—a military sanatorium west of Mysore—some three miles west of the town; and a number of buildings, not particularly artistic but costly, had been erected. Here were to be trained the higher railway staff. That ambition proved still-born for reasons that cannot legitimately be discussed here.

The climate of Dehra Dun was certainly salubrious. During the spring, autumn and winter, the temperature was comparatively low, reminding Englishmen of their native land during the pleasantest part of the year.

At the back of the estate rose the Mussoorie range of the Himalayas. The houses dotted along the crest blazed like diamonds pinned against the bosom of Mother Nature when the rays of the setting sun shot against their glazed windows. At night the electric lights gave the impression that the gods, reputed to dwell on the mountains had lit their diadem (fire).

* Dehra Dun served, until lately, as a sort of stable for Government white elephants. A series of buildings set in a large estate at the edge of the town, originally designed for the Forest College, defunct for some years, have recently been sold to an association for establishing a "public school". If I am credibly informed, the amount received is one-half of the original value—if that.

In front, across a stretch of level land, ran the long, rather low, jagged ramparts of the Ferozshah hills. Even though largely denuded of timber, through the folly of greedy men, they presented an attractive appearance, particularly when Indra was amusing himself by hanging over them a low canopy of white or grey clouds. Like a tulle veil, and imparting to it the delicate flush of rose deepening into golden, cypress or purple tints, and again the multi-colored, flecked tones with which Nature decks a mockard.

At the left of the estate was the Forest Research Institute, set in grounds so far-flung that in addition to comfortable offices, laboratories and residences surrounded by gardens, extensive areas could be put under plantations for experimental purposes. On the right, across a stream that, during the dry months, was only a bed strewn with stones of all sizes and shapes but during the monsoon became a raging, tearing torrent, was a stretch of fumes, privately owned, I believe.

From a practical point of view, this estate possessed certain advantages. It had been wired for electricity. Water was laid on, though it was exceedingly hard when, with a little more expense, soft water could have been brought in ample quantities from the Jammu, flowing some twenty-five miles to the west. But some of the City Fathers of Dehra Dun looked the vision to co-operate and the scheme had to be abandoned.

Plenty of land was available for expansion when it might be deemed necessary to extend the Academy. The environment in the vicinity

with a full brigade in residence. In normal times, would afford facilities for military training.

XI

Investigation showed that the buildings on the estate afforded only about half the accommodation that would be required when the full complement of cadets (250) was in residence at the Academy. The requirements of a military college being far different from those of a railway staff college, a great deal of readjustment was, moreover, necessary.

Physical training, athletics and general sports had, for instance, to be assigned a place of great importance in the training of the cadets, while in the case of the railway staff officers in the making they were important chiefly from the point of view of recreation. A mess, too, had to be provided. None of the buildings that had served as hostels for the students of the Railway Staff College contained a room large enough to seat at table, all at once, the total number of cadets. No such difficulty had been experienced by the Railway Staff College, because it had been conducted on separatist principles, each religious group having a mess to itself.

The central hall in the main building, though commodious and finely finished, proved to be disappointing in respect of its acoustic properties. Some person of a fustianous turn of mind suggested that "it had been originally designed to teach railwaymen how to talk to one another in the echoing din of a railway station."

XII

In the spring of 1932, Colonel (now Brigadier) L. P. Collins, D. S. O., C. B. E., was appointed the Commandant of the Indian Military Academy. Soon after, officers began to arrive, by ones and twos, to assist him to bring the institution into being. Between them they mapped out a scheme of studies embracing both general and technical subjects. They also whipped into shape a set of standing orders to regulate the life and conduct of the cadets.

An army of labourers was set to work to turn selected sites into playing fields. Huge pits from which earth had been taken for making bricks for building the Railway Staff College and the Forest Research Institute, had to be filled up and the level raised so that the grounds may not become waterlogged during the monsoon.

Structural alterations were taken in hand to provide a temporary mess while a building commodious enough to serve the requirements of the full complement of 250 cadets was being put up. From the very start the authorities were opposed to separate messes on "communal" lines.

The makeshift arrangement devised for the time served the purpose well enough, but did not provide accommodation for an ante-room (louge) without which no mess could be regarded as a mess. A messuage was erected for the purpose.

By October, 1932, all was in readiness for the first batch of cadets to arrive at the Academy and begin their training.

KEY TO THE FRONTISPICE

Kurukshetra

In the battlefield of Kurukshetra Arjuna, the great Pandava hero, was overwhelmed with grief when he saw that the opposite camp consisted of his kith and kin, the Kauravas. Lord Krishna, his heavenly charioteer, is seen in the picture inspiring him to make up arms even against them on the plea that they stand for evil. The incident occurs in India's ancient epic, the *Mahabharata*.



Book Reviews

Books in the principal European and Indian languages are reviewed in THE MONTHLY REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, THE MONTHLY REVIEW.

ENGLISH

NON-VIOLENT NON-CO-OPERATION. By *Sardar Singh Ghoshkar, The National Publicity House, Chamberlain Road, Lahore, 1934. Pp. XL+388.*

The book presents a survey of the National Movement since the advent of Mahatma Gandhi in the field of Indian politics. It does not aim at giving a complete chronological account, nor a full critical history of the period under review. It rather tries to give a rough critical survey for the mass in the street, and in this, we believe, the author has succeeded fairly well.

One often feels that the outlook of the author should have been more objective than what it actually is. For subjective predispositions have actually been responsible for a few misstatements of facts. Thus it has been said (p. 35) that "Indians wanted freedom for the following, among other reasons... To end class distinctions." But so far as we know, those who have been fighting for "Swami" wherever the message assigned to it may have been, have not claimed this as one of their objects. Similarly, the Viceroy is said to have charged the Congress with "trying to establish a parallel government in the country. The Congress pleaded guilty to the charge" (p. 240). But the correspondence quoted between pp. 231 and 233, does not find itself to the above construction. The Congress claimed the right to have a say in the matter of Indian administration; and the Viceroy persistently refused to admit this right, stating that the final authority in this matter rested not with the Indian people but with the British Parliament. But this is far from establishing a parallel government.

Apart from these unfortunate mistakes, the book will prove very useful to students of modern Indian history, as it contains, within a small compass, a large amount of important information. An appendix containing exact dates to show the actual course of events would be a very welcome addition to the second edition of the book. The book has also to be freed from the horrendous profusion of printing mistakes which disfigure it so much.

NIRMAL KUMAR BOSE

CHINESE DESTINIES: *Sketches of present-day China: By Agnes Smedley. (Harcourt and Brace): London, 1934, 6s.*

Miss Agnes Smedley is not an unknown person in India. For long, she has acted as correspondent also to various Indian papers and periodicals. In many, probably, she is also familiar with the authorship of the book "Daughter of Earth," that raised considerable attention in various European countries, when it first appeared near some five years back.

Soon after the publication of that book, Miss Smedley left for China. Nearly five years she has spent in China, taking keen interest in developments in that country. She has in this period travelled into distant parts of that vast land, particularly to the great nerve centres. Miss Smedley is one of the few foreign journalists to have travelled and lived for a while in North China, in areas almost as big as Germany; and with a population close to that of Bengal. Here for some years, a Pootung and Workers' Republic has been now in existence, from economic steadily consolidating its position against heavy odds. Lord Marley, member of a former British Cabinet, on his return from China a year back stated in Manchester about it as the one Government that could be held as holding high the flag of Chinese independence.

Miss Smedley's new book is an account in the form of short narratives of the various currents at play in China as a whole today. It unravels many striking and significant pictures: the misery and appalling suffering of the vast masses in China; an exploitation rigid and ruthless; campaign against revolutionary movement carried out with unrelenting vigour; revolutionary work conducted grimly with striking doctrine and astounding courage; great awakening among the women; and growth of a new ideology in the wake of the surrender of Kuo-Min-Tang. The pictures are drawn with great force. Miss Smedley has found these or real incidents generally striking and not rarely shocking, bringing out the weight of the truth, truth is often more difficult to believe than fiction. But the purpose of the book is not to shock; the aim is not sensation. It is to direct attention

to potential currents of a great struggle of international significance, of which comparatively not much is known outside. "Chinese Destinies" is a book thrilling, revealing and inspiring. A volume well worth reading.

N. N.

THE ASTRAL PLANE: By C. W. Leadbeater, Theosophical Publishing House, Adyar, Madras.

This is an exceedingly interesting book in which a vivid account is given of a Plane of existence and its destinies about which the ordinary man knows next to nothing and believes much less than what he knows. The account reads like the description of a hitherto unexplored region of the Earth given by an adventurous explorer.

In regarding this description, we are first of all called upon to believe that "in our solar system there exist perfectly definite planes, each with its own matter of different degree of density" (p. 4). The astral plane is "the second of these great planes of nature—the next above (or within) that physical world with which we are all familiar" (p. 5).

Next we must believe that it is possible for any of us to have knowledge of this astral plane, though situations are always possible (p. 5). Some theosophists speak disparagingly of this astral plane; but this is unjustifiable.

Our author apparently has accurate knowledge of this plane and gives a life-like picture of its scenery, size and dimensions, and its inhabitants.

The inhabitants of the astral world are (i) human, (ii) non-human, and (iii) artificial (p. 26). The "human" are living or dead, i. e., those who still have a physical body and those who have not. The "living" again are sub-divided into four classes, one of which includes the "Himalayan Brotherhood" (p. 26) and the last class includes "members of the same race who practice the ghastly rites of the Ghazal or Voodoo schools" and others of the same type (p. 24). So much about the living human inhabitants of the astral world. The dead again are sub-divided into ten principal classes (p. 28) the details of which must be looked for in the book itself.

In the last chapter we have a catalogue of phenomena which are caused by inhabitants of the astral plane. These are "shrieking ghosts", "apparitions of the dying", "family ghosts", etc. We thus have a fairly complete geography of this interesting world. If the question is raised: "How do we know all this?", the author's apparent answer is: By occult spiritual training which has to be received from those who know.

LIFE BEYOND DEATH: By Miriam Knoll Ghosh. Published by S. K. Ghosh, 2, Avenue Chatterji Lane, Calcutta. Pp. iv+404. Price Rs. 10-5, Foreign—10s. nett.

This is an exceedingly interesting book on spiritualism in which, besides recording some of his family incidents, the author brings together from outside other evidences of senses and spirit manifestations. The general reader will find the book absorbing interest, and the adept spiritualist will find in it materials whereby to further substantiate the conclusions of his science. The incidents recorded are well substantiated; and the authority of persons still alive and holding important positions in society has frequently been cited in support of many of the recorded cases of spirit-phenomena. All this will

enhance the scientific value of the book. Although the literature on spiritualism is growing fast, contributions from Indian authors are not too many. Mr. Ghosh's book will supply a much-felt want. The printing and get-up of the book leave little to be desired.

U. C. BHATTACHARJEE

FRANCIS MERES'S TREATISE "POETRIE": By Don Giovanni Allen, University of Illinois Bulletin, *Proc.* # 1, 5, 9, 1932, 155 pp.

The nearest attempt at a correct appreciation of Francis Meres, a mystic scholar and contemporary of Shakespeare and other Elizabethan dramatists, was undertaken by Mr. Allen and published by the University of Illinois as its bulletin. In the introductory portion, Mr. Allen has picked the backbone of Meres's reputation against the harshest judgment of a host of writers and scholars, not excluding Ward, Schelling and Adams—so that as we have in this book, Meres was a mere journalist and that too not of a high order, because his frothy and without any effort at acknowledgement, borrowed from English and Latin writers in making his comparative estimation of English and classical authors. In this he was no doubt profoundly influenced by his times, "the product," as Mr. Allen says, "of an uneducated conspiracy against originality," but his method is reduced on investigation to "an extensive imitation of free critics." The author of the volume is a little too hard at times on Meres; he has finally disposed of his work as lagged by "pseudo-criticism and bluff"; but the mass of evidence recorded against him seems to justify the censure.

Mr. Allen has summarized the text of Meres's treatise "Poetrie," with critical notes, so as to make it easily accessible to the general student of English literary criticism and to refine the almost universal appreciation of Meres by the Renaissance. Apart from this small but important work, the volume contains four valuable appendices on different phases of Renaissance culture in England and bearing on Meres's equipment and methodology. Notes, bibliography, index—all that is necessary for careful study or speedy reference have been carefully provided, and the mass of information, diligently collected and judiciously edited, will be of use to other works in the field.

THE DIVINE COMEDY: *Englished in verse* by H. R. Anderson. World's Classics Series, Oxford University Press, 2s.

A rendering in terza-rima, verse, a largely revised edition of the first publication in 1921, with textual and other notes added to each canto, along with an index of proper nouns etc. that occur in the text. A handy edition for study or reference.

INDIA IN THE MAKING: By Swami Arjunaśāstrī. The Universal Publishing Corporation, Bangalore, Patna, 1933. *Rupes One only.*

Swami Arjunaśāstrī has made an ambitious attempt to cover problems affecting modern India in the course of six chapters and it must be said to his credit that he has succeeded in provoking his readers to think for themselves. The different chapters consist of essays first published in journals conducted by the Ramakrishna Order, but there is a continuity of thought and treatment linking them together. The

selflessness and sincerity of the author's attitude, his real love of the country and its people, his readiness to grasp and tackle the difficulties that lie ahead, his robust common sense—all these make themselves felt and entitle the book to be read with attention. No one interested in India's welfare can afford to ignore it; and that is high praise indeed.

But, as the writer himself admits in the preface, "it remains a mere sketch." So many topics, and they are topics of absorbing interest, have been treated in course of 145 pages that we lose the wood in the trees. The writer was no doubt guided by considerations of space when he published the articles in the journals, but in publishing them as a book he could have treated them more fully as they surely demanded. He has been unfair to himself and to the topics as well.

There are some opinions which invite a protest. In dwelling on the spread of Vedantic ideas in modern West, Swamiji is led to say: "It is not always true that degradation in the secular sphere presupposes a corresponding degradation in the spiritual sphere." The truth seems to be rather that secular degradation may not always succeed in stifling altogether the spiritual life of a people. The authority of Vedic literature was acknowledged also by Devendranath who might be mentioned by the side of Ram Mohan (p. 11), and there is no reason why Dayananda, founder of the Arya Samaj, should not receive a place there. On the message of Indian art, Swamiji looks on to Abanindranath Tagore and others, but the standard of work raised by Jamini Roy is more in consonance with the spirit of the times and more in conformity with the Indian tradition. Again, he says: "Artistic forms must not be products of mere fantasies" (p. 43), but symbols and fantasies are quite distinct from each other and even pure fantasy is recognised as a form of art.

The combination of our traditional an-concepts with modern utility which is pointed on p. 41 may justly be labelled as verging on the ludicrous, if not vulgar, when it concerns the fruits of life. Speaking of Western humanism, Swamiji says that we have "sought" of Karma, Yoga (p. 58); but have we, really? He admits that: "The legitimate corollary of the Vedantic equality will be an equality in social privileges, religious rites, laws of inheritance and the like between men and women of India. India has crushed the human aspect of women to make them divines" (p. 56), but he is not so clear and outspoken as the theme of economic equality when he speaks of the Indian women, nor does he deliver a frontal attack on the remarriage of widows. It is no doubt desirable to treat our widows on the lines of Hinduism, but that applies to widows also, whether we take our stand on "Vedantism" or other equality. The idea of placing widows, properly trained, in charge of primary and secondary schools is flowing profusely, but so very often fail to notice whether the taste for teaching is there, which is the secret of a teacher's equipment.

The author's style is direct, and he speaks straight to the reader without making any time in literary flourishes. Many of his observations are worth reproduction: "A nation is true to itself when its external forms are shaped by an inner type of life." "It is inspiration and inward vision which will save us from the imitation of vulgarised Western forms" etc. His views are generally sane, and even when there are any grounds for disagreement, he does not

inflict the reader's sympathy. The book is a welcome addition to the serious literature on the subject.

PRYVABHAKSH SINGH

GOPAL KRISHNA GOKHALE is brief biography: By E. Lucia Turello, M. B. E. and B. G. D. Turello, M. A. (Gron.) with a foreword by the Rt. Rev. Fr. V. S. Srinivasa Sastry, Pp. ii+iv+132. Trichur, V. S. Srinivasa Iyer and Sons, Price 14 Rs.

This is a little biography of the great Gokhale written in simple English for the boys of upper classes of High English schools. One of the aims of education is to make citizens out of the boys; and no better method can easily be pointed out than making them read such biographies of great men and citizens of India, like the late Gopal Krishna Gokhale. The authors resided in Poona for many years and had opportunities of knowing Gokhale well, appreciating the qualities that made Gokhale a power in the land. And in the book under review they have succeeded admirably in presenting to their readers what type of man Gokhale was, how he acquired the knowledge, breadth of outlook, admirable temper, transparent sincerity and honesty of purpose—the qualifications necessary for the great task he set unto himself and how intently and unflinchingly he performed them. We wish such books were made compulsory text-books in our schools. Would some one write a similar biography for our great Sir Surendra Nath Banerjee, and make him more familiar to the rising generation?

JATINDRA MOHAN DUTTA

THE ESSENTIALS OF ADVANTISM: Surendra's Nishikarmasiddhi explained in English by Surendra Nath Das, M.A., Ph.D., Professor of Metaphysics and Indian Philosophy, Indian Institute of Philosophy, Amherst. Published by Messrs. World Book Co., Proprietors of the Popular Sanskrit Book Depot, Simlathal, Lahore, 1932. Price not mentioned.

In this edition the Preface covers 8 pages, the Introduction 19 pages and the English Translation 145 pages in 4 chapters. The book does not contain the text in Sanskrit of Nishikarmasiddhi, but a free translation of the same leaving out "a few technicalities of Mimamsa Philosophy and the Philosophy of Grammar which" Dr. Das thinks, "would not be of much interest or use to a modern student of Philosophy." He believes "that with the help of this book, one who has a little knowledge of Sanskrit will be able to read the book easily in original Sanskrit." But for this, we think, it would have been much better if the text accompanied it. In the Preface Dr. Das explains, why he did not give in this edition a literal translation of the text with explanatory notes, which is generally done, when such books are translated in another language. His thought "nothing would be gained by saying at first something intelligible and then trying to make it intelligible." But here we differ. Does Dr. Das mean the author of Nishikarmasiddhi, one of the greatest writers and authority too, on Vedanta, writes unintelligible things? A very charitable remark indeed. Some say, for this object, the English education was introduced in this country. However the Introduction gives a gist of the Advaita Philosophy in a nutshell in a clear and lucid style, and so this will be a great help to the beginner.

The translation is convincing and the simplicity of the style is commendable. Senanayake's Sanskrit-siddhi is a very well-known treatise on Advaita Philosophy. It is one of the monumental works of the great saint, a disciple of Shankaracharya the Great.

The printing and the set-up of the book is not attractive. There is no contents, nor any index attached to it.

RAJENDEANATH GHOSH

GLIMPSES OF WORLD HISTORY: By Pandit Jankinath Nohra. Vol. I. Published by Anubhava, E.-J. City Road, Allahabad. Price Rs. 6.

During his untimely leisure hours behind the prison-walls in 1931-32 and 1933 Pandit Jankinath Nohra addressed a series of letters to his ten-year old daughter. India, whom he had left behind at home. This bookish-bound volume is a collection of 124 such letters and forms an interesting outline of the history of the world—its four-epochs and land-marks. The first volume under review covers the period from the earliest times to the Napoleonic War.

Though the book, so far as it goes, is a complete whole in itself, yet "being further letters to his daughter" it is a continuation of his earlier work. The letters from a Father to his Daughter; and roughly speaking he has begun. His objective where he left it in his earlier one. The book is an historical study in interpretation, and the particular narrative treated has in every case been as instructive and pleasing as possible so as to relieve the story from the tediousness of mere dry details of facts. Pandit gives a rough and rambling account of the greatness of Europe and Asia of both past and present, and records the history of the world starting right from the old civilisations of Egypt and Greece, India and China reaching down to the death of Napoleon in the first quarter of the nineteenth century. Thus the author had to exercise a good deal of rejection and selection and to put into a few words the whole spirit of an epoch in which last he has been singularly successful.

The book is not a history in the strictest sense of the term and is serious students of history it will perhaps appear as imperfect, embodying as it does fragmentary details here and there. The book is rather in the form of an interesting by-side story than in that of history. Yet historical facts are related in their true perspective and few things that are of moment are passed over.

Pandit is a reputed writer who has his own inevitable way of putting things, and as one rushes through the pages one is struck by the wonderful grasp by the author of the subject and his still more wonderful power of graphic narration. The book is admirably suited for the young people—for whom it is primarily meant—in the private and profit or personal would certainly result; but it will also serve as a source of personal interest and inspiration to the students of human history, who will find in it a remarkable summary of the happenings and movements of the world over a long period of time.

The printing and set-up are excellent and leave nothing to be desired.

SUKUMAR BANJAN DAS

SANSKRIT

CHITRAPRAHARA, a commentary on Haridra-
ksha's *Laghuvibhakti*; By Bhagwanit Hari
Sutra, edited with notes by Mahamahopadhyaya
Tata Sahakaraya Sutra, Head Pandit and
Teacher, Miskamya's Sanskrit College, Fudam-
gram. Price Rs. 4.

This book is the 5th in the Andhra University series, though on the back of the cover-page it is numbered as the 6th of the series. For publishing this book in Devanagari characters, we heartily congratulate the Bhagwanit Andhra University, Waltair, as it is one of the best and most important books on Grammar. A very lengthy work is removed by publishing this book. Chitrapraha, by which name this work goes, is a commentary of a portion of *Siddhanta* the commentary of *Prasiddhanta*, which in its turn is a commentary of *Siddhanta* Karmad, the famous composition of Pandita Ashvadhya. Though it is a work of the 15th century, yet it has gained a reputation of the ancient works on the subject. The notes by the editor Tata Sahakaraya are very appropriate and show the depth of his insight into the Grammar. From the beautiful description of the Mahara, Sri Rana Sir Venkateswaraiah Ranga, Ban Bahadur of Bahadur, G. C. R. K. the first Pro-Chancellor of the Andhra University, for the encouragement of Telugu and Sanskrit. If such books are published, the object of the donation, we believe, will be fulfilled.

RAJENDEANATH GHOSH

BAUDHAYANA DHARMAŚUTRA with
the commentary of *Govindaraman* edited with
Notes, Introduction, Word Index, etc.: By Pandit
A. Chinnarasani Sastri, Professor, Benares
Hindu University, Kashi Sanskrit Series Division.

That the Baudhayana Dharmaśutra occupies a unique place in our Hindu literature requires no mention. There are already three editions of the text in Leipzig (1894), Mysore (1904), and Poona (1905). The commentary of Govindaraman is also published with the text in the Mysore edition. Yet, there was the necessity of a new edition and this is now supplied by Pandit A. Chinnarasani Sastri, a renowned Mimamsist and Vedic scholar of the orthodox school. This edition is based not only on the printed texts of which the editor has taken the fullest benefit, but also on some manuscripts of both the text and commentary. Thus he has succeeded in removing the defects of wrong readings that crept into the previous editions, and specially in that of Mysore. Besides the editor has spared no pains to make his edition useful by adding notes on difficult passages, explaining the principles of the Mimamsa, quoting the sources entirely that are referred to in the Sutra, tracing the sources of the passages quoted in the commentary, and adding the index of words of the Sutra. We wish he had given us also the index of the names. He could also supply an index of the mantras along with their sources traced, which are alluded to in the Sutra.

It is evident that the editor has taken great labour, and we are sure, it will fully be appreciated by his readers.

VISHNUSHANKARA BHATTACHARYA

PRABANDHA CHINTAMANI: By *Shri Aravindacharya*. Edited by *Durgadas Keshava Shastri*. New Edition, Bombay, 1932. Rs. 1-8.

Prabandha-chintamani, a work finished in the year 1931 of Vikrama Samvat as the author cordially informs the reader, is of varied interest: not only is it written with a view to further the ends of Jaina religion, but also for the enlightenment of scholars and their edification with regard to the mediæval history of Gujrat. The chronology adopted seems to be quite correct, according to modern historical knowledge, and the compilation, it may be noted, (for in purports to be nothing else), purports to follow the oral tradition. There has been an Asiatic Society Edition with English translation, but the present edition seems to give a correct version in the original Sanskrit also, collating different manuscripts, and there are different indexes helpful for reference. The stories relating to Virasimha, Nagarjuna, Vagbhata, Lakshmanasena, and Unadityasura are extremely interesting and some of the anecdotes deserve to be rendered into Bengali and other Indian languages, while their judicious inclusion in current text-books for teaching Sanskrit in the schools and colleges will contribute to the delight of the students by the element of novelty that they will introduce. The book is to be had of Messrs S. M. Tripatai & Co. of Bombay, and credit is due to the Forbes Gifford Funds for including it in its valuable series.

PUNJABIAN SERIES.

RIGVEDA-SAMHITA WITH THE COMMENTARY OF RAYANACHARYA Vol. I. Maudslayi. Tink Mahavidyalaya University, Varanasi Sanshodhan Mandal (Vedic Research Institute). Tink Sanskrit Mandal. Poona 2. Price Rs. 12.

This is a handsome critical edition of the *Rigveda* which not only takes the position of Max Müller's *editio princeps*, now out of print. The Vedic Research Institute, founded in memory of the late Balgopaldev Tink with the object of furthering Vedic studies in various ways, has, by the publication of this edition, done lasting and real honour to the memory of a scholar who devoted his life to the study and interpretation of the Vedas. We look to a speedy completion of the entire work which will cover several volumes and be a fitting memorial of a great scholar.

An editorial board consisting, among others, of the famous Vedic scholar V. K. Rajwade, M. A., who has added a Foreword to the volume pointing to the necessity of a careful study of the Vedas, was in charge of bringing out the edition. A fairly large number of MSS., were collated for evaluating the readings. A brief account of the MSS., with an indication of their places of deposit has been given in the Introduction by the Managing Editor, Mr. N. S. Sankarshi Vaidyanathacharya. A descriptive and critical account of the MSS., though much expected here, has been reserved for a later occasion. It is noticed from the brief account of MSS., that the MSS. of the Asiatic Society of Bengal have not been consulted though the society possesses several important MSS., including those of Sayana's commentary, belonging to the great scholar Kavisimhara and apparently containing correct and good readings as he himself might have used them in writing his own commentary on the *Rigveda*, as also a number of very old MSS. of the text of the *Rigveda* containing in some cases variations from the printed editions. As a matter of

fact, however, no MSS. of the text portions appear to have been consulted.

Only selected variants from the MSS., consulted have been noticed in the foot-notes. Even important variants have, sometimes, escaped any notice. This a reading incorporated in the body of the work on p. 1003, line 19 on the basis of the readings found in a number of MSS., (as stated in the section of Discussion of readings) has no indication in the foot-note. A long discussion, covering eight pages, about some of the more important readings found in the MSS., but missed by MacMillan and others, as also emendations suggested by the editors, is added at the beginning of the book. It is to be noted, however, that some of these readings and emendations have not been incorporated in the body of the book (cf. p. 1003, L. 33: 1072, L. 1: 1084, L. 15). This is rather curious. An important omission in the list of abbreviations that came to our notice is ॐ नमः (ॐ नमः शिवाय) which has been actually used. We hope the type of defects pointed out above will be absent from the subsequent volumes of the work.

CHITTAHARAN CHAKRAVARTY

SANSKRIT-ENGLISH

THE DHAMMAPADA: Text in Devanagari with English translation by Prof. N. A. Bhargava, M. A.; The Bodhi Society, Anand Vihar, Langungton Road, Bombay. Pp. 224.

This is a small-sized edition of the *Dhammapada*, suitable for carrying in one's pocket. The translation has been well done. The printing and get-up are also good. We hope the book will help to spread the doctrine of the Buddha among our educated people.

BENGALI

SAMVAD-PATRE SEKALER KATHA, Vol. III. (Sahitya Parishat Series No. 82). Compiled and edited by *Dr. Rajendra Nath Banerji*. Published by the Tinsajga Samskrt Parishat, 243-7 Upper Circular Road, Calcutta. Price Rs. 2-8-6 (for members), Rs. 3-4-6 (for others).

In this volume, which is a supplement to the two previous volumes of the same name (already noticed in these pages), Mr. Banerji collects from the earliest available newspaper of Bengal, the *Sambadhar Deepan*, extracts which had not been included in the previous volumes. Supplements to the first two volumes are contained respectively in pp. 1-100 and 191-438. Separate indexes to these have been appended so that these supplements may be usefully bound together with the original volumes to make them complete. Besides these we have here extracts collected from several numbers of the *Sambadhar Deepan* of 1884.

Mr. Banerji deserves to be congratulated that he has, in less than three years' time, supplied us with about 1500 large-sized pages of interesting and important material for the study of the social and cultural life of Bengal, arranged in three beautifully get-up volumes. There is not a way in these volumes that does not furnish information of value from one point or other. Occasionally, is important cases, especially in respect

of accounts of important personages, the information has been supplemented by notes contributed by the editor on the basis of information available from various other sources which too have been drawn upon. In fact, it is these notes that have considerably added to the importance and utility of the work. A number of illustrations, reproduced at the beginning of the volume from a century-old work by a Frenchman, depicting different aspects of the social life of the period, convey a vivid idea of the life and things of the time and make even the layman curious about the contents of the book. As a matter of fact, these volumes of Mr. Banerji will be of as much interest to the general public, as to the scholar who will treasure them as valuable source-books to be utilized on different occasions.

It is refreshing to note that one important fact with regard to the value of these publications that seems to have been overlooked by the compiler when the first two volumes were published, has now been referred to in the Preface to this volume. This is the immense linguistic interest possessed by them. They preserve very good specimens of early Bengali prose. Though a thorough analysis of the characteristics and peculiarities of this prose may remain to be undertaken separately by another scholar, as index of the words highly popular at the time of the composition of these chronicles though now obsolete or unknown cannot be deferred in any way. The compiler, however, hopes that this index will be solved at this time (which is expected not to be far off) when some of these volumes pass through a second edition.

CHINTANANATH CHAKRABARTY

HINDI

ATLAS (Bhagat): Edited by Sri. Ram Narain Mishra, Published by Bhagat Office, Allahabad. Danda Crane Office, pp. 165. Price Rs. 2/-

Up to this time there was no good atlas in Hindi. This is the first Atlas, worth the name, and removes a long-felt want in Hindi. Mr. Mishra deserves congratulations for it.

It contains 16 multi-coloured and 338 mono-coloured maps, besides the pictures, geographical definitions, flags of different countries, solar system and index. The maps show the political divisions, physical features, population, products, race, means

of communication of different countries and continents. Taking all these things into consideration the atlas is priced low. We again congratulate the editor of Bhagat for this beautiful production.

R. M. VARMA

GUJARATI

CHITCHHI XI PADMINI: By Thakur Morayya Visaji. Printed at the Surya Prakash Printing Press, Ahmedabad. Cloth Cover: Pp. 498. Price Rs. 5.

Queen Rajin is the heroine of this story and King Purnan, its hero. It is a romance of old Cutch, the land of style men and women. It begins in Vikram Samvat Era 1015, and is concerned with many stirring incidents in the beautiful reign of that king. These incidents have been set out in the usual verbose style of this voluminous author, but what we particularly want to point out is the supplement of one hundred and eight pages at the end, consisting of three parts in which the writer has examined the reign and characters of King Purnan and Jura Latha Fulaji as described in folklores and also from a historical point of view. He has collected twenty-seven different stories in English, Sanskrit, Hindi and Gujarati to compose this supplement. It is a work, which other writers in this direction should follow.

(1) **BAL CHIKITSA.** (2) **RASAYANA SAR SANGRAHA.** (3) **VAIDYAK CHIKITSA SAR,** all three written by Pandit Gopalji Anantji Thakur, and printed at the Bhagat Sindhu Press, Karachi. Paper Cover and Cloth Cover: Pp. 216: 329: 316: Price Rs. 1, Rs. 2, Rs. 3.

Ayurvedic treatment of diseases is slowly making progress, and one disease across many patients who desire to know what the indigenous treatment for their complaints is and how it can be had. To such persons, these three books furnish a mine of information: the last book for instance gives five hundred and one prescriptions, with the cases to which they apply. The *Vaidya* was a pharmacy and also two medical journals, besides being a successful practitioner. Books written by him should, therefore, prove of great use.

K. M. J.



PANAMA AND SUEZ

By SASADHAR SINHA, Ph. D.

GOETHE had dreamed of three canals which by making the world smaller would add to its civilization and prosperity. Two of these have already been realized and the completion of the third is now only a question of time. The isthmus of Suez was pierced in the middle of the last century, and although the project of a canal at Panama was mooted almost contemporaneously, it was not completed until the beginning of the Great War. The third, the Rhine-Danube canal, awaits a more propitious time for its consummation. By connecting the North and the Black Seas it will bring closer the north and south of Europe and the Near East.

Both Suez and Panama canals owe their origin to the genius of a Frenchman, Ferdinand de Lesseps, although the latter could not be completed under his guidance for some unforeseen causes, above all business mismanagement and the inhospitable climate of tropical Panama. The Suez canal was opened to the public in 1869, while, despite the repeated French attempts, the digging of the Panama canal was scarcely begun when it was finally abandoned in 1904. In the same year the United States Government stepped into the shoes of the French and completed it, albeit on a modified plan. It was opened to traffic in August 1914.

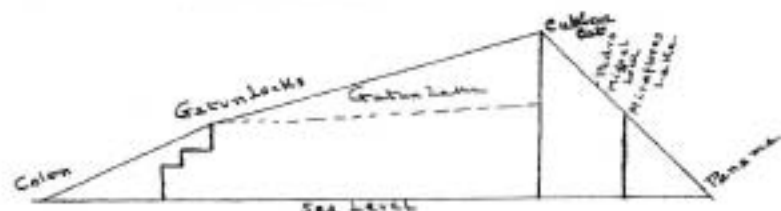
The heroic attempts made by America to stamp out diseases like yellow fever and malaria in Panama, thereby removing one of the main causes of the French failures and converting the Panama canal zone into one of the healthiest spots in the world, is common knowledge. Thus today its death-rate is lower than that of some of the healthiest American cities. Thousands of American tourists flock to Panama to seek health and pleasure and to avoid the rigours of a northern climate during the winter.

Suez is the larger of the two canals, measuring some hundred miles. But unlike Panama, it is a sea-level canal. Consequently,

the engineering difficulties in its construction were far less formidable than those encountered in the case of Panama.

At Panama, too, the French engineers had decided upon a sea-level canal, but the Americans set their face against it. The present canal has been built through an uneven and difficult country. Its construction therefore differs fundamentally from that of the Suez. The plan of the canal is somewhat as follows. It is about fifty miles long, running east to west from Colon on the Atlantic sea-board to Panama on the Pacific. The mouths of the canal at either end, up to about eight miles, are on a level with the sea. The rest is on a higher plane and consists of two lakes, of which Gatun is by far the bigger,—an artificial lake, created by damming the Chagres river and flooding its fertile and once inhabited valley. The lakes are connected by a cut in the hill separating them, one from the other. On the other hand, the different gradients of the territory are connected by an ingenious system of locks, at different levels, enabling the ship to pass from the sea to the higher altitude by a gradual rise and on to the sea again. Enormous costs involved in digging a deep sea-level canal throughout the course has thus been overcome.

By joining oceans, both Suez and Panama have abolished distances and brought continents nearer and raised the importance of countries which would otherwise remain unknown or insignificant. Suez and Panama are, in a sense, complementary, because as arteries of commerce they perform additional functions. Thus, for instance, in so far as Panama connects the Atlantic sea-board with the Pacific sea-board, its function is non-competitive. The same may be said of the Suez canal *vis-à-vis* Europe in relation to western and south-western Asia. These are essentially geographical advantages. The superiority of the industrial east of the United States over Europe in north-eastern Asia,



New Zealand and eastern Australia holds good for the same reason. Thus, for instance, Panama has shortened the distances from New York to Yokohama by 3743, Shanghai by 1876, Adelaide by 1746, Melbourne by 2770, Sydney by 5932 and Wellington by 2493 sea miles over the older routes. Similarly, the Pacific sea-board has been brought considerably nearer to Europe via Panama, shortening distances to a maximum of over 6000 sea miles.

But geographical and economic interests do not always coincide. To the degree Panama succeeds in drawing trade away from Suez they become rivals. To what proportion traffic has been diverted to the former, it cannot be maintained with accuracy, but there is little doubt that some diversion has taken place. The total tonnage of goods carried by way of Suez has remained to all intents and purposes constant since 1913, but meanwhile the total tonnage of goods carried over the Panama canal has grown from nothing to nearly the same total tonnage carried over the Suez canal. This coupled with the fact that the largest number of non-American vessels passing through Panama are of British nationality, the bulk of which presumably of New Zealand and Australian origin, is an unmistakable indication that the antipodes is increasingly coming within the zone of American economic influence and correspondingly affecting the traffic through Suez. The same is true of Japan and north-eastern Asia.

This is not to say that the advantages are all on the side of Panama. Suez undoubtedly possesses certain geographical superiority over Panama. Geographically Suez lies in the heart of the old-world trade centres and thus possesses advantages of intermediate trade, i.e., trade between ports at comparatively short distances, which are not shared by Panama.

Panama is separated from the mainland of Asia and the antipodes by vast stretches of sea with no similar advantages. This is a factor of so small importance to the carrying trade.

But the essential international significance of Panama perhaps lies elsewhere. To begin with, it must be conceived as part of a larger problem—namely, American economic imperialism. The opening of the Panama canal has at once made the United States an Atlantic as well as a Pacific power. Her economic dominance over all America, north, central and south, is now complete. At one leap, the skeleton of the Monroe doctrine becomes endowed, as it were, with flesh and blood.

The Caribbean diplomacy of the United States thus gains significance when viewed as part of this grandiose plan. Its heart is in Panama. The virtual protectorate over the whole of Central America and the islands of Cuba and Santo Domingo and the acquisition of Porto Rico are ramifications of this policy. The United States would not tolerate the interference of any other power in this region. Panama must not only be the main artery of trade and commerce between the Atlantic and the Pacific, but also the pivot of American naval strategy. The political and military control over this region ensures her naval supremacy in both oceans facing east and west. Panama must be to America what Suez is to Great Britain. This analogy also points to latent conflicts between these two powers, which are fraught with serious future possibilities. For Panama not only affects England by affecting the Suez canal, but also by putting a virtual *cassus* on non-American economic activities in Central and South America. The intense conflict between the two countries over the exploitation of mineral resources in Mexico and Venezuela and elsewhere and over South

American cable monopoly are *crucial* in point. On the other hand, the two powers for the first time come into direct economic competition in the western Pacific. The Open Door Policy in China is the obverse of the Monroe Doctrine on the American continent.

The bid for economic hegemony on the part of America is paralleled by her demand for naval parity with Great Britain. The renewed interest in the Nicaraguan canal is an indication that the U. S. A. is determined to assert her naval supremacy. Naval parity is a hollow phrase unless naval communications can be guaranteed in times of war. If Panama is in danger, the Nicaraguan canal will serve as an alternative line of communication. Its rôle will be similar to that of the Cape route, in which there is a revived interest recently, as an alternative to the Suez canal in the British Empire.

The piercing of the isthmuses of Suez and Panama, although superficially unrelated, touches at many more points than appears at

first sight. The discovery of new routes of communications or the obsolescence of old routes has had a profound effect on the fortunes of many a country. Great Britain's preoccupation with the guarding of the Empire communications shows only too clearly how vitally her industrial prosperity and political power depend upon the safety of communications. The importance of Suez in British foreign policy is well known. Panama provides a parallel in American diplomacy.

Economically, Panama's potentialities are great. They are part of the future of American economic expansion. Only as the full impact of American exports in the international market begins to be felt, will Panama realize its full stature as a highway of international commerce. The supremacy of Suez is already challenged with the shift of the world's economic centre of gravity to America and to the western Pacific. The destiny of Suez is integral with the destiny of Europe as a universal provider of manufactured goods.

THE COMING OF SRAVANA or THE RAIN-CLOUDS

By PRADHAN DA S. C. SARKAR

[A.]

Muse: "Fire-Spirits"

Like Vikram's triumphs is Śrīvan's' come,
In bold display of power, wealth and pride:
The canopy of clouds is spread for him,
Whose jewelled hangings gleam, and flash their
light;

The aerial vault is filled with sounding drums,
The tompost changes his tune in trumpet-musics;
His bolt chasms brightly beads on earth,
His merry flows in streams to humble hearts.

Like a shade from underworld is Śrīvan's' come,
To give to man a glimpse of the Final Day,—
When worlds will end in thunder-crash, and
swift

As lightning-flash the Scepter of Death will snuff
The links of Life, and all be darkly drowned.
Like Siva dancing rapt is Śrīvan's' come,
Deluging, teasing, teasing up in joy!—
His tangled mass of cloud-locks stream through
space,

Canoeing 'neath the Sun-eye on His brow
And Coesent on His crest: adown His locks
The Sacred Waters stream; His Trident strikes
With thunder: while His hooded Serpents
brood

The stormy winds, and fling their lightning-
flashes;
The swelling boom comes from His rumbling
Drums,
And heave the ocean-waves and sway the
pines!

[B.]

Muse: "Karas-Maharo"

Like Motherhood revealed is Śrīvan's' come,
To save the world from all its sufferings;
The Mother bendeth o'er Her troubled child,—
The shadow of Her tresses rests upon its face,—
Beneath Her quickening glance its life revives,—
And showering kisses make it smile again.

Like Lover passionate is Śrīvan's' come,
To woo and win the Earth with all his arts;
Sometimes, from welkin's end he looks on her,
With restless, tender, fearful, mystic gaze;
Sometimes, in sullen, pignant mood, he lets
His cloud-locks loosely flow;—then all at once
He hurls in floods of tears that wet her rail
Of green, and sobe aloud in wildest winds
That shake her mountain-trees with their
breath;

And nightly do their souls converse in dark,—
While thrilling waves of lightning pass between,
And sprouts of joy appear all o'er the Earth!

FOREIGN PERIODICALS

The Machine

The century-old debate about the machine has been revived again in *The Commensural* by Mr. Marshall who says:

The Machine in human life affords a problem ever more acute. Man versus the machine is now the cry. Slowly but surely the machine seems to gain—and man is robbed of his personality and responsibility.

The attitude one must take up is not to be decided by any changing fashion—but by reason.

The problem has two elements: first, the machine deprives man of his creative faculties; secondly, it causes the breakdown of the organization of distribution.

It deprives man of his creative power. Under the industrial system the intellect of the workman is cut off from his labor. Previously the workman fashioned every article with his own hands, bringing to bear on it all the skill of the craft which was his. All this is now done by the machine. He, who was once the craftsman, has to perform only a series of repetitive acts. Formerly the essential knowledge that forms the basis of civilization was handed down by the workman of a hundred trades; "culture was in the keeping of innumerable different kinds of craftsmen." Now the whole basis of culture rests in the hands of two small classes—technicians and artists—the elite of the industrial world. They are the engineers who design the machines, and those who design the products of the machines—chemicals, etc. Work has changed, for it is no longer human.

To be human, work must always be intellectual as well as manual, for man is made up of both intellectual and physical nature, he is a rational animal. Human work is that into which man can put his whole self, brain and body.

The ordinary factory-hand has certainly no chance of applying his reason to his work. It is the last thing which is wanted of him. The technician put the reason into the work of designing the machines, the rest is repetition. The workman has to supervise that repetition. This bears no resemblance to the creative workmanship of the maker of things.

The second phase of the problem is the breakdown in the process of distribution. To put the matter in its simplest terms: the introduction of machinery displaces men; it causes unemployment, and thereby diminishes the demand for goods. A contradiction is evolved; you cannot throw the producers into the street and then expect him to pay for the goods made by the machine which has displaced him. The goods are made in far greater quantities than before, but the buying power is decreased.

Such is the basic problem.

The obvious solution is the Leisure State. Let every man work a few hours per day or week, at the machines which produce the world's goods, and spend the rest of his time in fruitful leisure, especially in cultivating the powers of the mind. But the point

is that all men are not capable of using leisure, and yet live moral lives. To do this demands a devoting of oneself to the contemplation of truth. All are not capable of the contemplative life. "Those who on account of their passions are driven to action are naturally more apt to the active life because of their inquietude of spirit".

To look at the other side of the question. Not all labor before the advent of the machines was human labor; there existed a vast amount of monotonous toil. The toil of the miner would be a case in point. Nevertheless, although the introduction of machinery had not thought of lightening man's labor, but only of making profits, we can if we wish yet bring good out of evil, and, by using machines to do the necessarily monotonous work more quickly, leave men to spend more time on labor most fitted to their nature—that of the hand directed by the brain.

That the first rule to the control of machinery is this, that machinery should not be allowed to compete with the work of the craftsman, but should be restricted to its proper sphere, the performance of monotonous and non-human work. The fixing of the criterion for each class would obviously be a matter to be decided by actual experience.

The second and complementary rule is that the machine should be subordinated to the artisan; that the large-scale organization of modern industry should give way to the vastly more important principle of the just distribution of property.

Machinery must be subjected to man, that is referred to such dimensions that it does not control man, but is controlled by him. Man must be placed in such a position that he can use the machine or leave it alone, according to his will. His free will must be asserted against all non-human forces. This can only be done when man is in his workshop, with the machine before him, able to be used or not to be used as the man wishes. In these circumstances there will be no overproduction or underconsumption, no breakdown of distribution.

War Memoirs of Lloyd George

Preston Stroom, while reviewing the III & IV volumes of the above book in the *Political Science Quarterly*, observes:

As before, he (Lloyd George) continues his renditions against the military and naval chiefs for their slowness to learn new lessons from the enemy and their obstinate adherence to a "decision on the Western front." "Just like the British public with Kitchener, the French public.... retained their belief in Joffre long after those who transacted business with him had ceased to have any faith in his competence...the mistake of thinking that the seat of intelligence is in the chest. Great generals, dictators and brutes always have that girth nature". "When the carving is on him the

plenarian is blind. General Neville in December was a cool and competent planner. By April he had become a crazy plunger. "With the plenarian, Briton shrewdness of mind is apt to be taken as an indication of soundness of judgment."

In these phrases and a hundred like them, Lloyd George is not only criticizing others but defending himself, or, better said, the qualities that he admires in others and also in himself—alertness, adaptability, quicksilver intelligence, dash, audacity, imagination. He defends his employment of such brilliant but erratic men as Winston Churchill and Lord Northcliffe on the ground that genius, even if closely allied to madness, is needed in a great emergency. He deplores, and surely very justly, the petty jealousies among the Allied nations which made it impossible to coordinate their plans; he is particularly severe on the French failure to support any scheme for an Italian offensive against Austria. While Lloyd George is himself anything but tactful in his comments on England's allies, it is due to him to say that his impatience is not with a nation but with a type, that the narrowly nationalist diplomats and officers whose he scolds in France he treats with even more severity in Britain. For the "old Parliamentary hands" he has no respect, stating bluntly enough that if his own hands had been free he would have made up his war ministry not out of party leaders but "partly from the ranks of the back benches" and partly from men outside of Parliament who in their own persons had shown facilities of energy, foresight, imagination, judgment and courage. "On being asked if the proposed new Cabinet of four members would mean that we should have four dictators, I said: 'What is a Government for except to dictate? If it does not dictate it is not a Government, and whether it is four or twenty-three, the only difference is that four would take less time than twenty-three.'"

His return to those critics who have charged him as a civilian with undue interference with armies in the field is the bold assertion that he did not interfere enough; that the conscript system at sea and adequate reinforcement by land were his ideas, imposed upon reluctant officers; and that he now reproached himself with not having overriden Haig and Robertson and forbidden the Passchendaele offensive of 1917. As for Haig, "I never met any man in a high position who seemed to me so utterly devoid of imagination," and as for Robertson, whom Asquith endorsed as the greatest living strategist, "It was a ridiculous appreciation, but as neither of them had strategic minds, the giver and the recipient of the compliment were equally well fitted for their part in the culture!"

International Alliance of Women

The Twelfth Congress of the International Alliance of Women for Suffrage and Equal Citizenship was held at Esplanade. The following account is given in *The Chicago Tribune*:

The Indian women were as usual outstanding personalities. Mrs. Harriet Ali, the leader of the delegation, told the Congress that unfortunately child marriage was still a burning question in India; the Sarda Act was comically defective and they wanted an Act giving powers to stipendiary magistrates to forbid child marriages. The resolution declaring the evil of child marriage stood in the name of the British delegation, and was proposed by Mrs. Petrick Lawrence, and supported by Mrs. Harriet Ali.

Another member of the Indian delegation, Mrs. Hassan, had been only eighteen months out of purdah and was married at the age of fourteen. She took her B.A. degree when she was the mother of seven children, and has since become one of the foremost educationalists in her State of Mysore.

The Yildiz Kiosk, the magnificent palace where the Congress was held, was in itself significant. Built as a palace by the late Sultan, its bright gilded walls, brilliant chandeliers, gilded ceiling and luxurious fittings must have accorded strangely with the earnestness and endurance of the Congress. And if there still lingered a haunting presence of the huge wooded lives of sycamores of the past, a presence that seemed oppressively real at times, one could but hope that the spirits of those women could look down on what was now passing between those walls, and be at rest, content. It was wonderful that our Congress with its message of hope and work and fulfillment should have been held in such a spot—wonderful to see them on the bright flower-painted wall the gold and white banner of the International Suffrage Alliance with its flaming star above the one word, Justice, and on each side of it the scarlet flag of Turkey, for so many centuries the symbol of the subjection of women.

The work of the Congress was divided into six Commissions: Suffrage, The Equal Moral Standard Commission, Like conditions of Work, Position of Women under the law, nationality Commission and lastly, the Commission for Peace.

Mrs. Harriet Ali, an attractive figure in her beautiful robes, spoke of her deep gratitude to the women's organizations over here. She felt she represented not only India but the whole continent of Asia, and it was associations like St. Joan's Alliance which, by their example, had done so much to awaken the women of the east.

Ramsey MacDonald

The following editorial appears in *The New Republic*:

To some he was once the most hated man in England. He was sneered and hissed and called a traitor to his country. Others, however, loved and defended him. They saw in him a champion of peace and of the workers. On a wave of reaction, born of the war's disillusionment, he came to power. There was great rejoicing and much was expected of him. Promising much, he accomplished little. Compromise followed compromise until, for reasons best known to himself, he abandoned his party and his cause. Those who once hated him now admired him and those who had followed him shouted down the speed of his name. Today he is an old man, with not much longer to live. He has been sicked, placed in a high-sounding post of little power or meaning, and it is expected that he will be made a peer. It reads like the outline of a novel but it is true. His name is Ramsey MacDonald.

Language Mastery

Rev. T. F. Cummings writes on the methods in language training in the *International Review of Missions* in the following manner:

While the eye can assist, the ear materially by noting the visible actions of the vocal organs, and

so help the pupil to imitate these actions, yet any substitution of eye-reading of letters for ear-hearing of sounds, as the medium for securing the correct speech patterns of the new tongue, must result in failure, for the eye is the organ for perceiving form, not sound, and it can neither receive nor transmit to the brain sounds or any new patterns of sound. The eye can merely learn to recognize the forms of the visible symbols representative of those sounds and sound patterns, or vocal images which are already fixed through the ear in the memory. To try to build a language superstructure on a foundation of eye-reading, writing and translation, without first laying their foundation on hearing and speaking, is not to risk failure in speaking, it is to ensure it. All such students use their native vocal patterns, not those of the new tongue, for the latter they have not completely grasped.

The actual method of acquiring any skill major or subordinate, is always the same. First, a clear perception by the appropriate sense of the thing to be learned and the fixation of the ideal pattern in the mind. Next, trying to reproduce this pattern to do this thing. Thirdly, continued trial with occasional resultant success. Then, persevering trial with more frequent success. Finally, persistent trial until sufficient success is attained. And finally, then and only then, continued drill for ease, rapidity and accuracy of performance.

This procedure is absolutely essential for the various skills which combine to form the art and practice of speech.

Russian Exhibition

The following account of the exhibition appears in the *Journal of the Royal Society of Arts*:

The impressive Russian Exhibition at 1 Belgrave Square, is to remain in being till July 23th. A remarkable assortment of works of art and craft has been assembled by the courtesy of owners of many nationalities.

There is a good deal to astonish the visitor, and on the ground floor a collection of icons has been brought together which can only provoke the purest amazement and pleasure. Some of the finest of these paintings are obviously first cousins to Italian primitive art.

The *Pellegrina* pearl on the first floor, the pear-shaped pearl that is supposed to have belonged to Cleopatra, is insured for £20,000. Its sister was the pearl said to have been dissolved to make a drink for Anthony. Be that as it may, the *Pellegrina* and the other chief jewels in Room 6 make a display, which, if it is not primarily artistic, is at any rate historically interesting, and of a kind one cannot see every day. In the same room are many examples of the skill of Fabergé, who conceived the fascinating idea of specialising in luxurious rick-shaws for kings and queens to give such other as presents.

Indeed, three-quarters of the exhibition are associated with the Romanoffs. Their portraits hang on the walls; we are shown the porcelain of which they dined, and on the third floor are some of the lightest thousand dresses that swelled (quite the correct verb) the wardrobe of the Empress Elizabeth: one per day for half a century. The elegance of their capital is best shown by some of the topographical water-colour drawings, and the kind of atmosphere that was created by the people in Tolstoy's novel *Anna*

fairly is the charming wedge-shaped room on the second floor.

It is striking that the art of the Ballet, which owes so much to Russia, should be represented: many designs by stage sets and costumes have been brought, including, of course, characteristic examples of Ballet.

The objects from the exhibition are to benefit sick and destitute Russian exiles in England. The object is worthy, and the enterprise of unusual interest: for the sake of the icons alone everyone who cares for beautiful things should be ready to pay his half-crown.

China's Ministers of Beauty

In a discourse on Chinese Art, Sister Dora observes in the *Messenger of the East*:

A mis-stroke, for an artist, is not a very serious catastrophe if he happens to be of the West. Work can be wiped out and done over again, and there are few artists indeed who arrive at the goal of completion without producing a series of metamorphoses in their subjects, akin to those the worm goes through in becoming a butterfly. With the ancient Chinese artists, however, there could be no false stroke, or if there were one, it would have to remain unaltered. For his 'canvas' was not canvas at all, rather it was silk or a porous paper which showed every mark and retained it permanently. Thus, at the very start, hand and eye had to be one, and the vision single, in fact the artist had to be far beyond the groping, experimental stage in regard to the working out of his concept. "The Chinese artist," comments Miss Hadenrey, "had to have a complete conception to the minutest detail of what he wanted to do, before putting brush to silk. He had to 'sketch it out with his brush' beforehand, as an ancient Chinese master once tersely phrased it." Naturally this called for a memory made, practically useless through prolonged training in visualisation. Instead of looking without, the Chinese master looked within, not only for form, color and composition, but for the movement of life as well.

Even to fix in one's mind the image of the most simple of objects requires command of the lower levels of concentration. Think, then, of the heights attained by these wonderful old Celestials who could eat of their own mental content reproduce, with what sincerity and how exquisitely, the swirling stream and the flowing cloud and the relationship between them!

Unity of the World

The following concept is repeated by the *World Order* from a recent work on World Unity by the historian Guglielmo Ferrero:

The world today is troubled by insecurity because both Europe and Asia are sick. The instability of Europe, the muffled ferment of Asia, threaten the mechanism of the rest of the world. If the various races are to avoid reciprocal hatreds, reciprocal fears, never more they must be need of each other than now. All of them are unhappy; they fear and despise each other and play each other false when they are most in need of their neighbors. Particularly is this true in Europe, which has never been so torn in pieces, nor so much in need of unity.

The contradiction is tragic, terrible, monstrous. We should not, however, too violently deny it; for it has willed that mankind should rely for its salvation not only upon mutual trust and assistance but also upon mutual hatred and injury. For four centuries the outcome of every war, unless one of the combatants has been annihilated, has been annihilation. This tragic contradiction is the preparation for universal civilization which tomorrow will dominate the earth.

The unification of the world, accomplished by colonization, by exploration, by emigration, by universal religions, by wars, by commerce, diplomacy, railroads and telegraphic communication must lead to a civilization of a universal character. A single body cannot go on living under the guidance of several discordant and rival consciences. The world body, which is now almost a physical entity, requires a single conscience in which there will be room for all that is best of the civilizations already existing in earth: harmony, Christian morality, occidental industry and science, the ancient wisdom of the East, the flower of European and Asiatic art.

War, Poverty and Fascism

Storn Jarneson in one of her books describes the present crisis accurately: "There is a vital relationship of war, poverty and Fascism. If we will war, we will poverty with the same impulse. Fascism exploits and perpetuates both." On the three-fold task of removing these evils she, Livy editorially says:

The challenge to mankind in this crisis of the world's affairs is to our mind perfectly simple. Three things must be done, and done quickly, if humanity is to survive in ordered and progressive modes of life. First, and most obviously, we must get rid of war. The time has passed by when we can have any parleying with this insanity. In the old days war and civilization could exist together in the same society, but no more—to ours! War is today so extreme in its range and so destructive in its impact, that it sweeps everything to ruin. The world can survive in the future only under conditions of peace. Secondly, we must abolish poverty. There was a time when poverty was inevitable, since man had no means of satisfying a production adequate to meet the needs of a growing population. In spite of his best endeavors, he always found in the end a scarcity which necessitated in turn a scarcity economy. But now scarcity has been overcome by abundance. The basis of civilization is our time is not deficit but surplus. Which means that there is no reason any longer why any man, or group of men, should be poor! The end of poverty, in other words, is in sight, and must straightaway be achieved. Nothing is more significant at this moment than the tidal swing of multitudes to the support of leaders who by methods wise or unwise, promise a sharing among all of the world's wealth. Thirdly, we must preserve democracy, which, being interpreted, means that we must destroy Fascism. The social progress of mankind for a thousand years has been measured by the race's advance toward liberty. Now the principles and institutions of free democracy are threatened by a resurgence of ancient savagery. Before it is too late, we must protect what has been won by such bitter struggle and at such heavy cost, and therewith reassert the rights of man.

Naals and Peace

The following occurs in *The Catholic World*:

is the field of international relations, in spite of the "rumors of war," Cassiodoro Heller, in an interview given to Edward P. Bell of the *Literary Digest* expressed himself most emphatically as being on the side of peace. "Nobody in this Germany, nobody in this world and civilized State, wants war," he is quoted as saying. He said that Europe is not big enough for war under present-day conditions. "War has been speeded up too much," he said, "and made too overwhelmingly destructive, for our geographical limitations. The automatization of armies is the miracle and the matchless terror of all time. Within an hour, nay, in some instances, within forty minutes, at the outbreak of hostilities, swift and powerful bombing-planes would smash a hole upon the European capitals which could not be repaired in decades." The deliberate war-monger in these days, he said, is a traitor, not a patriot, for "he leads his people into the Valley of the Shadow of Death," and he asserts, once more, that "the new Germany is against war, not only because it does not pay, but because it saps every instinct of civilized man."

Happiness through Heroism

Mr. M. Szyk observes in *The Esquire*:

A world off for heroes to live in! Must be a world which gives its people something heroic to do. If things go on, in the same direction as at present, there will not in the future be the necessity for many voluntary organizations which in the past have given youth something heroic to do. We must give occasion for the noble enterprise in man's nature—otherwise we may find as is happening in many cases today youth will resort to frivolous. Partly because many responsibilities have been lifted from its shoulders it has become indifferent to those which remain. One of the most alarming features of modern life is that we, as a nation, are becoming indifferent to those things which in the past have had the loyal support of the best men and women.

There have been times before when the horizon has been dim, the way rugged and steep and the future all uncertain. Let us not despise the past. Progress in science, for example, has not been made by rejecting the work of the scientists of former ages. The intelligence of a race grows but slowly and we are not more intelligent than many of our ancestors. We have gone further because we have rather considered their work, learnt from their mistakes and built on the foundations they laid.

So in life we must examine the standards of morality reached by the past. We need not accept them as they stand—indeed our race would become static should we do so. Let us at least examine and find that which is valuable retaining only that which after careful consideration, we find does not fit this age. So may we—the youth of today—do our share in building that better and nobler world which has been the hope of all ages.

Komal and his Turkey

Komal's record of achievement told by Robert de Bonaplan appears in *The Living Age*, from which extracts are quoted below:

The abolition of the Caliphate was also envisaged along with the abolition of the monarchy. But some members of the assembly began to form an opposition on this issue, and so the Parliament resorted to suppressing the monthly the question of the Caliphate was provisionally shelved.

The Grand National Assembly voted the final abolition of the Caliphate on March 3, 1924. It also witnessed the suppression of the religious schools, or *madrasas*, where only the Koran was taught, of the religious courts and of the *shahis*, who presided over them, of the ministry of religious affairs and of pious works.

A ban on the fez was adopted and headgear has always played a great part in the Orient. Ten years ago all the Turks wore fezzes. The *empher shahis*, or hat-wearers was a grave injury, and, when somebody at Istanbul wanted to discredit a politician, the best way of doing it was to publish a photograph of him in a newspaper showing him wearing a felt hat or a derby. And, if any Turk had ventured into the streets of the city wearing one, he would have been at once arrested by the police and sentenced by the court.

At the same time he launched a vigorous campaign in behalf of dress reform. At first, only the officials had to wear hats. The *viceroys* followed suit. On December 1, 1925, the Assembly voted unanimously, except for two dissenters, to suppress the fez. All the Turks were hats. To them they seem less an article of apparel than a symbol of intellectual emancipation of the victory of the free spirit over religious superstitions.

It was the suppression of the dervishes, who might be described as the monks of the Orient. At certain periods the dervishes had exercised great political influence. This had declined greatly, but their numbers remained considerable. Kemal Ataturk suppressed the dervishes, dispersed them, and obliged them to dress like everybody else. They had to take up trades, some were put in charge of schools or residences, others became petty artisans, who made kitchen-wares, shoes, hats of goat-hair. By doing away with the dervishes, Turkey rid itself of still another external sign that had differentiated it from the Orient as much as the fez had.

Very recently, through a law voted on December 3, 1926, the Grand National Assembly forbade ecclesiastics of any sect to wear the dress of their calling except in their religious buildings and in religious ceremonies. Exceptions were made only in the cases of Turkish head of religious affairs, the Grand Rabbi, and the Greek and Armenian patriarchs. The Turkish Minister of the Interior, emphasized its prime importance and said, 'One of the foundations of our revolution is secularisation. Now to be secular is to suppress all religious influence from the affairs of the state and the nation.'

The school of the religious orders, which the law of March 3, 1924, closed, were replaced by modern secular schools for girls as well as boys. It was aided by two other important reforms—the adoption of international figures, which was voted on May 24, 1928, and the substitution of Latin characters for Arabic script, which was voted on November 3, 1928, and became compulsory on January 1, 1930.

This double scheme of numbers and the alphabet was a great simplification. A printing establishment needed no hundred and twelve cases of letters and figures to produce a book. With the new characters ninety cases were enough. An entire nation, inspired by a teaching zeal, went back to school. Public

courses were given everywhere—in the mosques, the cafes, the shops, the open air. Formerly, eighty-five per cent of the population was completely illiterate; to-day, more than two million adults know how to read and write.

The instruction given in Turkey is not only secular, free, and compulsory, it is 'unified,' which means that all educational organizations have passed into the hands of the State. It is also 'mixed,' which means that boys and girls are educated together. The principle has been put into effect in all the primary and secondary schools and in a great many of the junior colleges.

Between 1923 and 1928 the number of boys in the primary schools rose from 250,000 to 386,000, the number of girls from 50,000 to 107,000. Until it ceased, Turkey had no law except the Koran, the principles of which were codified into a body of sacred law known as a *Shari*. This whole superannuated edifice was demolished with a single blow in February, 1920, when the Grand Assembly adopted the latest European civil code, the one that Switzerland had used since 1822. The French code was chosen as being the simplest, and the German code as being the most complicated. In any event, all citizens are equal in Turkey, in rights and duties, in religion and sex.

This outstanding reform has transformed the position of women. Kemal Ataturk had already delivered the Turkish women from the segregation of the harem and from the obligation to wear a veil. In 1925 he himself had organized at Izmir Turkey's first great ball. But the statute making women free and equal to men was laid down in the code, which made marriage a civil contract, forbade polygamy, and gave the wife and the children systematic protection that the law of the Koran had always denied.

Kemal Ataturk secularized the calendar. Until then Turkey knew only the Moslem era. This a habit that had been implanted by religion far more than thirteen centuries was abolished.

The new regulation affecting burials and cemeteries also violated the religious sentiment. Kemal Ataturk forbade burials inside cities. He proceeded to remove cumbersome tombs, he created extra-mural cemeteries, according to the practice in all the big modern cities.

The reform of the arts. The Prophet had forbidden the representation of the human figure, which made all sculpture or painting impossible or at any rate narrowly limited their field. Here again Kemal Ataturk performed a labor of daring novelty. He let himself be painted and sculptured in every pose, and there is not a town that does not owe a statue of the Cast, nor a village in which his painted or carved effigy does not occupy the place of honor. At the same time, public officials encouraged innovation in the fine arts. An academy has been created at Istanbul. Exhibitions of painting and sculpture attract the cream of society and show that Turkish artists are as gifted as those of other countries.

Architecture has enjoyed a revival. Courses in western music were opened for composers and instrumentalists after Ankara has its Normal School of Music and its General Presidency Orchestra. Istanbul has its conservatory, its symphony orchestra for big concerts, and a few months ago the first Turkish opera was presented when the Shah of Persia visited Ankara.

Any number of examples could be given of the complete change that Kemal Ataturk has wrought in the old world of Islam. He has always followed three principles—modernization, democratization, seculariza-

tion. That is why Kemal Ataturk has so often been taxed with anti-clericalism. This is incorrect. He has never persecuted religion as such. He has respected freedom of conscience. But he has put religious things on their proper level, which is the spiritual plane, and he has done this in a country where, before he appeared, religion was everything—the sovereign ruler in every form of public or private activity.

Immaig Philippe le Bel in 1300 simultaneously promulgating Henry IV's *Edict of Nantes*, the French Revolution's declaration of the Rights of Man and of the Citizen, the Napoleonic code of law, Jules Ferry's educational reform, the anti-congregational laws, and the separation of Church and State, and you will have a rough idea of what Kemal Ataturk has accomplished within a dozen years in a Turkey that was still in the middle ages.

Arab Nationalist Movement

The following introduction occurs to the short history of the nationalist movement in Arabia published in *Foreign Policy Reports*:

The tendency toward the development of a new Arab power in Western Asia is a feature of Near Eastern political life which gives concern to all foreign nations having a stake in that region. Arab nationalism is becoming an increasingly inescapable element in the Asiatic scene. It has largely displaced religious and sectarian strife as a major pre-occupation of the Arab mind. It has seriously interfered with European plans for administration of the land-bridge between the Mediterranean and the Persian Gulf. It has transformed political life in the Arabian Peninsula.

The region affected by Arab nationalism comprises about three and a half million square miles. The movement is strongest in Egypt, the mandated territories of Syria, the Lebanese Republic, Palestine and Transjordan, and the three independent states of Iraq, Yemen, and the Kingdom of Saudi Arabia. It has ramifications throughout North Africa in Libya, Tunisia, Algeria and Morocco, and has left its mark also on the narrow fringe of British-protected principalities along the southern and eastern coasts of the Arabian Peninsula.

This entire region, stretching from the Atlantic to the Arabian Sea, was included in the Arab Empire of the medieval period. At the time of the Norman Conquest of England and for the two succeeding centuries it was still the centre of Western culture, fostering scientific inquiry and making notable contributions to the sciences of astronomy, mathematics and medicine, as well as to literature and philosophy. Later, in the sixteenth and seventeenth centuries, it fell prey to the Ottoman Turks and relapsed into a long period of decadence. Partitioned ultimately among European colonizing states, the various political units of the Arab Empire have retained little of their former cohesionism. However, a common religion, language and historical tradition and a sense of some-

what attenuated kinship furnish the elements required for a widespread Arab nationalist revival.

These various units do not enjoy equal prospects of independence for the future. Spain, France and Italy have no intention of relaxing their hold on North Africa. Great Britain does not wish to relinquish its sphere of influence along the Arabian coastline. From Egypt it has shown a willingness to withdraw, but only on conditions which are unacceptable to the Egyptians, so that negotiations looking toward British evacuation have been at a standstill since 1923. From the mandated territories, on the contrary, it will be obligatory for the French and British mandatory powers to withdraw eventually, if Article XXII of the League Covenant is faithfully carried out.

By extreme Arab nationalists no differentiation is made between these countries on the score of their apparent political prospects, as the Arab National Pact of December 1931 indicates. In general, however, the immediate hopes of the nationalists centre in the Asiatic portions of the Arabic-speaking world.

The Arab awakening is both cultural and political. In its cultural aspect it combines a revival of classical Arab learning with an adoption of modern Western knowledge to the requirements of Oriental living. In its political aspect it is an attempt to build up a bloc of independent Arab states, whose integrity will be respected and whose joint influence in international affairs will be comparable to that of European states.

The nationalist movement may be said to owe its existence and strength to three unrelated sources—Atlantic isolation, the contagion of foreign ideas, and reaction against alien domination.



ADDENDUM

The author of the article, "Kunchakum, an Ancient Religious Centre in South India," published on p. 156, is Mr. P. V. Jagadisa Ayyar, Retired Archaeologist.

INDIAN PERIODICALS

The Poet

This is an English rendering of one of Dr. Rabindranath Tagore's poems by Mr. Nagnendranath Gupta, published in *Progressive India* :

1

Do not see from the outside like this,
Do not see me from without ;
You will not find me in my joy and sorrow ;
Do not seek my pain in my breast ;
You will not behold me in my face ;
Where you seek the poet he is not there.

2

What sounds aloud from sea to sea,
Rushes in the shower of the cloud in the
Skies in the night sky with silent sound,
Shifting its seat from dark to dark—
That am I—in this human habitation—
I reason in joy, sorrow, shame and fear ;
Drawing I rush into victory and defeat,
Revering in splendid rhythm and swirling
measures.

3

The aroma that trembles near the heart of the
flower,
The song that sleeps in the morning light,
The light that dances lightly on the autumn corn
In the rays of laughing yellow and green,
That secret has moulded my shape,
That song is working new magic in me ;
That light has cast a shadow in my eyes,—
Who can hold me in myself ?

4

I raise a marvellous note in the wilderness of men ;
In the garden of youth I let fly the dust of flowers,
The sleeping tunes in the caverns of the mind
While trembling at my touch ;
Biding in the young sunlight of the new dawn
I open glad eyes in the corner of the sky,
In the silent evening hidden in the tender light
I cling to the crest of the human heart !

5

When the tears flow from your eyes
I string them in the sounds of song ;
The word that the dry human cannot speak
I tell it concealed in any tone,
I do not know on what wings I fly,
I urinate, cease, surge and bloom the blossom,
From where I steal what secret
I can give no clue to any one.

6

that am a dream-shape moving secretly,
that cannot understand or make others
understand myself ;

I who am vanquished by my own song,—

I am the poet—who can hold me ?
He who is confound in the house in a man's shape,
Who tells us the ground by the weight of every
moment ;
Who is shaken by the surge of praise and blame,
You will not find the poet in the story of his life !

A Minimum Demand

Mr. Harananda Chatterjee writes in part in *Bhāra*, the official organ of the National Council of Women in India :

Man's erect posture and gait and the sufficiency of his two legs for locomotion set his two hands free. The added power of observation which this circumstance gave him and his manual activity increased his knowledge and intelligence. Language and power of speech have enabled countless generations of men to communicate their thoughts to the members of their family and their neighbors. But so long as the art of writing had not been invented, what one man or generation came to know, think and feel could be directly communicated only to close contemporaries. Those who were distant in space and time could be reached only so far as human memory might serve the purpose. Memory not being sufficiently retentive and accurate for correct and full communication and exchange of knowledge, experience, thoughts, feelings and ideas between distant contemporaries and between one generation and its successors, the absence of some kind of scribble in primitive times was a great drawback. But even then, owing to his erect posture and gait, the freedom of his hands and the gift of language and speech, Man was in a better position to make progress in knowledge and intelligence than the lower animals. When the invention of the art of writing was added to these advantages, Man was placed in an immeasurably superior position, for he could then transmit the riches of his mind and spirit to persons distant from him in time and space and also be enriched himself by the similar gifts of his fellows. The result has been that Man has gone on rising from height to height.

We find certain insects, birds and beasts mentioned in the earliest human records and in the fables of alphabets and literatures peoples, handed down from hoary antiquity, as being very intelligent and able to display great skill in making their dwellings, in procuring food and in other activities. These creatures are not more intelligent and skilful now than they were countless ages ago. But look at man. What a difference between primitive man and modern man in knowledge, intelligence, power of invention, idealism, love, self-sacrifice and co-operation ! Would this difference have been possible, if the art of writing or some durable material had not been invented ?

My minimum demand on and for women then is that they—whether young or old—be all made literate.

to give the intellectual and spiritual treasures of mankind may be placed at their disposal. I know literacy is not synonymous with education. I know one can be educated without being literate, as I also know that a widely read person may be really uncivilized. I know, too, that provided an individual can command at all times the services of persons who each know something or many things thoroughly, he may have all the information and enlightenment he requires without being able to read. But how many persons are so luckily circumstanced? It is well-known, too, that history tells of some eminent men who were illiterate or almost illiterate. But their cases are exceptional. For the vast mass of women and men, literacy is indispensable for self-improvement. No people can at present be called truly civilized of whom the vast majority cannot read and write.

I earnestly ask all literate women to make their literate sisters literate. Even if schools cannot be opened for all, each literate woman however small her learning, can easily make at least another girl or woman literate every month by sparing a few minutes every day for this very necessary and very beneficial kind of work.

The Three Giants of India

S. Banerji (Pohad) writes in *The Hindu Mind*:

Nowhere else can you find words madder than those which have been expressed by Mahatma Gandhi. He says, "The greatest contribution which could be given by India to humanity is to acquire her independence by pacific and loyal means.... I would sacrifice my nation (people), if I could save by such a way mankind." *Godai sar dene chhiti Sirsi*. And, veneration is the sacred religious motto of all Hindus, of all their creeds and sects. "It is the chief Vedantic idea as propounded by Sri Banakrishna and Swami Vivekananda.

Let me name another social and intellectual guide whose range of vision goes further and higher. Dr. Rabindranath Tagore, the world's greatest poet addressing recently the Darjah students at their conference held at Lahore paid a glowing tribute to Gandhi in the following illuminating terms:—"Mahatma Gandhi has neither physical nor material power but his humility reveals itself in its simple majesty and insolence within in a strong assurance of Man, the indomitable and the people downtrodden for centuries, their backs bent down under loads of indignity, suddenly stand up ready to suffer and through suffering, conquer. Not an associationist, not an organizer, not a politician, but a Man! And his message goes deep into our veins. He attacks the enemies that are within us. Not like the political machinery of the West that tries to work through the external. But he reaches the inner spirit...."

Dear Readers! The poet's tribute is as true of Gandhi as it is true of himself. And if there be any body in the world who had not read his wonderful works, these few words will make him appreciate the splendour of Tagore's mind and his spirit of universality. Who will not admire, too, the poet's plan of education in his *Vishvabharati at Shantiniketan*?

It is not true that the Hindu mind is predestinated only to soar high in the regions of transcendentalism, up above the earth's questions which are alone presumed to be real. Let me just emphasize here the researches and discoveries made by Sir Jagadish

Chandra Bose, the great living scientist of India and the world. Sir Bose took the analytic methods of the West with Eastern intuition. He applied the the West's Western scientific apparatus in Botany and Physiology and came to the highest synthetic discoveries of the unity of the physiological processes in plants. He has based out the nerves and hearts of plants. The unity of universal life taught by the ancient sages and seers was proved and the conflict between Religion and Science has received a rude shock.

The discoveries of Sir Bose are universal as universal as the poems of Dr. Tagore, universal as the messages of Mahatma Gandhi and as universal as all the spiritual teachings of India.

The Plays of Tagore

Prof. N. N. Chatterjee, M.A., writes on the subject in *The D. J. V. College Calcutta Magazine* partly thus:

Most of his plays have not been translated into English. Translations into French, German, Italian, Russian, Spanish and other languages are many, but it seems that only about a dozen plays have been translated again and again, others not being touched.

The comedies of Tagore have not been translated. Some of them like *Pratidwanda* (Manuscript) (Vishakhara Khari), *Wings at the Start* (Golgola Ganga) *The God-father* (Lodhi) (Chandrasekar Sahitya) are really entertaining and they are extremely popular in Bengal. It is a duty to remember that Tagore, a poet and a prophet as he is, is also a wit, a very clever wit. He has the child's relish of laughter. We must remember that just as he has written serious plays symbolizing cosmic realities, he has also written farces. It is unfortunate that that aspect of his many-sided character which has caught the light of recognition from the West and which we are striving to-day to imitate style, gives us a very limited view of Tagore.

Not only his comedies but also some of his serious plays, have not yet been translated. In this connection one must mention *The Part of Consciousness* or *Acharyasana*, *The Free Career* (Mukhachara), *Yajna* etc. No account of Tagore as a play-wright can be complete if we ignore these plays.

Universities of India During Hindu Period

Dr. P. K. Acharya writes in *The Twentieth Century*:

There are epigraphical and other evidence that large contributions were made to the University for its enlargement by kings persons from Samanadipa (Guzerat), and Yasadvipa (Java) and Maloda and Tiora, the Yuktanara, and a Gurjara-Pratihara King named Mahishadipaladeva. The Universities at Taxila in the North-West, Valabhi in Kathiawar, (Gujarat), Vikramaditya in Bihar and Odismara, Jagaddhara, Sonapati and Vikramaditya in Bengal were of the type of Nalanda University which was founded in the fifth century by the Imperial Gupta and was seen in full working condition by numerous Chinese and Tibetan travellers including Hiuen Tsiang, I-Tsing and others. It lasted for nearly a thousand years and was patronized by King Harishaditya of Karna and the Pala Kings of Magadha. There were big colleges at

Bodh-Gaya, Saasbi, Bharat, Surasat, Karamkhi, Samrat, Mathura, Nandak, Anandpur, Nagarjuna, Jagayapeta, Kanchipura, Kanchipottam and Madras. Dr. Banua has shown that there were some 8,500 smaller secondary and primary schools at the time of King Asoka. From the actual working of these educational institutions the method, aim and ideal of education in Hindu India is apparent. A satisfactory solution was found out by the three authorities of problems dealing with the types of education suitable for different groups of students, the estimates as well as continual periods of study, the training of mind, intellect, character, hands, eyes and ears, the ultimate aim and idea of education, the right type of teachers, the proper courses of study including physical exercises, sports and games, and the method of teaching and examination.

Physical exercises were included in the curriculum not merely to provide diversion from serious study but with an express object of keeping the body and mind of the scholar fit. Mr. Sorakala has supplied a list of games from the *Charavanga* (1, 10, 2) which includes besides dancing with ladies, "games with eight pieces and ten pieces, tossing up, hopping over diagrams formed on the ground, and removing substitutes from a heap without shaking the remainder, games of dice and trap ball, sketching nude figures, tossing balls, blowing trumpets, having matches at ploughing with mimic ploughs, tacking, farming mimic wind-mills, guessing resources, herds, chariot races and archery matches, shouting riddles with fingers, guessing other people's thoughts and mimicking other people's acts, elephant riding, horse-riding, carriage driving and swordsmanship, to run to and fro in front of horses and in front of carriages, to exhibit signs of anger, to wring hands and to weep, and to box with fists, and spreading out robes as a stage and inviting girls saying: 'here you may dance, sister' and greeting her with applause".

The Ground for Social good

The following lines appear in *Prabodha Chandra*:

The principle of social service should cover all mankind. But unfortunately, national motives and industrial competition have in these days made the field of social service too narrow. Social workers must rise above petty enmities, party spirit and religious differences. No bias of any description should get the better of their good sense. They need to extend their charity to all, irrespective of race, colour and creed. They need to feel not only the unity of man, but of all beings in the world. The ideal of Karma Yoga as taught in the *Gita* can be followed to the greatest good of society. Social workers must eschew personal motives and practice evenness of mind under varying circumstances. If the goal of life is to realize the oneness of life, that can be attained by a steady process of self-purification, arising out of self-attachment and self-abnegation. The reward for social service done in such manner is spiritual joy already leading one to eternal freedom of the spirit.

India and the International P. E. N. Congress in Barcelona (30-35 May 1935)

The following extracts on the above subject have been taken from India and the World:

The Barcelona P. E. N. Congress was a great success and while endorsing wholeheartedly its programme, we draw the attention of the Indian public to the numerous resolutions sponsored by the English and the United States Congress and unanimously supported by the International Executive Committee.

"Thus, this Conference reaffirms its conviction that freedom of expression and publication is an inalienable right of all creative workers; that any censorship of literature hinders authors in their work, and is treason to the rights of conscience, and should be resisted by all authors, whatever the nature of the censorship. And this Conference believes that the first duty of every author is the pursuit of truth and the first duty of all governments to the author is to see that he is not hampered in that pursuit."

"This Congress recognizes that in a certain number of countries authors, members of the Federation of the P. E. N., are not in a position to put the foregoing principles into practice. It calls upon the Executive Committee to make such protests or demands as may be necessary whenever the occasion arises in these countries."

Our Indian P. E. N. was ably represented at the Congress by our esteemed friend and colleague Madam Sophia Wadia. We quote below the following account of her activities in Barcelona as given in the *Juste Sheet*—
"Mrs. Sophia Wadia (India) made an impressive appeal to the P. E. N. to stimulate contact between Eastern and Western cultures. Her speech was received with an ovation. Madam Wadia put forward the following resolutions, which were carried unanimously, and the International Executive Committee was asked to deal with it:—It is suggested that this Congress approve that a Committee of P. E. N. members be appointed to determine the desirability and feasibility of sending a P. E. N. delegation, free from political aims and bias as from governmental interference or support, to centres of culture in Asiatic Countries for the two-fold purpose,
(a) Of bringing mutual greeting from Western P. E. N. members to their Asiatic comrades and, with the co-operation of the latter, of labouring actively to spread among the people of Asia the message of goodwill founded on cultural ideals and to explain to them the merits and worth of Occidental culture, and
(b) Of seeking and accumulating such principles of old and almost forgotten Asiatic literary cultures as will encourage members of the Deputation to use them in giving a fresh impetus to literary activities in Europe and America."

Prof. Dr. Sanku Kumar Chatterjee, M.A. (Cal.), D. Litt (London), author of *The Origin and Development of the Bengali Language*, writes:

The Bengali language has a history going back to at least a thousand years; the language originated at the close of the first millennium A.D. from a kind of vernacular ancient Indian speech current in Eastern India, which may roughly be described as a young form of Sanskrit. The language is an important one, being spoken by some 52½ millions of people in the provinces of Bengal, Bihar, Orissa and Assam. Of course, Hindustani (Hindi) is the most important language of India, her representative speech, but Hindustani, although current among some 140 millions as her language of literature and public life, is the home language, *lingua franca*, of a very much smaller number of people, less than that of Bengali. Bengali is the 7th great language of the world in point of numbers, coming after English, Northern Chinese, Russian, German, Spanish and Japanese.

One English Professor of Bengali, late Prof. J. D. Anderson of Cambridge, once observed that the British Empire possesses two languages with first class literatures viz. English and Bengali; and another English admirer of Bengali described Bengali as combining the effluence of Italian with the power of German to express complex ideas.

Bengali deserves to be well-known and to have an honoured place in the comity of modern languages and literatures for the intrinsic merits of both the language itself and its literature. It produced a number of poets and other writers who can take their rank with the best geniuses in other languages, like Chandida, the lyric poet of the 14th century, the Venkaya lyric poets of the 16th and 17th centuries, the poet Bharatchanda (18th century) and the great 19th century masters—Michael Madhusudan Datta (poet), Bankim Chandra Chatterjee (novels) and above all Rabindranath Tagore. Among older and younger contemporaries of Tagore there were and are poets and novelists of a brilliance unique in India. The intellectual re-entrance of the Bengali speaking Indians and their sympathetic acceptance of modern ideas and ideals of the West while preserving a very strong nationalism and a desire to retain the best elements of their own culture is well-known in India and outside.

Origin of Art

Prof. Kshirsagar Sen, M. A., writes in *The Young Builder* :

There is a wonderful section in the *Arthashastra* (XI-7), called the *Uchchiksha*. *Suksha* in prime of the senses. ("Uchchiksha" is "renounce", what is left over after the sacrifice; that is, superfluity). It runs thus:—

Nama (name) and *nama* (form), *satya* (truth), *satyagraha* (well-being), *anishwara* (wealth), *vyaya* (loss), *rita* (righteousness), *langara* (austerity), *matra* (government), *dharm*, *dharm* (dharma), *dharm* (what is just or fair), *dharm* (what should be done or ideal), *anishwara* (realization), *anishwara* (achievement), *anishwara* (self-conviction), *anishwara* (joy), *anishwara* (bliss)—all stream forth from the superfluity.

Our mind is at first startled at this assertion, but a moment's deep thought would reveal the truth it enshrines.

All human and cosmic wealth is created from the superfluity. For, whatever we enjoy is consumed but whatever remains as surplus is the source of human knowledge, civilisation, culture, history, art, aesthetics, dharma, and all other allied institutions. Lively consumes everything by its greed, that is why it has no *Uchchiksha*, no creation. It is sterile and barren. In the history of human civilisation it is nothing but a sterile desert. The Creator is devoid of all greed, therefore it is that. He is ever creating, hence, the law: If one wishes to create, he must be greedy, natural and simple.

The wealthy know that whatever they can rescue from their necessity is their capital. The wise know that whatever has been saved from self-enjoyment is the wealth of realization. The artist, the poet, the devotee,—all know that the surplus is the basis of all their activity.

Cinema and Higher Education

Dr. P. C. Ray has contributed a thoughtful paper to *The Indian Review* on the need of higher education in India. That Cinema in a way is adding to the cost greatly has been brought out in the following extracts:

Cinema goes safer from something like alcoholic drinking. Boys are known to derive themselves of tobacco and then save money for cinema tickets. Many college students, though they suffer from examination, must needs frequent cinema houses.

The cinema shows tell upon the moral and physical health of the student community besides taxing their slender purse. They are shut up in stuffy congested atmosphere for hours and their eye-sight being put on the strain also suffers. The urge towards romantic fantasies is the most objectionable feature.

Migration of Art

Nicholas Roerich writes in *The Scholar* :

Great migrations of nations, as in the past, so also in the present, have many analogies. At present, of course, one of the first messengers of such movements is, as was to be expected, Art. When we wrote on the coast of Asia our institutions about the universal significance of art, we likewise had in view the mutual understanding of nations by means of the language of Art.

During the last years a great deal has been done in this direction. Various institutes of art, science and language, such as in our sphere tried to sponsor the exchange of art, as well as mutual understanding through the best universal language—cosmopolitan.

Even into the most remote countries, penetrate the travelling exhibitions, lectures and concerts. During the period following the Great War, one could have observed remarkable peaceful conquests through art. The names of writers, painters, artists and musicians, such composers and players, as well as the names concerning the development of science, travelled colossal distances. During journeys one may with joy realize to what an extent and surprisingly widely were spread these peaceful inspiring news even in the most unexpected corners of the world.

Hindi in South India

The Educational Review writes editorially :

One of the numerous appeals for funds which are made from time to time in India, has just been issued for a lakh of rupees for popularising Hindi in South India. South India has its own, highly developed languages of great antiquity and it has enough to do by way of attention to their study and research without concerning itself with another language which is incidentally below at least Tamil and Telugu in its literary achievements. It may be useful for those who have occasion to visit Northern India to develop an acquaintance with Hindi, but it is idle to expect South India, which is already burdened with many vernaculars besides English and Sanskrit or Arabic which have also a claim on the student at school to take up seriously the study of yet another language. If the money is collected and properly accounted for (which is itself a doubtful matter, considering the way public funds are misused in India), it may afford some relief to the unemployed young men in North India and

confidential enthusiasm in south India can delude themselves that they are doing something patriotic, but nothing more will happen! The people of South India have a painful way of suffering from a sense of inferiority complex and looking to the North for inspiration!

The Oxford Group Movement and its Significance

Dr. N. N. Sen Gupta writes in *The Hindu Review* :

The last few years have seen, mainly in the English speaking countries, the birth and growth of a new religious movement of vast potency and vitality. The movement had its early beginning at Oxford, mainly among the under-graduates. It is known for its reason as the Oxford Group Movement.

It has brought peace and joy to distressed souls, and has made life worth living to many who had been facing a hopeless future. The basic idea behind the movement must be familiar to all thinking Hindus. The Group maintains that men and women may have direct guidance from God. Man has but to re-orient his life to the Divine reality and Grace will descend on him, purifying his nature, altering his habitual outlook and endowing him with new values to strive for.

Next, they say, will fulfil the life of those who seek. Every one will receive his spiritual heritage, and no one is beyond the pale of grace. We are reminded of the verses in Gita, "ये ज्ञानं शब्दं चित्तं विदुः" "We read in the testimonies recorded by the Group, of the solid souls that have opened in the midst upon the dawning of this new light. The cynical and the heart torn away from the bleak alleys of animal passion, and the dandified finds in God's love a most potent poison that quickens his insatiable craving.

"एतद्वाच्यमिदं ज्ञं"—says the Ishopanisad. Likewise, according to the Group, the way to the new life opens as man makes God the centre of his life. Every act, thought and feeling must carry the sense of the Divine presence; man must be in a state of perpetual prayer as he proceeds along the walk of life. This is probably what we are to understand from the verse in the Gita "यन्मा नमस्करो भुवादी जगुः समाकुलः" Such a stage is the consecration of the striving for spiritual realisation; it is also the beginning. In every adventure and undertaking, say the Group, God must be our 'perpetual partner'. This is not merely an act of faith; it is open for man to have a real sense of God's presence and His Grace.

The Mango Exhibitions

The following appears in *E. & O. Co-operation Journal* :

The Bihar and Orissa Mango Exhibition that was held at Patna in June last, is the first of its kind in this province and although no wide publicity could be given, probably for want of time, it was on the whole a success. The object of the exhibition, in the main, was to exhibit a variety of mangoes obtained in the province and bring the producers and consumers together with a view to find a market for them. Besides the mangoes obtained in the province, successful efforts were also made to exhibit different varieties of mangoes

from other provinces in order to give the visitors, and others a comparison idea both in respect of variety and quality. A special feature of the exhibition was the demonstration of drying and preservation of fruits which is still in its infancy in this country. We hope the exhibition will be an annual function and suggest that it should in future be held in a mango producing centre such as Beausoleil or Durbhuja. It should be considered in this connection, if it would be desirable to form a Provincial Fruit Development Board apart from the Provincial Agricultural Association for the purpose of exploring the possibilities of the fruit farming industry in this province and for dispelling the ignorance that prevails here in this respect.

Does Co-operation improve the People?

Co-operation has worked wonders in small countries like Sweden, Finland, Denmark and Switzerland. What it has done in Finland is clear from the following extracts taken from *The Swedish Co-operative Quarterly* :

In the villages of Finland, at least before the War, the doors of the houses were never locked, the passengers in the barnways dropped themselves the money due for their fare in special boxes; in the villages the milk destined for the co-operative co-operators was put outside and left at the doorstep; in the towns the lost objects were left at the same place for a long time, in the public gardens the people left their coats and bags and went for long walks to return to the places occupied by their things. There is an anecdote about the honesty of the Finnish people. Not long before the War a foreigner left his suitcase in the buffet of a railway station. When, after the war, he returned to Finland, he found his long ago forgotten purse in the same place in the buffet, but with more money inside, as the percentage due for many years, was added to it.

What I saw in Europe

Under this caption Mr. K. P. Chattopadhyaya has contributed a paper to *Landholders' Journal* giving in brief an account of what he saw in the schools there. From it we make the following extracts :

It is not necessary to point out that the principles underlying development, stimulation or deterioration of the human brain are the same all over the world. It is also almost superfluous to state that we have passed out of our former economic organisation and are irrevocably set on the road of modern industrial civilisation. Our problems of education are therefore essentially similar to those in Europe, though the differences in environment and outlook require that the borrowing from the West should not be imitative but original.

At the present moment educationists in India have realised to some extent the value of hand-work in the school. Its exact place and significance in education has not however been well understood. Hence there is a tendency either to have it done half-heartedly as a subject to be taught, or to attempt to teach it purely on a vocational basis in an industrial school. There is no doubt that the pupil, to benefit by hand-work, must learn it as a genuine craft. But, as the

Sweden have shown, it should be part of the general education of every child, so that he might thereby develop certain traits of character essential to his future well-being. A question may arise at this stage regarding the financial aspect of the problem. It is quite true that a well-equipped play shop, in charge of a teacher trained in craft, will not be within the reach of the financial resources of most primary schools. It is not however, necessary in actual practice for each school to have a workshop. As the pupils need work only half a day in the week, a well-equipped workshop can easily be used by ten to twelve batches of pupils. Even if there are two sections in each school, six institutions can co-operate and derive benefit from a single centre. Such a system, it may be added, was worked in England successfully, until there were enough funds to provide a larger number of centres. Community centres are even now used in certain other subjects in the L. C. C. schools. Such a system can be organised in all cities, towns, and even large villages, at a comparatively small cost.

Nutritional Research in India Food-stuffs and Diseases

Mr. R. C. Ghata writes on the subject in *Journal of the Indian Medical Association* partly as follows:

Nutrition is the bed-rock of life and health and there are signs afield in Europe and America that recent advances in our knowledge of the science of nutrition are not only being applied in curing the so-called deficiency diseases, which are after all not so common, but what is far more important, are being utilised in averting diseases and promoting a higher standard of general health.

McCarrison's admirable work regarding the nutritional deficiencies of some Indian *dumries* indicates what vast amount of work remains to be done in this country. Systematic investigations on the nutritive values of the hundreds of food-stuffs of our country have not yet been carried out. There are great differences in climate, soil, nutritional habits, traditions, availability of food-stuffs, etc., from region to region. A nutritional survey dealing with this huge problem in all its aspects in a co-ordinated manner is an urgent desideratum.

Vitamin A—Investigations carried out on the vitamin A content of Indian fish-liver oils show that quite a number of them, for example the liver oils of *Rohu* (*Labeo rohita*), *Mrigal* (*Channa marulius*), *Purri* (*Labeo calcarifer*), etc., are very rich in vitamin A. A being considerably more potent than cod liver oil, though poorer than halibut liver oil.

The whole bodies of fishes have varying degrees of vitamin A potency, *rohu* (*Labeo rohita*), *Purri* (*Labeo calcarifer*) and *Karnati* (*Channa argus*) being among the richest, and *chita* (*Channa chita*) being the poorest among 12 varieties of fish that have been investigated.

Among the pulses *chickpeas* (*Cicer arietinum*), *chick* (*Cicer arietinum*), *moong* (*Vigna radiata*) and *moong* (*Vigna radiata*) are fairly good sources of vitamin A, comparing well with some of the fishes.

Green vegetables are, of course, fairly good sources of vitamin A, owing to their carotene content. Among the fruits, the mango is a very rich source of vitamin A.

Vitamin B—Complex: Whole cereals are usually

good sources of vitamin B, but highly refined rice, as it is usually taken, is deficient in this vitamin. Among the pulses, *chickpeas* are a rich source of vitamin B. Vegetables, as a rule, are rather low in this vitamin. *Begon* (*Solanum melongena*) and *alubia* (*Phaseolus vulgaris*) are good sources of vitamin B. Among the palm studied, *moong* (*Plant. arvensis*) is the richest source of vitamin B. *Mango* is a fairly good source of both vitamins B and C.

Vitamin C—An investigation of about 40 Indian food-stuffs, mainly fruits, has revealed that the guava, mango, shaddock (*Shaddock*), litchi and pineapple are richer in vitamin C than the orange and lemon, the well-known anti-scorbutics. It is interesting to note also that the conversion of cow's milk into curd, instead of causing any loss of vitamin C, serves equally to stabilise it (unpublished results). As vitamin C is very unstable to heat and air, it is the C values only of the food-stuffs like fruits that are eaten raw, which are nutritionally important.

Of only 33 food-stuffs studied, cabbage, *lau* (*Brassica capitata*), *spinach* (*Spinacia oleracea*) and *potato* (*Solanum tuberosum*) are rich sources of calcium (0.08-0.15 per cent. in the fresh food-stuff). *Lau* (*Brassica capitata*), *spinach* (*Spinacia oleracea*) and *potato* (*Solanum tuberosum*) are fair sources of iron (0.005-0.02 per cent. in the fresh food-stuff). *Bhaji* (*Trichosanthes dioica*), *potato* (*Solanum tuberosum*) and *chickpeas* (*Cicer arietinum*) are good sources of phosphorus (0.4-0.5 per cent. P₂O₅ in the fresh food-stuff). *Ghathi* and *Gathi* (1938). *Potato* (*Solanum tuberosum*) is a particularly important food-stuff, usually rich in calcium (0.40 per cent.), iron (0.8 per cent.), phosphorus (0.25 per cent. P₂O₅) and protein (3.1 per cent.).

The pulses, as a rule, are fair sources of protein. Of only a few food-stuffs studied, *potato* (*Solanum tuberosum*) and *chickpeas* (*Cicer arietinum*) are fair sources of protein (3.3-4.7 per cent. of the fresh food-stuff). *Potato* is particularly rich in protein. The biological values of these proteins have not yet been studied.

It may be mentioned that *huras* milk derived from Bengali women is about 4 times poorer in vitamin C than that derived from English women in England (unpublished results). Whether this indicates a chronic state of vitamin C-subsistence in our women is worthy of further investigation.

"Wastage" in Primary Schools

Mr. Gouri Shankar Dutt writes in *The Teachers' Journal*:

The full primary course in Bengal is for five years. Although the full course lasts five years, the great majority of children begin and end with the first class; they are withdrawn before they proceed any further. Most parents regard the school as a convenient crèche and teachers are glad to make up anyone the negligible number of pupils for earning a grant.

But no one can regard with equanimity the enormous amount of wastage. Out of every 100 boys who entered class I in 1928 only 10.9 reached class V in 1932.

RESTRICTION OF JUTE CULTIVATION—WHY NOW?

By BHUPENDRA LAL DUTT

THE Government of Bengal, Agriculture and Industries Department, in their *commissaire* of the 26th September, 1934, were pleased to state:

"During the last two years Government have conducted propaganda as a large scale among the growers of jute in the hope of inducing them to restrict their crops but the response had not been adequate. They consider that time has now come to prescribe a reduction in the produce..."

No doubt, the Agriculture and Industries Department is under the administration of a 'popular' Minister who would not have found himself in His Excellency's cabinet had not his commissaire suffered him to be elected to a seat in the Legislative Council. But the Governor's selection makes him as good a barometer as an Hon'ble Member and it is no wonder that he does not care to address his constituency on any policy he may from time to time initiate. The poor inhabitants are left no other alternative but to draw their own conclusion, in the absence of any direct pronouncement, from the circumstantial evidence as it were.

We remember that it was the Bengal branch of the Indian National Congress that first raised the cry for the restriction of jute cultivation. But at that time the response had not been adequate, and, what is more, there was 'subtle opposition' from certain quarters. Mr. Nalin Ranjan Sarkar whose association with the Bengal organization of the Congress is too well known to be described, puts the situation thus:

Even before the depression, the value of restricting the production of jute as an effective means for the maintenance and improvement of the economic position of the grower was realized. The Bengal Congress, for example, under the leadership of the late Deshbandhu C. R. Das sought to educate the ryots in the value of restricted production of jute crops. And these efforts were supplemented and continued even after Deshbandhu's death by Mr. Sukha Bose during the years just before the depression set in.

They urged the Congress organization in the provinces for inducing upon the ryots the need and the advantage of restriction. At that time, however, the *small interests* gave a stubborn opposition to the Congress propaganda in this connection, and the Congress also for want of proper funds, could not organize as systematic and vigorous a propaganda as was called for. With the advent of the depression and the catastrophic fall in the price, public attention has again been focused on the possibility of schemes of crop restriction as a means to raise prices of agricultural

commodities. Unfortunately, this view and of that time with approval of neither the Government nor the European commercial community. Government seemed to entertain the idea that it was a matter which did not come within the ken of their duties and as such no responsibility in this matter attached to them. The European commercial community contended on *their* lives, that any readjustment in the jute trade ought to be allowed to resolve itself by the inevitable play of economic forces, and also drew attention to the *failure of restriction schemes in other countries*. They doubted the *possibility of any scheme proposed, and questioned the principle underlying restriction*, although on their part they have been applying this principle to the jute industry by *raising up taxes and reducing bounties of work*.

Though Mr. Sarkar attempts to find consolation in the failure of the Congress propaganda in the 'want of proper funds', others claim the victory of a counter-propaganda. Is a leading editorial *The Statesman* says:

Attempts at persuading the peasant to do less with jute have been made in recent years, but to small effect. Perhaps he is more than a little bewildered. When certain private persons tried their hands (not entirely with the *idea of helping the Government*) at restriction propaganda the ryot was *hardly* to take any notice of them. He took none. Then came the Government's turn, and the turn of the friends of the Government, at persuasion to the same end. The ryot took no notice of either, remembering that this sort of thing was not to be listened to.

But if the Congress gave up a popular campaign for want of proper funds the Government *never* know such a crisis, and if the ryots took no notice of the Government campaigns of his own accord, he is not to be left alone. He must be made to realize that he was begged to take no notice of the talks about restriction initiated by the Congress. Is not there a story current in rural Bengal that a mother-in-law, a strict disciplinarian, made a beggar return and re-accept from herself the handful of rice that the poor daughter-in-law gave him, only to establish that it was a mother-in-law's prerogative, and her alone, to give or not to give him? The Congress has introduced the gospel of non-co-operation in the land and it cannot lament, if the Government persecuted it. Now that the Congress is silent on the point, the Government are busy to preach

* Address delivered on November 29, 1934, on the 'Problem of Jute' at a meeting of the Institute of Economics of which Mr. Sarkar is the President.

† September 22, 1934.

* Italics throughout this article are mine.—Writer.

to the cultivators to accept the same principle of restriction. The *Starvation* goes on to say:

Now he is to have another dose, with adequate explanation why the course advocated is healthy to life... And, in short, a whole array of officials of many kinds and ranks and of non-officials will hammer away at the excessively indolent jute until the idea that he is doing too much for his own good gets into his head. There is to be such a drive as was never known for this or any similar purpose in East Bengal.

* Mr. Barker, glad of this welcome change in the attitude of the Government, congratulates them and, thanks to his consistency of opinion, so runs now-a-days in great passages, has lent his support to the Government 'drive'. But we, lesser people, are, we confess, 'more than a little bewildered' in the absence of adequate explanation, why the Government think that the 'time has now come to prescribe a reduction.'

3

It is apparent that the Government of Bengal do not believe in the principle of restriction. If they do, what justification can they offer for their insisting these few years? They are aware that restriction of production of jute itself, failed to raise its price. While pleading to the Government of India for the reduction of the duty on galvanized sheets, they confessed:

Although the area under jute has decreased from 3,415,000 acres in 1889 to 1,889,000 acres in 1902, the price stands today at Rs 35 per bale of 400 lbs. as compared with a price of Rs 65 in September, 1899.

It is curious that the Government with this evidence have mobilized a whole army of officials of many kinds and ranks and of non-officials for such a drive as was never known. Do the Government seriously believe that they expect better result this time because now it is *they who preach the doctrine?*

However, the Government are hurrying the 'drive' with all vigour. Indeed they declared in their communications that the restriction was to be voluntary, but Mr. A. E. Porter, Development Commissioner, definitely assured the Press representatives that executive officers of the Government will never fail to adopt suitable measures in order to check the mischievous activities of the 'black sheep' who might dare to refuse to listen to any good advice. And suitable measures by executive officers are now being adopted in rural Bengal. That he preached among the cultivators of his own district not to listen to the Government's advice of restriction was one of the allegations levelled against a prominent Muhammadan Congressman of Comilla. Thus comes the turn of the cultivators themselves. Here is a report from Munshiganj in Dacca, and another from Chandpur in Tipperah, both jute growing districts.

Munshiganj, May 18.

Thirteen cultivators belonging to different villages in Bikrampur were summoned by the local authorities under section 390 I.P.C. (Committing public nuisance) for it was alleged that these cultivators sowed jute in excess areas violating instructions of Government.

They appeared and were released on bail ranging from Rs. 50 to Rs. 1000. Three cultivators of Tupper P. O. Benapallya were discharged by the Magistrate as they were reported to have demolished the jute sown in excess area. (United Press.)*

Chandpur, June 1.

JUTE CULTIVATION

Kamajuli Bomas, Niharan Chandra De, Sadra West, Amiradli Bhuin, Asandra Chandra Datta and others in all 11 persons, residing in Ward Nos. IV and V of the Chandpur Municipality, have been served with notices issued from the Sub-divisional Magistrate Court to appear and show cause why they should not be prosecuted for growing jute in larger area of their lands than they were instructed to cultivate in defiance of restricting order. Accordingly they appeared in Court in person and showed cause by separate petition stating that they did not violate the order but grew jute within their limit. Hence liable to be freed from the charge of offence. The cause being shown, the Court has referred their positions for verification to ascertain the truth.

We are not concerned here with the legal aspects of these cases—whether the existing laws of the land run thus interfere with the cultivator's sowing his land according to his own choice. Nor does the political aspect—whether the state can and should encroach upon the liberty of a citizen's adopting an honest method of earning his bread—trouble us at this moment. We do not even like, on the strength of these prosecutions, to assert that the restriction attempt is not a response to public demand, as the Government have the pleasure to claim, or to proclaim that voluntary restriction is impracticable and is a failure. What we are at a loss to understand is the question why the Government, that did entertain the idea that a restriction is a matter which did not come within the ken of their duties and that sat unmoved when the cry was begged to take no notice of the counsel of restriction only a few years back, are now in 1935, so eager to restrict the production of jute to a quantity, as we have already shown, less than what the Bengal mills even consume, and that with the use of the Indian Penal Code?

8

In the jute export trade graph, the line representing manufacture runs on a higher level than that representing raw jute: it is on rare occasions that the latter ventures to rub neck to

* *Asiatic Review Patria*—May 22, 1935

† *Ibid.* June 1, 1935.

‡ *The Modern Review* for June, 1935—Five-and-sixth Restriction of Jute—What is the Magic in it?

truck with the former; but in 1933-34, for the first time in the history of jute export trade, the raw jute line is able to cross the manufacture line.



The following table will explain the situation.

Year ending 31st March	Raw jute (in thousands of tons)	manufacture per cent.
1923-24	467	641
1924-25	378	672
1925-26	490	747
1926-27	400	832
1927-28	617	811
1928-29	709	860
1929-30	802	859
1930-31	838	911
1931-32	907	1058
1932-33	620	768
1933-34	567	683
1934-35	503	680
1935-36	748	672

Now, it is clear, that in the year 1928-29 export of manufactured goods rose "steadily to a peak of 968,000 tons, which represented 65 per cent. of the total exports of the year". Further, it must be noted from the year 1930-31 to 1932-33 'the weight of manufactures exported exceeded that of the raw material with the exception of a short period round about 1928 when the two sides of the export trade ran neck to neck.' We must not lose sight of the fact that the Congress was in the height of its preaching for restriction during this period when the export of manufactures was on the increase. That august body would have fortified its denunciation 'national' had it kept an attitude of indifference, with the following table before it.

Year	average price raw of jute exported (per 100)	average price of jute manufactures (per 100)	average harvest price
	Rs.	Rs.	Rs.
1924-25	437	788	334
1925-26	546	641	"
1926-27	300	465	"
1927-28	580	632	"
1928-29	705	593	"
1929-30	618	640	"
1930-31	686	726	294
1931-32	778	618	"
1932-33	344	636	"
1933-34	380	627	"
1934-35	335	543	"

The Congress made no secret of its intention. It preached that restriction was advisable to save the ryot from being exploited by the exporters and millowners. With the unrestricted supply of raw jute the India ryot,

the Congress emphasized, were deprived of the benefit of the fluctuations in the world market. For we see that while the price for raw jute varied from Rs. 380 to Rs. 418 and that of manufactures from Rs. 632 to Rs. 788 per ton the ryot had to be satisfied with the harvest price of only Rs. 234 per ton. Further, the Congress argued that neither the cost of transport from the grower's depot to the port nor the cost of manufacturing justified the exporter charging 178.63 per cent. and the millowner charging 339.21 per cent. of the harvest price. The depression in the price of raw jute was no less to these traders, rather they made a bigger profit.

1930-31	308	414	56
1931-32	190	333	"

Or, in other words, in 1930-31 they charged 216.66 and 431.25 per cent. of the harvest price respectively.

Now, to return to the export trade table. We notice that with the year 1930-31 there is a steady annual fall in the export trade. By simply arithmetic we find the percentage of fall to be as follows:

Year	percentage of rise and fall from year to year raw jute	percentage of rise and fall from year to year manufactures
1930-31	-23.17	-5.04
1931-32	-3.32	-15.55
1932-33	-1.79	+2.39
1933-34	+32.59	-1.17

But in 1933-34 the tables turned. The raw jute did not only check its fall, it rose by as much as 32.59 per cent. of the previous year, while the manufactures trade failed to maintain the small increase of 2.39 per cent. of 1932-33 but again fell by 1.17.

Now, is it a mere chance coincidence that this advance in raw jute trade is immediately followed by the Government's attempt at restriction or has this very situation prompted their action?

4

For some years past we have been hearing of Empire-protectionists. It is now a fashion for some interested parties to advance economic claims on political grounds, as they fail to make any stand on purely economic ground. We do not like to enter into any discussion with them here on the propriety of such claims but shall only place before our readers the position of the different countries of the world as purchasers of raw jute.

Names of countries	1932-33	1933-34	Rise or fall (in tons)
GROUP A. BRITISH COUNTRY			
United Kingdom	129,523	177,282	+
Hongkong	3,441	3,454	+
Australia	1,442	840	-
Total	134,406	181,576	

GROUP II. NON-BRITISH COUNTRIES		
Germany	221,720	374,820
Sweden	3,180	3,360
Netherlands	21,591	27,780
Belgium	40,075	33,214
France	69,014	83,684
Spain	42,711	55,425
Portugal	2,775	1,027
Italy	17,425	65,024
Greece	1,205	1,705
China	6,787	7,005
Japan	11,492	17,545
Egypt	5,471	8,896
U.S.A.	35,049	51,702
Mexico	134	166
Argentine Republic	7,111	9,761
Brazil	13,287	10,033
Total	433,734	559,145

We exclude from this table 'other countries' which may include countries of both the groups. From this table it may be worked out that 1933-34 export of rice [sic] is distributed as follows:

Countries	average
United Kingdom	21 per cent
Germany	22
France	11
Italy	6
Belgium	24
U.S.A.	5

While the British Empire countries have increased their purchases by 47,268 tons, the countries outside the Empire have done so by 133,339 tons. The percentage of increase has been worked out as follows:

Names of countries	per cent increase
Mexico	112.26
Italy	75.91
Sweden	72.49
Egypt	64.34
Brazil	57.51
Germany	57.71
U. S. A.	51.25
United Kingdom	35.08
Belgium	25.25
Netherlands	25.96
France	21.41
Argentine Republic	19.70
Japan	11.29
Greece	5.80
China	4.60

Is this feature of the new rice trade—the fallow of the United Kingdom to keep pace with the speed of foreign countries, enterprising and well-equipped with up-to-date machinery,—responsible for the launching of restriction of rice cultivation in 1935? We pause for the subsequent explanation.

A PEEP INTO THE FUTURE *

(A Story)

By DR. R. P. PARANJPE, M. A., B. L., Senior Wrangler (Cambridge).

THE following extracts are taken from reports of commissions, records of police-court cases, judicial trials, Council proceedings, administration reports, etc., issued between the year 1926-1930, and are published for the exclusive benefit of the readers of the *Gujarat Press*.

I

(Report of the Royal Commission on the Government of India, 1930.)

We have given our closest consideration to the representations made on behalf of several communities in India. Taking the figures of the last census as our basis we can only give an approximate satisfaction to all the claims made before us, for it is not possible to give an absolutely accurate solution to the problem of constructing a machinery of Government unless every single person in the country is made member thereof, as the members of the several communities

do not possess a common measure. We lay down the number 2575 as the fundamental number in the constitution and this number is divided into parts attached to the several communities as shown in the schedule attached to our report. The claims of each community will hereafter be represented by its proper number and all appointments, memberships of various bodies, and in fact everything in the country will be awarded according to the proportion given in the schedule wherever possible. The Viceroy's executive council will consist of 475 members selected so far as may be according to one-fifth the numbers belonging to each community and these members will hold office for one year so that each community will have attained its exact share of membership in five years. There will be 125 judges in each High Court, each judge holding office for one year, though according to this arrangement, each section will have claimed its exact share only after the lapse of 19 years. The number of other kinds of appointment will be determined on the same basis for the accurate adjustment of all claims.

* From the *Gujarat Press*, Silver Jubilee number, 1930 A. D.

To allow for the proper functioning of all bodies with these numbers as many existing Government buildings as may be necessary should be pulled down and rebuilt so as to be of the proper size.

II

(Notification of the Government of India, 1932.)

In accordance with the provisions of the Government of India Act, 1931, His Majesty the King Emperor has been pleased to appoint the following 475 gentlemen as members of the Executive Council of the Governor-General.

207. Matauln Ramulin (Jesse, barbed) member in charge of the Surgical branch of the Medical Department.
372. Allubux Porbux (Mahomedan camel-driver in charge of the camel transport division of the Army Department.
433. Ramswamy (Jesse, Andhra Sweeper) in charge of the road cleaning branch of the P. W. D.
407. Jagannath Bhattacharya (Kulin Brahmin) in charge of the domestic section of the Registration Department.

III

(Proceedings of the Legislative Assembly, 1933.)

Mr. Ramswamy, M. L. A. asked: Will Government be pleased to say whether it is a fact that in the village of Chikidogann the sweepers have been recently asked to use a house with a roof four feet long and convenient benches only one foot long and who is responsible for this invasion on the old, time-honoured custom of the place when these dimensions were three feet and eighteen inches respectively?

The Hon. Mr. Ramswamy replied: Government regret that such an unauthorized order was given but as soon as the matter was brought to notice by the honoursable member the order has been rescinded. The offence to the sentiments of the local people is very much regretted.

IV

(Letter to all Local Governments, 1934.)

In response to a resolution passed by the Legislative Assembly, with which the Government of India are in full agreement, I am directed to say that henceforward every appointment under Government should go by rotation to each community irrespective of the results of the applications.

V

(Notification in the Bombay Government Gazette, 1934.)

The Government of Bombay will proceed to make the following appointments in December. The applicants for the several appointments should bring to the notice mentioned against

each according to the rotation fixed by Government order No. dated November 30, 1934.

1. Chief Engineer for Irrigation (Sind): Kundi from North Kanara.
2. Professor of Sanskrit, Elphinstone College, Bombay: Balnadi Pathan from Sind.
3. Commandant of His Excellency's Body-guard: Marwar from North Gujarat.
4. Consulting Architect to Government: Madani (wandering gipsy) from the Deccan.
5. Director of Islamic Culture: Karkade Brahmin.
6. Professor of Anatomy (Grant Medical College): Mahomedan butcher.
7. Superintendent of Yerela Jail: Ghanchior.
8. Two Ordinances of Prohibition: Dharani (Kaira District) Hill (Peshawar).

VI

(Report of a case in the High Court, 1935.)

A. B. Jesse Tell was charged with the cold-blooded murder of his father while he was asleep. The judge, sitting up against the accused, the jury brought in a verdict of guilty. Before passing sentence the judge asked the pleader for the accused if he had anything to say. The pleader, Mr. Bannaji said he agreed with the verdict but that according to law the accused could not be sentenced at all, much less sentenced to death, as during the current year seven Tells had already been acquitted and sentenced, two of them to death, that several other communities had not yet reached their quota of convictions as given in the Government of India Act, while the Tells had already reached theirs. His Lordship accepted the contention of the defence pleader and acquitted the accused.

VII

(Extract from the "Indian Daily Mail", 1936.)

Anasji Ramchandani (Chikpavan Brahmin) was found wandering in the streets of Poona with a long knife sticking whomever he met. When brought up before the Magistrate he was shown by the Police to have been recently let off from the Mental Hospital. The Superintendent of the Hospital in his evidence said that Anasji had been in the Hospital as a dangerous insane (person) for three years, but as three was the quota for Chikpavans and as the inmates belonging to other communities had not finished their year-quota he could not keep him any longer and show any special favouritism to the Chikpavans and he had therefore let him off according to Government order No. in the Medical Department. The Magistrate ordered Anasji to be discharged.

VIII

(Extract from the Report on the Administration of
Jails in the Bombay Presidency, 1937.)

In spite of every precaution the numbers in the jails did not correspond to the quotas fixed for each community. The Superintendent had already asked for instructions from Government with a view to remedy the discrepancy.

Resolution of Government: Government view with serious displeasure this grave dereliction of duty on the part of the Inspector-General of Prisons. Immediate steps should be taken to arrest and put in jail as many members of the various communities as are required to bring their quotas up to the proper level. If enough persons required cannot be caught, a sufficient number of inmates should be let off to bring down all to the same level.

IX

(Proceedings of the Legislative Council, 1940.)

Mr. Chitappa asked: Has the attention of the Government been called to the fact that the class lists of the recent M. A. Examination in Pali do not show the proper quota for *Mahy-paravols*?

The Hon. Dattu Shroff (Minister of Education): The University Registry reports that no

candidate from among *Mahy-paravols* offered himself for examination.

Mr. Chitappa: Will Government be pleased to stop this examination until such a candidate offers himself and if the University discards the order of Government to take away the University grant and amend the University Act?

The Hon'ble Minister: Government will be pleased to consider the suggestion favourably (cheers).

X

(Extract from the "Times of India," 1942.)

The Comor Mr. . . . was suddenly called last evening to inquire into the death of Ruzji Sami at the J. J. Hospital as the result of a surgical operation; Dr. Tara Pandkar (quite laconic) deposed that he had conducted the operation. He wished to spare an absence in the hospital but his knife pierced the heart and the patient expired. Asked whether he had ever carried out any operation of this nature before, he said that he was appointed as the principal Surgeon to the Hospital only the day before, as it was then the turn of his community and that he had never held a surgical instrument in his hand before except a razor for shaving. The jury returned a verdict of death by misadventure.

GLEANINGS

Haw and How Seen, Can India Become Literate?

[By Dr. Frank C. Leach of Lanzo,
Philippine Islands]

Half the human race is still illiterate. That is startling. One-third of the world's illiterates are in India. That, too, is startling. Of India's 350 millions only 35 millions can read and write—one in fourteen. Among women only one in fifty can read. If the present rate continues it will require 300 years to make India as literate as Japan, for 12 per cent of the people are still illiterate and we have gained only one per cent in ten years.

	Percentage of Literate	Percentage of Increase—Decrease 1921-1931
Parsons	78	- 3
Jews	41	—
Europeans	39	—
Japanese	32	—
Christians	23	- 4
Aryans	8	- 1
Sikhs	9	23
Buddhists	4	—
Hindus	3	9
Muslims	4	11
Tibetans	7	- 2

The problem of illiteracy is immense for India. It is necessary to attempt to prove that these illiterates are a dead weight on all progress? We

have a number of things to learn from Russia. Considerable, and not the least of these things is what they thought about illiteracy in Russia, and what they did about it. When they took over the government they found about 95 per cent of the people unable to read or write. This, they said, was a dangerous situation, for 95 per cent could not be taught modernities in centuries. So they put literacy into their five-year plans. By 1923, the literacy of Russia had risen to 20 per cent—57 per cent in ten years. They expect to wipe out illiteracy by 1928. The Communists were right about this. No propaganda of any kind can reach the illiterate masses, for whom all change is dangerous and momentous action is the only right.

A literacy campaign has met with large success in the Philippine Islands. The movement began among the Moslem Moros of Lanzo Province. We found them antipathetic for education, just as the Moslems were in India, but very far behind. We began experimenting with methods, encouraging to see how the time necessary to teach an illiterate, until we had achieved a sentence beyond any we had heard of before. Often we carry the student through our three short lessons and begin reading any material while we hear. It is the exception rather than the rule for a student to require more than a day to know all the letters—thirteen consonants and four vowels.

We had employed twenty teachers and were getting large and enthusiastic reports from all parts

of Lanzo when the depression came upon us. This catastrophe proved to be God's blessing, for it pushed us straight into the next important step. We called the leaders of Lanzo together and told them frankly that it was necessary for us to discharge all but two of the teachers. The literary campaign, next step, or the people themselves must carry it on without pay. They declared that it was too precious to stop and that they would see that it continued. Why should not every reader be the teacher for his own family and neighborhood? With some religious we entered upon this new adventure, for the Monks do not have as much of the beautiful spirit of mutual helpfulness as I have noticed in India. We did not dream that the results would be as good as they have been.

We had to reorganize our church so that they could be used by anybody without any previous training. We had to select them in small size so that they could be sent for the shortest possible time or given away. We had to go out to the villages ourselves and start the campaign going instead of sending teachers. Out of this winning experience came a method which seems best adapted to meet India's immense need. We have seen the literacy of Lanzo Province run more than fifty per cent in five years. Even an observer I should say that the Indian people are better adapted to this method than permanently than the Monks are, and that the villages form almost ideal experimental stations.

The plan is brief is this:

1. Thousands of little, cheap primers are prepared for use. In Lanzo we give them away. We can make them at ten for one cent. We find that the primers needed in India will cost one pice each. This and a pencil all we need.

2. These primers are so easy that 300 primers training is necessary to teach them.

3. There is but one student meeting at a time. Others may look as it seems.

4. The student is taught a short lesson for about fifteen minutes and then asked to teach another literate that lives, while the teacher looks on. He is told at the outset that he will be made a teacher.

5. After the pupil has taught one or two other students, he is told to go out and teach everybody he can that day, and bring their names back to the teacher "to-morrow morning." We learn best when we teach.

6. Writing is taught along with reading.

7. As many literates are made into teachers of the first lesson as possible that day, and each one is given a few primers and told to make other teachers of the people they teach. I have seen a hundred people in one church all looking at the same time. They love it. The village learns to read as though by miracle, for the learners spread by geometrical progression. You can scarcely keep track of the progress.

8. On the following day the second lesson is taught to the same people who learned the first. You may wish to wait for one or more days, while the first lesson spreads as far as possible.

9. Reading is made the basis. Through the village clean, leaving nobody who cannot read unless he has some impediment. Make ignorance a stigma.

10. A very easy little magazine is circulated in the colloquial language of the people, and the attempt made to sell a subscription in every home.

11. Little stories are prepared in short, easy sentences. Other tracts on health, morals, sanitation,

care of children, beauty, progress, geography—anything lessening and inspiring—are prepared.

12. The department of citizenship must have at its head the Premier and we must try to sell the periodical and other literature.

13. The teacher must have love that never fails, no matter how stupid the student is.

When you sit beside another man, releasing him from his prison of ignorance, and helping him to see how your own heart overflows with love, a million smiles flood his eyes to kind your hearts together. Nobody ever gave him so much loving service before.

Since our secret purpose is to begin love we are very careful of the sensitivity of our literature. We never ask him a question he cannot answer. We never force, never am, is a hurry, never say 'No.' We never let him know we are correcting him when he makes a mistake. If he mispronounces 'Pappa,' we say, 'Here is a picture of papa.' You pronounce it right, but do not let on you heard his mistake. For the illiterate has an inferiority complex. He is sure he cannot learn. You make him sure he can. Give him a wonderful time. Look surprised and pleased all the time. Say 'That's fine and really, make him believe that he is an street diamond and that now for the first time his brilliancy will shine.

You know the joy is more for him. Help him to anticipate it. Give him a series of thrills. Then he will go on and tell everybody he meets, 'It is easy. It is fun. Try it.'

Dr. Witter of Moscow watched us teaching a lot of little children and women before a meeting of teachers, and closed the meeting by exclaiming, 'I know what makes this method work. It is love.' He is right at least this far: the method will not work without love. So before you start out as a literacy campaigner, pray to God till you fall from this seat of love, strength to keep any pose and tenderness in the face of anything.

Do not tell the student what he already knows. Ask him that. Talk as little as possible. Let the student talk all he will. Never talk loud. Keep your voice low and pleasant. We remember a voice better than a shout. Let your student go as fast as he wishes. Never put on the brakes, but never hurry. Make learning pleasant.

This all sounds very educational tenderness. There is really nothing new about this method. It is a rather new combination of well-known principles.

It has the hearty endorsement of the leading educators in the Philippines, indeed a thousand students in the college of education and other branches of the University of the Philippines are being trained to use the method this year, under the direction of the President. The acting Governor-General of the Philippines invited me to his home and discussed a plan for a national Literacy Council which, among other things, will train every child above fifth grade in the public schools to use these charts. The method has the endorsement also of Dr. Paul Monroe, who has introduced me to the Turkish Government, and has recommended to Teacher's College that I give a course on the subject of literacy in that institution upon my return to America.

It was Dr. Duttonfield who first started us dreaming of visiting other countries to aid the cause of literacy. I thought it would be valuable to collect data concerning literacy and compile all this matter in one volume. Wherever possible the Philippines

method could be adapted to the other languages. When I sent out letters to determine whether such a journey might be advisable the replies stunned and even scared me. Nearly everybody was dissatisfied with the present slow progress. People wanted me to come, and they wanted my coming to remove wide poverty. Evidently I was in for it! I had made the same promises to cancel them. So I pulled both paying hand.

Miss Caroline Pope and Mr. D. D. McIntosh worked with me on the home coming to India. We found that Hindi had entirely too many letters to be fitted into four or five key words. We therefore, grouped the letters into families until we had thirteen families of consonants. After a little difficulty we found key words that read one letter from each family. Preparing the chart from key words is not so ridiculous as some people seem to think, though it is a severe grind. One knows at a glance what would be the real words for any progress.

A committee, it now at work seeking to simplify the Nagari characters. I hope they will be thoroughgoing, for they could make Hindi and Marathi the common characters to learn in the school, and remove the wall to the native. There is a great deal to be said in favor of adopting Roman characters with such additions for the cerebral letters, but that does not seem to be very likely.

The National Christian Current Review

Back to the Land

For a season or two, America talked about the back to the land movement. For the most part, it retained a nebulous doctrine assumed by social philosophers who thought in terms of Utopian pastoral societies. In actual practice, the people of the United States were converted to agricultural expansion and urban centralization.

The urban population of the country grew from 28.2 per cent in 1880, to 53.4 per cent in 1924, to 60.2 per cent in 1930. In the decade from 1920 to 1930, the percentage of the total population living in cities with 1,000,000 or more inhabitants increased from 5.4 to 12.1 per cent. It was a busy, prosperous, exciting epoch of the masses while the good times lasted.

It took the depression to pose the country in the fact that the process of centralization had passed the point of safety, that an immense set-up in which the great majority of the workers were utterly dependent upon pay-roll wages was one perilously liable to being thrown out of balance by any unfavorable economic process.

As in the case of all depressions, the past few years have seen thousands of people flock to the refuge of the soil. The back to the land movement is actually being put in practice. But nearly back to the land is no solution. The restless, restless drift which has taken place so far carries with it dangers of redistribution of population, and of economic instability as serious as those of the de-centralization which brought it about.

And it is here that the federal subsistence home-stead program steps in to give direction to the movement already in progress under the insensate drive of distress.

When Congress passed the National Industrial Recovery Act, it included in Section 208, Title II, authority for the President to undertake a program through the establishment of subsistence homesteads which would "provide for aiding the redistribution of the overabundance of population in industrial centers." Section 208 appropriated 25,000,000 dollars to be made available at the President for "making loans for and otherwise aiding in the purchase of subsistence homesteads." The section further provided that "money collected in repayment of the loans should constitute a revolving fund."

The name "subsistence homestead" is self-explanatory.



"Payments on the home amount to no more than rent in the city."
Rocksburg, West Virginia, homesteaders



This living room of one of the houses in the Haystack, West Virginia, project is plain but neat and comfortable.



Even the furniture of this children's room was made by unemployed steel workers of Coeur d'Alene.



One of the houses now completed and occupied in the Experimental Community at the Haystack, West Virginia project.

tery. It denotes a house and outbuildings located upon a plot of land on which can be grown a major portion of the foodstuffs required by the homestead family. It denotes provision for home consumption and not for commercial sale, in that it provides for subsistence alone; it carries with it the corollary that each house must be drawn from some viable source. The central motive of the subsistence homestead program, therefore, is to demonstrate the economic and social value of a form of livelihood which combines part-time wage work and part-time gardening or farming to produce a final supply.

Socially, also, the program offers tangible benefits. It gives to those hitherto prevented by lack of capital and income a chance to move from crowded slum and tenement areas, with all the social conditions that go with them, to the healthier atmosphere of the suburbs, or the country. It re-emphasizes the home and family as the social unit; it promotes neighborliness and a community life, and in this day of specialization and mechanization, it provides an outlet for individual creative energy.

Scientific American



INDIAN WOMANHOOD

Among the female candidates, Miss ANATI SIKH and Miss ARCHANA SEN GUPTA both stood first in the last Matriculation Examination of the Calcutta University, securing the same marks.

SRIMATI ANALA PRADHA DAS has passed the B. T. Examination of the Calcutta University. Among the successful candidates she has secured the second place, and among the lady candidates she has topped the list. She also came out brilliantly in her B. A., with honours in philosophy. In this examination she secured the highest marks in Bengali and was the recipient of Bakimchandra Memorial Gold Medal.

Miss PRAMILA GOKHALE is a matriculate of the Indian Women's University and has this year passed the Kavya-Teejtha examination of the Bengal Sanskrit Association from the Nagpur Sanskrit College, Nagpur. She is also a recipient of several prizes in recitation contests in Sanskrit and Marathi. She is perhaps the first Maharashtra lady to get the Kavya-Teejtha title.



Srimati Anala Prabha Das



Miss Anati Sen



Miss Pramila Gokhale

SRIMATI MANORAMA DEVI

By RAMANANDA CHATTERJEE

SSRIMATI Manorama Devi, wife of Ramananda Chatterjee, breathed her last on the 16th July last, in the sixty-second year of her earthly life.

In her parents' home she had learnt some Bengali before her marriage. After her marriage her husband helped her to learn more Bengali and some English. She could write Bengali prose and verse. During her stay in Allahabad she learnt Hindi by her own unaided endeavours and could speak idiomatic Hindi with the correct accent and pronunciation. In Calcutta in her last years she used occasionally to read her copy of Ramayan by Tulsidas. In Allahabad she had learnt Urdu also by her own efforts and had read some Urdu school-books. She could not keep up her knowledge of Urdu. During her years of illness, she acquired some knowledge of Sanskrit without the help of any teacher. She could read and appreciate *Sakuntala* of Kalidasa in the original Sanskrit. She was naturally gifted with a melodious voice and sang hymns and other songs with feeling, though she had no training in vocal and but little in instrumental music.

She shared her husband's ideals without losing her individuality.

She did her duty towards her husband cheerfully with whole-hearted and selfless devotion.

As a mother, she was most affectionate and dutiful. She tried her best to teach her children, both by precept and example, to be courageous, truthful and just. On an uncertain and very limited income she gave them all the educational facilities which it was possible to give them.

She was a careful, capable and frugal housewife. Until the break-down of her health at about the age of 45, she did all the cooking and cleaning for the household whenever necessary. She made the garments of her children with her own hands during their boyhood and girlhood. During her

thirteen years' stay in Allahabad her house was open to guests from Sind to Madras.

She longed for India's freedom.

From before the announcement of the Swadeshi agitation she insisted on using only such clothes and other articles as were made in India, as far as they were procurable.

But for her, the magazines *Prabasi* and *The Modern Review* could not have been started and conducted. When Prabasi was started, her husband, who did not belong to a well-to-do family, had a moderate income. This was sufficient for simple and cultured existence but not for engaging all the staff necessary for a monthly journal, conducted as it had to be at a loss for a good many years. Hence, from the despatching of its prospectus and its early numbers by post to the checking of accounts, Srīmatī Manorama Devi had to help her husband in many ways, teaching even her little ones the simple arts of packing and affixing postage stamps.

The starting of *The Modern Review* put her to a severe test. But her faith in God, her confidence in her husband, her love of freedom, her love of country, her courage and her firmness were equal to it. When, in 1906, there were differences of opinion between the managing committee and the principal (Ramananda Chatterjee) of the Kayastha Pathshala, the latter had to decide whether he would adhere to his principles and opinions and resign, or be subservient and keep his hire. He was for the first course, and so was Srīmatī Manorama Devi unhesitatingly and cheerfully. At that time their total savings did not amount to even a month's household expenses, and it is well known that a precarious income is a greater trial for the mother than for the father. But nevertheless she and her husband decided to face an uncertain future. The plan was not to accept services again under anybody, but to continue *Prabasi* and establish a new English monthly, named *The Modern Review*, and earn a living from



Srimati Manorama Devi



Srimati Manorama Devi



Sri. M. M. M. Devi



Shri Mataji Maharaj Devi

these two monthlies. And this had to be done without a capital of even a hundred rupees.

The plan was carried out, and for years the annual balance sheet showed a deficit.

After some time the family removed to Calcutta. Here Srīmatī Manorama Devī's body and mind were put to a great strain. She had lived in comparative comfort in Allahabad. Here she had to economise, keep sometimes only a maidservant, meet the expenses of the education of two of her sons, one after the other, in England, of one in Santiniketan and of the two daughters in Bethune College; and in addition she undertook of her own accord to check all the office accounts and control all expenditures. To the pecuniary worry was added the greater anxiety due to the political risk involved in her husband's endeavour to speak and write truthfully as a public worker and an editor of two journals. In the days of the Anti-Bengal Partition and Swadeshi-Boycott Agitation there used to be frequent rumours of lunacies

house-search and the arrest of her husband. Though she never flinched, never wanted her husband to speak or write like a hypocrite—once in fact many years ago, when he secretly gave indications of weakening, she expressed grave displeasure and said that persons who were not prepared to face the untoward consequences, if any, of speaking and writing the truth, had better keep quiet—the strain at last proved too much, and there was a break-down. There were predisposing causes in some family arrangements and in the long absence of her eldest son in England for education during the anxious years of the great war. The death of her youngest boy was a great blow in spite of which, however, she sent her second son to England for education.

God is the ultimate source of all power. But, humanly speaking, she was the power behind her husband's right arm.....

May her pure, loving spirit have peace and grow in bliss from strength to strength!

Thy voice is on the rolling air;
I hear thee when the waters run;
Then sturdier in the rising sun,
And in the setting thou art fair.

What art thou then? I cannot guess;
But thy' I seem in star and flower
To feel thee some diffusive power,
I do not therefore love thee less:

My love involves the love before;
My love is vaster passion now;
Thou' mixed with God and Nature thou,
I seem to love thee more and more.

Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I labour, cradled with thy voice;
I shall not lose thee tho' I die.



DAVID GRAHAM POLE—AN APPRECIATION

By ANDREW MACLAREN, ESQ., M. P.

INDIA is her distress has many counsellors. It is difficult to know how far those who come forward as advocates are moved by a purely disinterested motive, more especially if they happen to be Europeans. In recent months there have been many people in England turning their attention to Indian affairs as a result of the Parliamentary searchlight, and India, like Ireland, will suffer from the new-born champions who are concerned more with their own publicity than with the wrongs they are supposed to be redressing.

It is well, therefore, that Indians should know something of a man who has for years rendered unselfish service to the Indian cause, both inside and outside Parliament. That man is Major David Graham Pole. He is naturally reticent, and does not exploit the cause of India for any career objective; I therefore have taken upon myself to say something about him, as I feel that his work should be known by the Indian people.

He was actively engaged promoting Indian Home Rule at a time when many Indians considered such a demand extreme, if not preposterous. He, with George Lansbury and Mrs. Besant, worked almost alone in bringing the claims of India before the British electorate. His interest in India was not purely academic; he has visited the country and there made intimate contacts with the people. His visitations were not, like so many others, confined to the restricted circles of Governors and Civil Servants. His activities among the people of India were frowned upon in official circles. He would visit Indians in their own domestic circles and then proceed to address Indian Trades Union meetings, which, as he says himself, was not done in any spirit of annoyance, or to create any sensation, but to get into closer touch with the lives, feelings, and aspirations of the people themselves.

After these visits he returned to England with a better understanding of the Indian out-

look than any other public man in this country. For years he has kept Indian matters alive in the House of Commons; every week the Secretary of State for India has had to answer a batch of questions in Parliament, all of which emanated from Graham Pole's office. In this Parliamentary activity, through the process of question and answer, he collected and compiled data regarding Indian administration which can only be equalled by the official bureau at the India office. As a result of this, Members of Parliament and others, desirous of knowing something about India—either to make speeches or write books—invariably consulted Graham Pole.

In 1924 he was first elected to Parliament, and he devoted all of his Parliamentary activity to the furtherance of Indian welfare. Parliament recognised his work, and duly elected him as one of its representatives at the Burma Round Table Conference, which sat in 1931. Unfortunately he was defeated in the notorious election of 1932, and returned to civil life, not to retire from politics but to undertake more exacting and responsible work on behalf of the people of India.

During the sittings of the Joint Parliamentary Committee he was in daily contact with the Labour and Liberal representatives, guiding them as far as possible on sound democratic lines. He literally had to father the Labour representatives on the Joint Committee, sometimes not altogether a heartening job. Whatever measure of success he had in moulding the opinions of others was due to the staunch support he received from Mr. George Lansbury. After the prolonged sittings of the Joint Parliamentary Committee, when it became incumbent upon the members to draw up a report of the findings on the evidence they had taken, it was Graham Pole and no other who was saddled with the task of drawing up a Report, and at the same time formulating a Constitution for India which should be taken as the Labour Party's policy on India's new Constitution. He was not a member of

the Joint Committee, being out of Parliament, but it was a singular tribute paid to him by his colleagues in Parliament that they asked him to draw up this report and Constitution.

He devoted six months to the task, and only those who know him intimately know how much work and anxiety it cost him. No other man in the Labour Movement in Great Britain could have undertaken this work; alone he did it and, let me say, without one penny of payment—but not without criticism. What now appears in the imperishable annals of the Indian Blue Books, as the considered opinion and policy of the British Labour Movement on India, is the work of David Graham Pole.

Having completed his masterly review of the Indian political situation and rounded off his summary with a new Constitution for India, he placed his work in the hands of the official Labour group in the House of Commons for their acceptance. But it was not to be expected that a man outside the House of Commons should tell Members in the House something about a subject of which he was master while they were new students! Graham Pole's work was resented by some who claimed to be Labour's champions of India in Parliament (this perhaps is all too human among politicians). What appears now in the official report of the Joint Parliamentary Committee as Labour's review and proposals on the Indian Constitution is but a skeleton of the monumental work which Graham Pole erected. In all the Parliamentary publicity that has been given to this question, his name has never been so much as mentioned, though many a speech has been delivered during these prolonged debates on Indian reforms in the

House of Commons which was almost entirely made up of notes supplied by Graham Pole for the use of the honourable and distinguished members of that assembly. From this we see that not only did he compose the major work, but throughout the debates kept the House of Commons supplied with data.

The Bill which it is now proposed to impose upon the Indian people bears no resemblance to the proposals embodied in the Graham Pole Draft. In discussing the new Constitution with me, which he has done now for months almost daily, he has been pessimistic as to its successful working. His one hope now is that it will stimulate Indian public opinion, draw the various sections and communities closer together in a united effort to attain the great common objective. There are in the new Bill possibilities for expanding Indian responsibility and developing greater administrative talent amongst the statesmen of India, and he hopes that before two or three years have passed there will be a consolidated public opinion in India which will demand for Indians a full and unrestricted constitutional right to govern their own country.

In giving this statement to the Indian Press, I feel I am doing no more than passing a tribute well deserved to one who must be known as a champion of the liberty of mankind. He has throughout been unswerving in his efforts—and always disinterested. When the time comes that India may rejoice upon the initiation of her rightful constitutional claims, one name must be remembered amongst others who have rendered their service to bring about its realization, and that name is David Graham Pole.



NOTES

Acknowledgment of Kindness

On hearing of the death of Srinati Matomsina Devi, wife of the editor of this monthly, many friends and well-wishers sent her husband and children messages of sympathy. Their kindness has been thankfully acknowledged by letters written by her children to these ladies and gentlemen individually. We thank them again for their kindness.

Japan's "Cultural Diplomacy"

The Foreign Office of Japan, according to *The Japan Weekly Chronicle*, in "enhancing much enthusiasm over cultural diplomacy." That paper writes :

As it has the sum of ¥1000,000 at its command as a fund for financing enterprises bearing on international cultural intercourse, it is studying various new plans.

A special section is to be created in the Foreign Office to take charge of such business, to begin with. With ¥700,000 out of the total sum, it is further proposed that the following schemes should be carried out.

1.—Creation of chairs of Japanese culture at principal universities abroad.

2.—Exchange of professors and students.

3.—Better provision for the teaching of the Japanese language in Siam, India and the Philippines.

Mr. Hirota, the Foreign Minister, intends to secure a bigger appropriation on this head in the new Budget so that international cultural enterprises can be carried on on a scale not inferior to British, American and French enterprises. He has the following schemes in view :—

1.—To create a University town for the benefit of the students from Oriental countries.

2.—To establish in Tokyo students' halls for Chinese, Siamese and Manchukuoans respectively, with the co-operation of the Governments of the countries concerned, together with a big library.

3.—To establish an organ for the control of films for export. This organ to attend to the revision of international committee also in matters of theatrical and musical performances and art exhibitions.

4.—To provide a central organ for the despatch abroad of Japanese athletes, including judo, fencing and wrestling experts.

Apart from the objects aimed at by Japanese diplomacy, the Japanese language has commercial importance owing to Japan's growing industrial and commercial enterprise. Many Indian students also go to Japan to learn some industries, arts or crafts. It is necessary for them to learn Japanese. For the convenience of these students and of men of business who wish to have commercial connections with Japan, Mr. Nagendra Nath Majumdar, who had some industrial training in Japan, has opened a class to teach Japanese in the Albert Hall, 15 College Square, Calcutta.

The mention of Japanese art exhibitions reminds us that some artists of the new Bengal school of art were considerably influenced by the Japanese style of painting in the beginning of their careers.

As regards "the despatch abroad of Japanese athletes, including judo, fencing and wrestling experts," it may be noted that a judo expert was brought to Santiniketan years ago and kept there for some years for the training of the students of Visva-Bharati, independently of any Japanese "cultural diplomacy."

Second Edition of Dr. Acharya's "Manasara"

It is encouraging to note that a second edition of Professor Dr. Purnanāth Kṛṣṇar Acharya's edition of *Manasara*, a standard Sanskrit work on ancient Indian architecture, is in course of preparation. In recent years and months there has been much talk of Indian architecture. But nobody can be said to have a sound and complete

knowledge of ancient Indian architecture who has not studied *Mosque*. In this journal and in *Prabasi* we have referred to Dr. Acharya's edition of this work more than once. In the first number of the new series of the *Vijaya-bharati Quarterly* Rabinindranath Tagore says of *Mosque* :

Ordinary research scholars seem to ignore the fact that the past is of interest to us only in so far as it was living and that unless they discover it for us in such a way as to make us feel its life, we may admire them for their science and industry but will not be the wiser for their labours. I have often felt and that so much known talent and industry should disappear in the publication of studies where bones keep on rattling without forming for us an outline of the figure that once moved. I, therefore, cannot help congratulating Dr. P. K. Acharya at the Allahabad University for his great work *Mosque*. I am not qualified to pronounce judgment on ancient Indian architecture, but I can say this week that the learned author has succeeded in re-adorning for us, out of the debris of the past, a picture of the forms of ancient architecture which, while it speaks much for its scholarly character, has the additional merit of interesting us in a real human way. The indirect glimpse it gives into the life of the people whose architecture he discusses, are something for which his readers will have reason to be grateful to him.

"Personal Reminiscences of Raja Rajendra Lala Mitra"

A well-informed correspondent writes to us that the late Babu Jogindranath Bose's Personal Reminiscences of Raja Rajendra Lala Mitra appeared in the January 1905 number of *The Hindustan Review*. We published it in ignorance of this fact, which was evidently not known either to Miss Lajjavati Bose, the youngest sister of the writer, who sent us the manuscript. We are sorry for having unconsciously published this article as one of our original ones.

A Cultured Indian Bookseller in London

It is a pleasure to draw the attention of our readers to the advertisement in this issue of Mr. Sasadhar Sinha, Ph. D., of London, who has started business in book-selling there and hopes to supply the needs of Indian readers direct from Europe. He proposes to develop the second-hand book side of the business especially. The address of his firm is 2, Great Ormond Street, London, W. C. 1.

Vijaya-bharati Village Reconstruction Work

Dr. J. Chakravarty, Medical Officer of Sriniketan, Vijaya-bharati, writes in the July number of *Vijaya-bharati News* :

All questions concerning village reconstruction really centre round the health of the villages. The vitality of the people of West Bengal, particularly of the District of Bardhaman, was being undermined by the scourge of malaria. Medical work, therefore, formed an integral part of the village welfare department. A control dispensary was started in 1921 at Sriniketan around which were organised fourteen Rural Reconstruction and Health Societies in the neighbouring villages. The control dispensary supplied medicine and the service of the doctor at a nominal rate to the members of the Health Societies. The influence of the medical service has always helped in creating a spirit of co-operation amongst the villagers in solving their various problems. The village people have ungrudgingly co-operated in clearing the jungles, filling up the pits, draining the tanks and in opening the drains. In addition to these sanitary measures, they have also constructed some small, reconstructed tanks for irrigation, and have organised "Dharmapalas" (Daily-stewards) to inaugurate against disease. They are also maintaining a number of primary schools.

He proceeds to state :

In 1922, the Medical Officer prepared a scheme for self-supporting dispensaries in these villages. Members of the Co-operative Health Societies supplied money for medicines and raised funds amongst themselves for medicine and other recurring expenditure within two years of their establishment. The members accumulated in starting three dispensaries at Balishapur, Basimgata and Gopalpur. Each of these dispensaries was managed by a committee elected by the members themselves. The scheme soon turned out to be a success and attracted the attention of the people of neighbouring villages. At present four such Health Societies are maintaining six dispensaries.

The Health Scheme is worked on the following basis :

1. Three or four villages with a population of 200 families form a unit which maintains a self-supporting Health Society.
2. Members of the Society elect their own Working Committee and office-bearers.
3. Each member pays a subscription of 12 annas per year in cash and a contribution of Rs. 2-4 either in cash or in kind, e.g., paddy, etc.
4. Members get the medicine from the dispensary at cost price, but non-members are required to pay according to the market rate.
5. Members receive medical advice at the dispensary free of charge. They are, however, required to pay a very small fee of four annas per call for services of the doctor in their homes.
6. Besides the subscriptions and contributions of the members, all fees realized by the doctor for his services to members and non-members are credited to the funds of the Society.

7. The doctor also takes steps for prevention of malaria and other epidemics, and for general sanitary improvement of the area served by the Health Society.

The writer gives an idea of the results in the following words :

Working on the above scheme since 1922 it has now been found that at least one of the Health Societies has become self-supporting for all practical purposes, and others are steadily on the way. The idea behind starting such Societies was firstly, to take preventive measures against diseases at minimum cost, and secondly, by protective measures to increase the general health of the villages. The initial membership subscription of some twelve per family is utilized towards preventive activities. It was observed that malaria was the main scourge to be fought against and the activities of the Societies were naturally directed towards adopting such measures as were necessary to remove that evil. Systematic work in the above direction led to satisfactory results.

The decrease in the number of malaria patients is not the only feature of the beneficial effect of the scheme. The general sanitary condition of the villages has considerably improved.

In addition to the benefits conferred on the villages by the Societies, the co-operative method of work is responsible for another possible improvement from the economic standpoint. The excessive expenses incurred by a family have been considerably reduced, much to the relief of the poor villagers.

A Theatre for the Hard-of-Hearing

The Sonotone Theatre,—the first theatre in the world for the hard-of-hearing, was opened in Chicago on March 21. It has 850 seats, all equipped with outlets into which can be plugged either bone conduction or air conduction receivers. The stage is equipped with high fidelity microphones so that lectures and entertainments may be heard in every part of the auditorium. Talking picture equipment with high fidelity sound reproduction has been furnished by the RCA Photo-phone Division. It is the intention of the management to have the theatre serve for meetings for the hard-of-hearing as well as for talking pictures. Educational films for hard-of-hearing children are shown Saturday mornings. The equipment of the theatre was done by the Sonotone Corporation of New York under the auspices of the Chicago League of the Hard-of-Hearing.

Dr. Hugh Leiter, the President of the Sonotone Corporation, remarked, while opening the theatre,

—“Just about six years ago, when the latest pictures came in, we realized that we would lose

in the motion picture industry some 15,000,000 to 20,000,000 people. We have now equipped every seat in this theatre, so that those persons who are hard-of-hearing may come in, take any seat and enjoy the program.”

The first picture shown was “The Night is Young,” featuring Ramon Novarro, with very satisfactory results.—S. N. B.

Japan Swallowing Up China ?

Effective political control in north China has passed into Japanese hands. Japan has been continuing its relentless drive for Far Eastern hegemony in disregard of the rights of others. At each successive stage of the drive one can only ask : “How far has the drive gone now ? What is its present and possible future meaning ?” Though an Anglo-American stand might have arrested Japanese advance, it would be too much to expect Britain and America to take the risk. There does not seem to be any hope of intervention on the part of Soviet Russia, so long as Japan does not violate its frontiers. The question is : Can there be a national-revolutionary war of the Chinese masses, following upon the overthrow of Chiang Kai-shek ?

Rate of Increase of India's Population

Joan Benekamp writes in *The Labour Monthly* of London :

It is a favourite trick of the Anglo-Indians to talk as if the rate of increase of the Indian population were so great that the land and resources of India were insufficient adequately to support ‘the teeming millions’ rapidly springing up. This, of course, is a deliberate misrepresentation. Not only do the census figures over the last fifty years show that the percentage rate of increase of the Indian population has been more than 10 per cent lower than that of the population of England and Wales, but the rates of increase, in the decades 1881 and 1921 respectively sank to less than a half and less than a quarter, respectively, of the lowest rate that has ever been known in this country.

Stagnation in Agriculture

One would suppose from the increase of population in India that the cultivated area would also greatly increase. But the writer in *The Labour Monthly* points out that there is stagnation in agriculture.

Agricultural statistics show that an additional quarter of the total area is ‘cultivable but not cultivated,’ but in spite of this the cultivated area is not increasing at any appreciable rate, nor has

the situation improved during the last ten years, as the following figures show:

AGRICULTURAL SITUATION (in Millions of Acres)			
	1922-23	1932-33	
Total Area	907	907	
Not Available for Cultivation	132	145	
Forests	85.5	88.4	
Fallow	47	50.4	
Cultivable Waste	154	154	
Barren Area	324.9	328	
Irrigated Area	17.8	19.1	

These figures show a stagnation in agriculture, and, when one looks at them more closely and compares also those for 1931-32, a definitely retrograde tendency is seen. Comparing 1931-32 with the following year, one finds that the same area, that is, 84 per cent of the whole, is cultivated, but in the latter year there was a 3-million-acre reduction in the area sown to food crops. Also, when one looks at the figures for rice, the staple food of the Indian masses, one finds not only a reduction in the acreage of last year's crop but a very substantial reduction in the yield per acre as compared with 1932-33. The yield per acre of wheat also fell considerably during the same period.

Proportion of Land For Each Peasant

The same writer observes:

If the 228 million acres of cultivated and fallow lands were apportioned equally among the landlords and peasants who live upon it, it would average at a little over 53 acres per worker and landlord, but, as many of the landlords possess more than 50 acres of cultivated land, it can be seen how small a proportion is left for each peasant.

"A Beggar Is Not a Profitable Customer"

The poverty of the masses in India has affected both British and Indian manufacturers. The same writer states:

Nevertheless, from the point of view of both British and Indian capitalists, the ruin and expropriation of the peasants is not good business—a beggar is not a profitable customer, and this obvious fact is beginning to be forced home to the Indian bourgeoisie as he sees his home market contract. The Annual Trade Report for the United Kingdom (1933-34), in commenting for the low level of exports to India, makes the following significant statement: "The consuming capacity of the Indian people, both in urban and rural districts, was at its lowest ebb, and their purchases were confined to the barest necessities."

In its 1933 report the Committee of the Bombay Millowners' Association says: "The main factor that adversely affected both yarn and cloth was the low purchasing power of the masses, who have suffered from successive crop failures, coupled with low prices."

Age of "High Point of Human Development"

Bertold Hubyany, a Hungarian scholar, has given the world a very remarkable book on the Soul of Asia, named *Asia Iella*. It has been reviewed in the *Pester Lloyd*, a Budapest German-language daily. The reviewer writes:

Hubyany places the high point of human development in the 5th and sixth century before Christ, because at that time Greek thought was developing in Hellas and the Hebrew prophets were filled with the prophetic spirit. It was then that Judaism and Buddhism developed, it was then that Confucius lived, it was then that the doctrines of Zoroaster originated and spread—*The Living Age*.

German, Japanese and British Interests in Abyssinia

In an article contributed to the *Christian Register* of Boston Reginald A. Reynolds says:

Abyssinia, like "Ethiopia," of antiquity, is the home of the last independent nation of Africa, and probably the oldest Christian state in the world. So far the mountainous natives of the country and the rigid policies of the Great Powers have combined to preserve this independence.

Abyssinia is in area about three times the size of Italy, rich in minerals, with fine soil and an excellent climate. In the eighteen-centuries the Italians (who were building up a colonial empire in competition with Great Britain and France) first made efforts to obtain control of this country, which they invaded with an army of 20,000 men. They were repulsed, however, in a decisive battle at Adowa (1896), the defeat being followed by treaty in the Italian army and the overthrow of the Italian Government.

In his opinion,

How far Italian aggression will go depends upon the attitude of other Powers. Of these France, Great Britain, Japan and Germany are all interested.

The writer sums up German and Japanese interests in Abyssinia as follows:

German interest in Abyssinia appears so far to have confined itself to a clumsy attempt at "colonial" penetration by Dr. Goebels, who recently presented 15,000 selected German books to the national library at Addis Ababa in order to show the Abyssinians how much happier they would be under Aryan rule.

Japanese penetration has been less spiritual and more effective. Her cotton goods have captured the Abyssinian market from European and American competitors, and she has a considerable territorial concession in the country for cotton growing. Moreover, the Abyssinians, who in

common with other African peoples have every reason to distrust the white races, have not yet discovered that there is a policy imperialism too, and they are disposed to be friendly.

As regards the position of Great Britain Mr. Reynolds observes:

Great Britain: The position of Britain is the most complicated and probably contains the key to the situation. India, as usual is the pivotal factor in British policy, and control of India means effective control of the Red Sea and Suez Canal. This in turn involves control of Egypt—that is to say, of the Nile—and this has so far been taken to include British occupation of the Sudan and the anomaly of Ethiopia, where the Blue Nile rises. Any attempt to divert the Blue Nile from its source at Lake Tana in the northern highlands of Abyssinia would cause the greatest consternation in London. Yet such an engineering feat is actually held to be possible, and was anticipated by a treaty made in 1902 between Great Britain and Abyssinia with regard to this lake. This treaty was invoked by the British Government in 1927 when an American firm contracted to dam the waters of the Blue Nile at Lake Tana in order to control the supply.

London is believed to be already apprehensive of Italian designs in Africa, and it is rumored that British support has been withdrawn from King Faisal on account of his pro-Italian leanings. In Egypt the World (the Egyptian Nationalist Party, historically anti-British) usually appears to have received encouragement from London as a counterblast to Italian influence. Italian occupation of Abyssinia with control of Lake Tana would not only easily increase the menace of Italian influence in Egypt, but would considerably strengthen the position of Italy on the Red Sea coast and directly threaten British control of that vital sea-coast. Moreover, the next step in Italian policy would be the joining up of this East African Empire with the Italian colonies on the Mediterranean—and such a step of obvious strategic value to Italy, would cut right across British interests, since it would only be resolvable by Italian acquisition of the Sudan and the breaking-up of the British "Cape to Cairo" belt.

In conclusion Mr. Reynolds says:

Solution: The way out of this tangle does not lie in supporting any one of the predatory powers existing on the Ethiopian frontier or any group of these powers against another group. Nor is there any hope that Abyssinia will secure justice at Geneva from the hands of these same powers in conclusion, though open discussion at Geneva may help to expose their aims. Those who uphold peace must stress the rights of small nations and subject races. They will have to wage an unqualified ideal of freedom for the people of British, French and Italian Somaliland and all other subject peoples throughout the globe.

Not only must this demand be reiterated, but it must be made the subject of educational work in Christian churches, peace societies, the labor movement, and all groups affecting public and official opinion. Only upon freedom and justice can we build peace.

The Glory and Strength of Diversity

British imperialists have tried to make Indians and others believe—and appear to have even succeeded to some extent—that, because India is inhabited by peoples speaking different languages, sprung from different races and following different religions, therefore there cannot be one self-ruling or free and independent State in this country. We do not subscribe to this belief. A far larger number of languages are spoken in Soviet Russia. Some 200 nationalities dwell there, following no religion or many religions. And these nationalities are at different stages of human civilization, as is the case with various hill and forest tribes in India.

But it may be said that Soviet Russia is yet an experiment and cannot yet be taken to be a successful experiment. Let it be granted for argument's sake. But the United States of America cannot be spoken of as an experiment. What are the facts relating to this large, powerful, enlightened and prosperous republic? *Unity of Chicago* writes editorially:

The old historic American motto, *E Pluribus Unum*, has specific reference, of course, to the technical character of our federal republic. We have one nation which is composed of a union of the separate and independent individualities of the several states. But this motto has always seemed to us to have a deeper social and even spiritual significance. This, our people—what are they but a single homogeneous human unit composed of a great free mingling of heterogeneous groups of various national, racial, and religious elements? The diversity of this country's population, it has always seemed to us, is its glory and also its basic strength. Here are millions of English, and Germans, and French, and Italians, and Scandinavians, and Russians, and Belgians, and Poles and what not, all gathered from many soils and all now living peacefully side by side on the one and of this happy land. These national groups are crossed by lines of religion—Jews, Catholics, the myriad sects of Protestantism, and eastern religions not a few. Then there are the races of mankind—white, black, brown, yellow—all of which are jointly represented among our inhabitants. What a gathering of the tribes of earth—a vast assemblage of God's peoples, crisscrossed one another by mutual contact, and peering by their common life as this continent larger than Europe the feasibility of peace! And there are those among us who would have these groups lose their individuality and become absorbed into one dull and characterless uniformity of Americanism! In nothing is the loss of deeperer more terrible than in this loss of differentiation in the traditional idea which Scandinavians in such ghastly fashions in Italy and Germany. God forbid that we should ever fall victim to the superstition of Gleichheit! Let it be forever proclaimed that the Jew

hem serves America by being a *Ass*, and the Negro by being a *Negro*, and the Cadute by being a *Co/Ass*! Anything less than this is the great American legacy.

Let us Indians not only believe that our diversity, instead of being a source of weakness, can be made a source of *glory* and strength, but let us make it so by mutual service and harmony.

The Communal Decision and the Muhammadans

There was a clause (200) in the original Government of India Bill which indicated how the Communal Decision could be altered. The conditions laid down in the clause were such that the British Government or the Muhammadans or both could always show that those conditions for any alteration had not been fulfilled. So there was little chance of any alteration. But the bulk of the Muhammadan population of India appear to have become so enamoured of the Decision that a hue and cry was raised demanding that in the Bill itself it should be provided that the Decision would never be altered without the consent of the communities concerned. So clause 200 has now become clause 304 with the necessary amendments. Its wording ought now to satisfy the Muhammadans.



"Crying ChM gets its Milk"—*The Illustrated Times*.

Of course, the Muhammadans who are so fond of the Communal Decision would have been completely satisfied if the clause had

laid it down that the Decision would never be brushed aside or altered. But unhappily no Parliament can bind any future one.

Whether the Muhammadans or any other minority communities understand it or not, the Communal Decision has been given not for promoting their interests but for safe-guarding and furthering British political and economic interests. British imperialists think that British political and economic domination can be maintained only by keeping the people of India divided as they are and creating further divisions. This has been done by the Communal Decision. If at any future time these imperialists find that wronging and insulting the majority community of India is not conducive to British interests, they will alter the Communal Decision. Muhammadans may say, "But there is clause 304, and there is the British pledge that the Decision will never be altered without our consent. We will be very angry if the promise is not kept." But those who have drafted one clause have the power to draft another and pass it into law, too. And as for the pro-Muhammadan pledge, why should Britishers, who have broken so many pledges, find it impossible or difficult to break only one more? "Oh, but there would be the consequent Muhammadan anger," some one may say.

But if Britishers have been able to despise and ignore the resentment of the Hindus who are far more numerous than the Muhammadans, what formidable difficulties would there be to make them afraid of Muhammadan wrath is particular?

No, the deciding factor is British interest. If the Muhammadans can promote British interests, the Communal Decision will remain unaltered.

British interests can be promoted by the Muhammadans in various ways, some of which are briefly

indicated below.

The Anti-India Bill, which is to become the Constitution Act of India in the course

of a month, does not transfer any power to Indians. If the Muhammadans of India oppose in future the least transfer of power to Indians, they will continue to be the favourites of British imperialists, and the *Communal Rewards* No. 1 and No. 2 (that relating to the reservation of jobs usually for the Muhammadans) will then not only remain intact but may be followed by *Communal Rewards* Nos. 3, 4,—etc. etc.

It is necessary in British interests to stop further Indianization of the civil and military services. Therefore, the process, however slow, should be opposed by all friends of British imperialists. Perhaps the ideal thing would be to de-Indianise all the higher services, civil and military. Hence, the so-called Indian Sandhurst and the training ship "Dufferin," etc., should be scrapped. The more the Muhammadans of India help in the accomplishment of these objects, the greater will be the chances of the perpetuation and multiplication of *Communal Rewards*.

As regards coastal shipping, not only should the Muhammadans not have steamers of their own, but they ought to patronise British steamers by preference.

As for ocean liners, all Muhammadan liners should give up their jobs there and make room for British ones, thus joining hands with the British Labour and other parties in making British steamers all-white.

Next to the direct and indirect political advantages accruing to Great Britain from her supremacy in India, is the economic advantage gained by occupying the predominant position in the Indian market and in the Indian industrial sphere. Hence Muhammadans should take particular care to buy only British goods. Indian Muhammadan industrialists and manufacturers should close their factories if the goods produced there are also produced in Great Britain and can be imported from that country. And of course they should not start new factories to manufacture articles which are and can at present be supplied by Great Britain.

As the Hindus are more than three times the number of the Muhammadans, if they (the Hindus) ceased to buy British goods, that might do great harm to British interests. Hence, as a proof of their friendship for

British imperialists, the Indian Muhammadans should purchase four times their requirements from British merchants and manufacturers—one part to supply their own needs and three parts to make good the possible British loss that might be caused by possible Hindu mischievousness.

In these and other similar ways the *Communal Rewards* already obtained can be kept intact and additional rewards can be obtained.

Separate Communal Electorates and Weightage

A class or a community can demand a certain number of representatives in the legislatures on the strength of their numbers, education, or property qualifications. The Muhammadans can demand more representatives on the basis of population than on any other basis. If they distrust all non-Muslim representatives, as they appear to do, they have certainly the right to demand separate communal electorates to return to the legislature only Muhammadans as their representatives. Though we think joint electorates are most conducive to national interests and are in addition conducive, not antagonistic, to class and communal interests also, we cannot insist on that view being accepted by the Muhammadans. So we think they are entitled to ask for separate electorates and for a number of representatives proportionate to their numerical strength.

But they are not entitled to ask that other communities should not have a number of representatives proportionate to their population. The claim to "weightage", however, involves injustice to other communities. Weightage cannot come out of nothing, as even Mr. Ramsey MacDonald said in his sober moments. It can come only from the just shares of others. Wherever one community has got any weightage, it has been given at the expense of and by doing injustice to other communities. The act of giving weightage has, of all communities, done the greatest injustice to the Hindus. British imperialists had and have no right to do them this insulting injustice. The Muhammadans had and have no right to support this injustice and insult and ask for its perpetuation. Let them stick to separate electorates, if they choose

to, as long as they like. But the sooner they give up weightage the better for them and the Indian nation. Hindus will not, must not tolerate this insulting injustice. Let British imperialists also take note of the fact.

Points of Hindu-Muhammadan Separation and Contact

Muhammadans appear to set so high a value on electing Muhammadans alone as their representatives that they forget that they have been deprived of the liberty to vote for even the fittest non-Muhammadans.

Suppose a law were made that Muhammadans must engage only Muhammadan barristers, advocates, vakils, attorneys, and mukdars to help them to obtain justice in law-courts and in legal matters generally. Would the Muhammadan community as a whole welcome such a law, though Muhammadan barristers, etc., may welcome it? At present Muhammadan clients have the right and the liberty to engage both Muhammadan and non-Muhammadan legal practitioners, and they are satisfied with the present state of things. They have not said that non-Muhammadan legal practitioners are as a class untrustworthy and do not try to protect the interests of their Muhammadan clients.

Suppose a law were made that Muhammadan legal practitioners must act only for Muhammadan clients in legal matters but must not have any non-Muhammadan clients, would Muhammadan legal practitioners be satisfied with such a law? Perhaps not.

At present Muhammadan patients can call in and obtain the medical and surgical help of both Muhammadan and non-Muhammadan physicians and surgeons. Muhammadan patients as a class have never complained that non-Muhammadan medical practitioners are incompetent and untrustworthy as a class. If a law were made that Muhammadans when ill must be under the medical treatment of Muhammadan medical practitioners alone and that Muhammadan medical practitioners must give professional help only to patients of their own community, would such a law be satisfactory to that community?

Muhammadan manufacturers make things for and sell them to Hindus and others also. In fact they and Muhammadan shop-keepers

sell more goods to Hindus than to others, for the Hindus are more numerous in India than others. Would the Muhammadans like a law laying down that Muhammadans must not have Hindu customers?

Would Muhammadan weavers, tailors, bricklayers, masons, carpenters, shoemakers, boatmen, washermen, barbers, peasants, coachmen, bookbinders, press-men, motor-drivers, etc., like a law providing that they must work for persons of their community alone? Of course not.

Evidently Muhammadans value and want contact with Hindus in various directions, as they gain by such contact. It is only in connection with legislative and other representative bodies, that Muhammadan distrust of Hindus has been manifested in a very pronounced manner. That distrust is bound to have undesirable results. Muhammadans cannot expect that, in spite of that distrust, Hindus will continue to extend to them the advantages of trustful neighbourly contact to the extent that they have hitherto enjoyed. For it is only trust that can begot trust.

Dr. Bhagwan Das's Hindu Intercaste Marriage Validation Bill

Dr. Bhagwan Das's proposed Bill for making Hindu intercaste marriages valid has our wholehearted support. We think even without such a law such marriages are valid. Many competent lawyers have declared that they are. There were such marriages in ancient times. There are many such now even in our days in Nepal and Sikkim, and in the British Darjeeling district. In British India, including Bengal, such marriages have been taking place in recent years in increasing numbers. So, it is necessary to enact a law placing their validity beyond any doubt.

It is superfluous to add that the proposed law would not compel anybody to marry outside his or her caste.

Unconditional Release of Mr. Sarat Chandra Bose

We are glad Mr. Sarat Chandra Bose has been unconditionally released. The Governments of India and of Bengal are to be congratulated on not giving a longer lease of

life to the injustice which was done to him by ordering his detention as a state prisoner, without trial, for an indefinite period. There will not, however, be any reparation for the pecuniary loss he has been put to and the sufferings he has undergone.

Lord Zetland's Junior Partner

In a speech in the House of Lords Lord Zetland said that "he could treat India as a junior partner who for many years would need their aid and guidance." That India is or ever has been treated as a partner in the British "Commonwealth of Nations" is mere cant. A nation of 353 millions cannot, moreover, be a junior partner of another of less than 50.

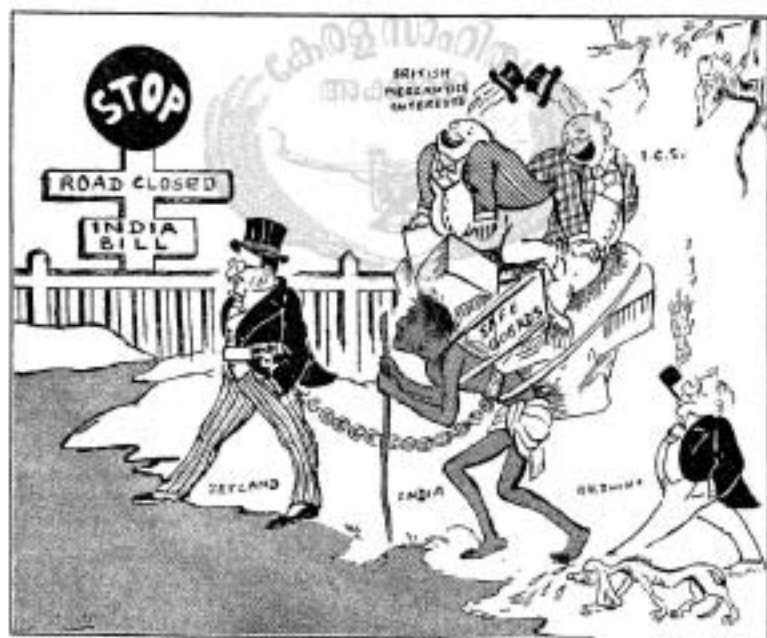
"Thus Far and No Further"

The Marquess of Crewe declared in a speech in the House of Lords that "the India Bill is the right mid-point for the Government to stop and that India would realize the spirit which caused the Government to go thus far and no further."

Yes, we do realize that British imperialist ingenuity could not, and did not think it necessary to, forge more and stronger claims for India and therefore stopped and did not go further.

Explosions in Coal Mines

In consequence of an explosion which occurred on the 29th June last in the Baghill colliery near Jharia 19 persons died



"This Partnership Business."—The National Chif.

and 7 were injured. This happened at night at about 9 p. m. Suspecting that there was something wrong in the mine, the overseer ordered the 150 persons of the night shift to come up. After that, though apprehending that there might be an explosion, the assistant manager Mr. Harisadhan Chatterji accompanied by the overseer went down to investigate and to rescue two labourers and two men at the pump who were still at work. Immediately afterwards there was a terrific explosion and the dead bodies of Mr. Chatterji and the overseer were thrown up with such violence that they were found at a distance of 300 feet from the pit's mouth. All honour to the men who went to the rescue of others imperilling their own lives. Mr. Chatterji was about 42 at the time of his death.

Last month there was another and more disastrous colliery explosion, near Giridih.



Harisadhan Chatterjee

Dinendranath Tagore

Bengal is poorer by the death at the age of 53 of Dinendranath Tagore, the distinguished musician, who was best known as the musical interpreter of Rabindranath Tagore, the greatest song-maker of Bengal. For twenty-five years he was connected with the Varna-bharati devoting to it his mature

powers as a singer. Numerous are the boys and girls whom he has taught music, whose love and respect he won by his very able teaching and his affection for them. He had a memory of steel, and though the Post himself might forget the music to which he had set some song of his, Dinendranath never did so. Very appropriately therefore did the Post call Dinendranath the *Kusolari* (bellman) and the *dhawari* (storekeeper) of his songs. He had an imposing presence and a manly, rich and magnificent voice which impressed hearers with its volume and flexibility. He had a scientific knowledge of Indian music and the training of a musician. He knew western music also.



Dinendranath Tagore

He was not a mere musician. He was a well-read man of culture, remarkable for his conversational powers, good humour, gaiety and gentlemanly qualities. His loud laugh reminded one of the open-hearted laughter of his grandfather, the sage Dwijendranath Tagore, the eldest brother of the poet.

Bengal owed some of the success of the Swadeshi-Boycott Agitation to the powerful

voice with which Dhirendramah Tagore sang patriotic songs in those days.

There was a special commemorative service at Santiniketan on the 24th July last.

Santiniketan, July 24.

In the course of a special service this morning on the sad death of Sushilabarya Dhirendra Nath Tagore, the Poet paid a tribute to the tremendous genius which rendered an important service to the Ashram by imparting music into the life of the institution.

"It was this spirit of music," said the Poet "which created in our atmosphere a beautiful harmony with the surrounding nature and offered its own gift in return for the gifts of colour and sound that varying seasons brought to us. There have been workers, scholars and teachers, who have lived here and have left us, and valuable though the benefits might be that have been reaped through them, there is some risk of their memory growing thin in the course of time, but his own memorial that Dhirendramah has founded himself in Santiniketan is a living one that will persist in the expansion of our joy of life, in our festivals which will be renewed year after year with the new leaves of our Sad trees, and arrival of rain clouds on our horizon after summer."—United Press.

The Poet's discourse was in Bengali and will appear in the Bhādra number of *Prabasi*.

Niharan Chandra Das Gupta

After suffering for a long time from illness Niharan Chandra Das Gupta breathed his last in Purulia last month. He was an officer in the Government education department before



Niharan Chandra Das Gupta.

he joined the non-co-operation movement. As a teacher he was distinguished alike for his learning, his powers of teaching and the moral influence which his high and pure character

exercised over his pupils. At the time when he joined the civil disobedience movement, embracing poverty, he was the headmaster of a Government High School drawing a monthly salary of Rs. 375. He was sentenced to various terms of imprisonment on three different occasions. He was not a mere political worker. The work of enlightenment and social uplift which he did among the aboriginal people of Chota Nagpur was very valuable.

Convocation of Indian Women's University

We thank Mrs. Iravati Karve, Registrar of the Shreevati Nathulal Dandekar Thackersey Indian Women's University for a copy each of the speeches delivered by Sir C. V. Raman and Mr. S. S. Patkar at its last convocation, an examination report and a photograph taken at the time of the convocation, which is reproduced here.

The examination report shows that the results of the different examinations were fairly satisfactory. The Entrance and Secondary School Certificate Examinations were held at the largest number of centres and in the largest number of languages.

The Examinations were held at 16 centres in seven different languages. The Centres were:—1. Poona, 2. Ahmedabad, 3. Amritsar, 4. Baroda, 5. Belgaum, 6. Bhubaneswar, 7. Bombay, 8. Calcutta, 9. Dibrugarh, 10. Hyderabad Deccan, 11. Hyderabad Sind, 12. Indore, 13. Karachi, 14. Malabar, 15. Nagpur, 16. Patna, 17. Raigarh, 18. Raipur, 19. Surat. The languages were:—1. Marathi, 2. Gujarati, 3. Hindi, 4. Shasthi, 5. Telugu, 6. Kannada, 7. Bengali.

It is a pleasure to note from the speech of Mr. Patkar, the Chancellor,

the happy termination of the struggle against the exorbitance of Sir Vithaldas Dandekar Thackersey. The charity suit by the Advocate-General and the suit by the University against the executor have culminated in a compromise decree, whereby it is agreed that the executor should pay in four quarterly instalments the sum of Rs. 22,500 interest at 8½ per cent on fifteen lakhs in perpetuity till the corpus is paid over to the University on the conditions laid down by Sir Vithaldas Thackersey. The payment of the annuity is to be in perpetuity though there is no time limit to the fulfilment of the conditions for handing over the corpus. Satisfactory and adequate safeguards are provided in the decree to secure the regular payment of the annuity of Rs. 22,500 and to secure the corpus of 15 lakhs not being up of a fund. The University shall directly own, manage and control all the institutions which are fully maintained by the University from its own funds.



S. N. D. T., Indian Women's University Convocation, 1933

Sitting (from the left): 1. Mrs. Jyotsi Karve, Registrar of the University; 2. Mr. S. S. Pekar, Chancellor; 3. Sir C. V. Raman, D. Sc., F. R. S.; 4. Prof. D. K. Karve, Founder of the University

Sir C. V. Raman said in the course of his address:

No one who is a patriot at heart, no one who looks to the future of India, will fail to be impressed by the importance of our women receiving the best and the highest kind of education. I would like my young friends who have studied Indian history to ponder over the facts of history. Ask yourselves, why is it that we in this country, 350 millions of people with an age-old culture, with traditions of learning and practical achievement, are in the position we are in to-day. I need not describe the position now. It is known to all of you. I think the answer to be found is this: That we have kept down our women, we have refused our women their birth-right, which is a right to mother knowledge, a right to the highest in life. No father of which race shall be sunk in ignorance, in superstition, can ever hope to rise, can ever find a place under the sun.

It is a truism, Sir, that it is the mother rather than the father who forms the ideals that mould the little boy or the little girl. It is the mother who makes the character, not only the physical character, but also the intellectual and spiritual character of the rising generation.

Satyendra Prasad Bose

The country has lost a capable journalist of great promise by the untimely death at the age of 35 of Satyendra Prasad Bose of the United Press. One of his former teachers

Mr. C. F. Andrews, has spoken highly of him. He has been spoken of equally highly by his colleagues, too.

Lalit Behari Sen Ray

Lalit Behari Sen Ray, private secretary to H. H. the Maharaja of Benares, died in Calcutta last month. He was for some years the elected Chairman of the Benares municipality, and filled many other honorary offices. When the present writer was principal of the Kayastha Pathshala at Allahabad Lalit Behari was one of his students. We met last at Sarnath on the occasion of the opening of the new *Vidyaya*. It is a mournful fact that sometimes the pupils pass, the old teachers linger. Lalit Behari was liked by all who knew him for his affability and gentleness. He was a man of culture. Though he had been suffering for a long time from what now appears to have been a fatal malady, he insisted on holding a session of the Prabasi Banga-sabitya Sammelan at Benares. Hence its next session was invited to that city. It is to be regretted that he has not lived to witness the fulfilment of his desire.

Mysore's Rejection of Child Marriage Restraint Bill

Shri-dharwadkar for July writes with just cause :

It is indeed a most deplorable departure from its usual progressive policy and public spirit for Mysore to have failed to pass the Child Marriage Restraint Act in its recent council session. Only a short time ago Mysore led the whole of India in the matter of *Inter-caste Reform* for women. It has been leading in all matters of backward social legislation and we are indeed painfully surprised to see that in a matter of the present importance, and one which is the very basis of all other social evils, viz., child marriage, Mysore has yielded to the forces of orthodoxy and retrogression.

The one outstanding feature in the defeat of this measure in the State Council is the very active opposition offered by the official bloc, even including the European members, who generally remain neutral on matters concerning social customs which they cannot be expected to understand. We feel that this was a most unfair procedure, as it was the factor that defeated the bill—which was passed by a majority of non-official members and would have been successful except for the vote of the official bloc.

The actual evil results of the ancient custom are so many and so obvious that to protect it through false sense of allegiance to ancient tradition, is to do it at the cost of innocent human lives—now does it affect the girl only. The miserable premature deaths, physical weakness, increase of abortion, dependent and squandies, are the result of child marriage for boys. Shall we protect a hollow tradition—shall we spend years in quarrelling over forms and ceremonies while the human lives that traditions should serve perish? It is indeed a sad reflection on our ability and sense of proportion.

It undoubtedly is.

Argument Against Present Form of Government Not Sedition

Mr. Justice Lord Williams, sitting with Mr. Justice Rock, in the Calcutta High Court set aside the conviction and sentence of one year's rigorous imprisonment passed on Kamakrishna Sarker by the Chief Presidency Magistrate, Calcutta on a charge of sedition, in respect of a speech delivered on November 11, last, at Sheridhanand Park, under the auspices of the Bengal Youth League. Mr. Justice Lord Williams, in the course of his judgment, said:

"It is really absurd to say that speeches of this kind amount to sedition. If such were the case, every argument against the present form of government and in favour of some other form of government might be alleged to lead to hatred of Government, and it might be suggested that such ideas brought Government into contempt. To suggest some other form of government is not necessarily bringing the present Government into hatred or contempt.

"All that the speech in question amounted to was the re-statement of the Bolshevik form of government as preferable to what is generally called the Capitalist form of government, that is, the present form of government; and all that the speaker did was that he had encouraged young men to join the League and to carry on propaganda for the purpose of inducing as large a number of people in India as possible to become supporters of the idea of Communism as represented by the present Bolshevik system in Russia."

In his Lordship's opinion, it was useless to institute a prosecution against a speech of this kind. He said that the effect of it was to give the impression that Government were desirous of taking a kind of step which had been taken in countries like Germany and Italy, where the right of free speech had practically disappeared.

He added: "So far as we know, that is not the present position in India."

The accused was directed to be acquitted.

When the editor of *The Modern Review* and his printer and publisher were prosecuted for sedition, in connection with the publication of Dr. Sunderland's *India in Decay*, one of the arguments in defence was, that the object of the book was to show why home rule and dominion status should be preferred to the present form of government in India. But neither the trying magistrate nor the Calcutta High Court attached due importance to this line of defence.

The concluding sentences in the judgment of Mr. Justice Lord Williams imply a comparison between India on the one hand and Italy and Germany on the other in the matter of free speech. Of course, it is literally true that "the present position in India" as regards free speech is not exactly what it is in Italy and Germany. But it is also true that freedom of speech is the same in which it is understood in Great Britain or America does not at all exist in India.

"Goodwill" Behind the India Bill!

Replying to the debate in the Lords after which the India Bill passed the third reading, Lord Zetland said:

"It was inevitable that the opponents of the Bill feared more prominently than the supporters. Be (Lord Zetland) wanted Indians to realise that behind the Bill there was a great measure of goodwill on the part of the people of Britain. Although they might not realise it at present, the Bill would test to the full their capacity for self-administration and government."

We do not believe that there is any measure of goodwill behind the Bill. But unlike a British judge of a High Court in India who said in a famous judgment that "want of affection is disaffection," we do not say that the absence of goodwill behind the Bill argues the presence of malevolence at its back. No. What lay hid behind it is intense and extensive selfishness overriding every other consideration.

We do not know how to, and we do not want to, indict a whole people. So when Lord Zetland credits the people of Britain with a great measure of goodwill, and when we contradict him, it does not mean that we charge the whole population of Britain with lack of goodwill towards the people of India and with selfishness. What we do say is that the majority of the members of Parliament who voted for the Bill were guilty of selfishness and want of goodwill to the people of India.

Lord Zetland said that the Bill would test to the full Indians' capacity for administration and government. Yes, exactly as a man's capacity for swimming is tested to the full by throwing him into a river with his hands and feet tied.

False Evidence By Responsible Police Officers

Their lordships of the Panjab High Court who heard the appeal of Isderpel said in the course of their judgment that responsible police officers had given false evidence in order to support their own improper conduct. It is the belief of the public that that is not the only case in which police officers behaved in that way. But high executive officers of the Government and very often the heads of the Indian and Provincial Governments bestow only unmixt praise on all ranks of the police.

Italy and Abyssinia

As we can write again not before a month hence on the situation which has been rapidly developing between Italy and Abyssinia and many things not imagined now may happen in the course of a month, it would not be wise to indulge in any forecast. But what is clear is that neither

logic nor sage counsel on the part of the League of Nations can prevent Italy's invasion of Abyssinia. If some Great Power or Great Powers were to definitely assert that it or they would side with Abyssinia in case of such an invasion, Italy might think not twice but many times before attacking the sole remaining independent African country. But there is not much chance of any Occidental Power adopting such an attitude. There is some possibility of Japan doing so, because her own plans of peaceful penetration of Abyssinia by means of commerce and cotton plantation would be thwarted by the Italian subjugation or colonization of that country. Italy had been indulging in some bluff and bluster in relation to Japan. But as Japan, too, is an adept in sabre-rattling and has immediately responded by making a gesture of the non-pacifist variety through her Black Dragon society, Mussolini has alighted from the high horse so far as Japan is concerned.

It is not known exactly how far Abyssinia is in a position to resist Italian aggression single-handed. But her emperor's declaration that he would fight to the last ditch and the last man in defence of the independence of his country cannot but be approved by freedom-loving men, bond or free, all over the world.

It is curious, though not surprising, that when fighting was going on between Japan and China, no European Power or Powers talked or thought of disallowing the sale and export of arms and munition to either country, but on the present occasion there has been such talk, including that of closing the Suez Canal to arms transport. Of course, if such export were now stopped Abyssinia would be placed at a greater disadvantage than Italy. It is perhaps because Japan and China are both Eastern countries that they were "impartially" supplied with munitions of war according to their capacity for payment. And it is also perhaps because Ethiopia is not a European country and Italy is, that similar "impartiality" may not be shown.

Colonizing Mission

Mussolini has spoken of Europe's colonizing mission. In all continents and countries

which Europeans have colonized, colonization has practically meant total or partial extermination, displacement of the indigenes, expropriation and robbery, miscegenation and 'hybridization'. These may be glorious achievements, but does the word "mission" connote or denote these things?

An Irritating and Futile Appeal

His Excellency the Viceroy and Governor-General recently visited Allahabad and there in the course of his reply to the address of welcome presented to him by the Allahabad Municipality, he gave very good advice and made an equally pious appeal. Said he:

"The shadow of communal dissension and ill-will is hanging at this moment over India, and it is the duty of all those who have the welfare of their land at heart to show courage, wisdom and, above all, tolerance towards all men, so that the evil influences may be dispelled and India may enter on her new constitution with the omens favourable and the course set fair. I appeal to you all and through you to the citizens of a great city to join hands with those who are striving for the country's good in creating better feelings and greater concord among the communities of India. Never in her history was there greater need for such united effort."

All appeals for tolerance and communal concord have our sincere support. But we do not think that it is either right or proper or wise to make such an appeal in order that "India may enter on her new constitution with the omens favourable." For the Bill itself in which the new constitution is formulated is not a little responsible for stirring up communal jealousies, dissensions and ill-will. The Communal Decision or "Award" or Award was ill-omened and the constitution embodying it is ill-omened. The omens cannot be favourable so long as the Act embodying that Decision, which is a reward for communalism, will remain on the Statute Book. The omens will become favourable only when the identity of the political and economic interests of all communities, irrespective of their religion or race, is recognized and they are all placed on a common footing of equal citizenship. Discrimination either in favour of or against any community or race in the matter of seats in the legislatures, electorates and admission to the services cannot but foment communal dissensions and ill-will. Those who support such discrimination,

whether they are or are not directly or indirectly responsible to any extent for the policy of discrimination, are scarcely entitled to utter the words of advice and appeal which Lord Willingdon has done. Coming from the mouth of a supporter of such a policy, those words are not only not likely to produce the results which, taken by themselves, they ought to produce, but they are likely to irritate those who have been discriminated against.

Nevertheless, it is the duty of all true Indian nationalists to try to produce communal concord even while fighting with all their might the Communal Decision and all similar things of evil omen.

Lord Lothian on Direct Elections

In the coming constitution elections to the Federal Assembly have been made indirect mainly on two grounds: (1) that direct election in big constituencies is or would in course of time be unmanageable, (2) in each direct election there would be no touch between the representative elected and his electors. In his speech in the House of Lords in support of direct election Lord Lothian effectively disposed of both these objections.

In reply to the first he said:

"Take the United States. You have the whole of the United States, with its 130 million people, voting in a single constituency for a President. Each of the 48 States votes as a single constituency for the members who represent them. The State of New York with a population of 12,000,000 and a large area votes as a single constituency. In the case of Australia each of the States elects its members to the Upper House of the Central Legislature. The Province of Western Australia votes as a single constituency, and elects six members in that way. Therefore the big constituency with all its difficulties is inherent in federal constitutions. And I do not believe the difficulties are so great as many people believe. It has worked elsewhere and today new methods are coming into being; in fact electoral methods are changing every day."

One of the methods which he mentioned was broadcasting by the radio. The radio now enables a man to address audiences hundreds of miles apart simultaneously, thus annihilating distance.

As regards the second objection, he said:

"I think, that it is an echo of our own Victorian experience in this country at a time when there was not universal suffrage and when it was possible for the members to keep in close personal

contact with their constituents. Admittedly that is the most desirable form of parliamentary government but it is an impossible form for democracy speaks, and it does not really exist today in a country where you have constitutions of 40,000, 50,000, 80,000 or 90,000 voters. The old Victorian inflexibility has gone and gone for ever. It is inherently impossible under Federalism because the whole purpose of Federalism is to enable very large areas to be brought into a single government unit, therefore, in all federations which exist you have the phenomenon of very large constituencies."

Of course, the real reason why indirect election has been made the rule for the Federal Assembly is that Parliament did not want that India should have democratic self-government, and therefore India has been given an Assembly which will not be able to claim to speak on behalf of the people of India. The Assembly members will represent only the small number of provincial M. L. C.s electing them, and hence their opinions will carry little weight as representatives.

Putting "Liberty and Responsibility in Indian Hands"

Lord Lothian did the right thing in fighting for direct elections. But he was not right in everything else that he said. When

"he opined that there was no immense amount of ability and public spirit in India, only waiting to be utilised in support of good Government when responsibility was placed on Indian shoulders,"

he was right. But when he proceeded to assert that

"The Bill put liberty and responsibility in Indian hands,"

he made an incorrect statement. It is only the Viceroy and Governor-General and the Provincial Governors—and to a lesser extent other members of the Executive—in whose hands liberty and responsibility have been put. Hence, Lord Lothian's conclusion that "It now rested with India to say how the opportunity was to be taken and responsibility discharged," was wrong.

Indian Women Dissatisfied With Coming Constitution

Poona, July 23.

The Standing Committee of the All-India Women's Conference which met here on Saturday and Sunday last under the presidency of Mrs. Purdonell of Hyderabad (Deccan), after prolonged consideration adopted a resolution expressing strong disappointment at the new constitution

envisaged in the India Bill and asserting that until such time as the disabilities under which the Indian women have been placed are removed, they ought not be able to participate in the working of the new constitution. The resolution also opines that the Indian women cannot separate themselves from the larger issues involved in the question which concerns besides them the status of the country.

The Committee further point out that sex disqualification has not been entirely removed and that they have been forced into the controversial arena against their wishes. The Committee urges that primary qualification should be extended to Assam, the North-Western Frontier Province and new provinces, and that the wifehood qualification should be done away with.

The Committee by another resolution reiterates its firm belief in the principle of direct election and hopes that this principle will be adhered to in the election to six reserved seats in the Upper Chamber.—United Press.

Women lose nothing by the wifehood qualification. Only some women who would not have got the vote in their own right owing to lack of independent qualifications might get the vote because of being the wives of some persons suitably qualified for the vote. But it takes away nothing from the rights of the non-wives. There is no doubt the sentimental objection that the women who get votes by virtue of being the wives of some particular men have thereby the stamp of inferiority placed on their foreheads. But the Standing Committee of the All-India Women's Conference could have had their revenge by proposing that men who were otherwise not qualified for the vote would get it if their wives were qualified for it! We are rather unsentimental and think that the more women get the vote the better for the nation—no matter whether they get it by their own qualifications or by those of their husbands.

Muslim States' League

Bombay, July 23.

The Bombay Chronicle publishes the following interesting news:

"According to An Balaq, a Cairo daily newspaper, Mustafa Kemal Pasha is planning to convene a conference of leading Muslim States at Teheran to explore the possibilities of forming a League of Muslim Nations."

It will be recalled that this idea was mooted by Nuhus Pasha, the leader of the Egyptian Wafd Party, who, however, could not put it through. The trend of the present European situation seems to have given momentum to Kemal's move!—United Press.

This item of news requires confirmation. If correct, it is an omen.

The Shahidganj Affair

It is some satisfaction that, though late, the Athar party of the Panjab Muhammadians and some leading Muhammadians have openly declared themselves against any attempt to take possession of the Shahidganj Gurdwara (or mosque, as the Muhammadians called it) by the use of force, direct or indirect. As the place and the building had been in the possession of the Sikhs from before the commencement of British rule in the Panjab, as the Sikhs were declared to be the legal possessors of the property by the highest court in the land, and as the building was never used as a mosque within living memory, the Muhammadians ought not to have tried to take possession of it, or to interfere with the Sikhs' right to use it in any way they liked or to demolish it. It may be that, according to the *Shariat*, no building ever used as a place of Muslim worship should be destroyed. But non-Muslims are not bound to act according to any injunction of the *Shariat*. The Panjab Government was clearly wrong in stating that, though the Sikhs had the legal right to do what they liked with the property, they were to be held morally responsible for the Sikh-Muhammadian tension, thus absolving the fanatical section of the Muhammadians from all blame, though they had neither the legal nor the moral right to use force of any description.

All mankind could have been proud if in human history no religious community had ever forcibly taken possession of, destroyed, desecrated or made any profane use of the holy places of any other community. But history does not show such a clean record, and Muhammedan history cannot claim to be an exception. If Muhammadians can ask some non-Muhammadians to restore to them some of their places of worship, non-Muhammadians in general and the Hindus of India in particular can lay claim to such restoration to a greater extent. Therefore, all communities should be sensible and let bygones be bygones, and live peacefully as good neighbours. Every community may consider itself as the special favourite of God and the salt of the earth, but it is not reasonable to expect other communities to admit this claim.

Bill Regarding Mosques on Agricultural Holdings

The Musselman writes :

According to Islamic *Shariat* no mosque can be built by a Muslim on any land in which he has no permanent right. A mosque built on such a land cannot be a Masjid in the true sense of the term. It is stated that a bill will be introduced at the forthcoming session of the Bengal Council by a non-official Muslim member "to provide against expenditure of tenants for use of lands other than for agricultural purposes. If such use consists in building mosque or prayer halls on an agricultural holding." We think this is not a move in the right direction, however one may like it. And we hope the member in question will give up the idea of introducing a measure not sanctioned by Islam.

This is a sensible view. It is to be hoped that the Muhammedan leaders in the Panjab who propose to get a law passed for the protection of mosques will hear it in mind.

Communal Reward No. 3 ?

According to *The Awami Dawa Patra*, the Bengal cabinet under the coming constitution will consist of eight ministers, five of whom are to be Muhammadians, one a "depressed" Hindu, one a "caste" Hindu, and one European in charge of law and order.

That there will be more Communal Rewards may be expected. But whether Communal Reward No. 3 will take this form, time will show.

Congress and Foreign Publicity Work

It was a mistake on the part of the Congress to have given up foreign publicity work (we do not like the word propaganda, though it is not necessarily synonymous with lying). It is true, we must win freedom mainly by our own efforts. But the sympathy and at least the moral support of foreign nations are valuable. In any case, lying propaganda against India must be counteracted. Congress may not always have sufficient funds for foreign publicity work. But, as suggested by Mr. Subhas Chandra Bose, some of these Indians who are doing such work abroad without any pecuniary help from Congress when Congress can trust can be authorized by it to act as its representatives and agents. In that case their words would carry greater weight in foreign countries.

By the by, it is a mystery why the executors of the late Mr. V. J. Patel's will have not yet made over to Mr. Subhas Chandra Bose the amount intended by the donor to be given to him for foreign publicity work. It is a public matter and the public has the right to know the exact reason.

**Only Two Months for "Semi-official"
Bomb Manufacturer and False
Information !**

Three police informers had prepared a bomb, placed it in the garden of a respectable cloth merchant of Midnapur and informed the police that there was such a thing there, obviously for killing some Government officer. The police proceeded to the spot, found the bomb and arrested the merchant's two sons. But it transpired afterwards that the merchant and his sons were innocents and that the informers themselves had made the bomb and placed it in the garden. The trying magistrate sentenced them to only two months' rigorous imprisonment. If the bomb had been manufactured entirely non-officially, instead of being made "semi-officially" as it were, the makers would have got at least three or four years' rigorous imprisonment.

In our opinion these informers ought to have been sentenced to at least twice the term of imprisonment which non-officials get for illegal bomb-manufacture. Has there been any inquiry to ascertain whether the informers acted at the suggestion of any police official ?

Congress and Acceptance of Office

The morning papers of the 31st July say that up to 10 p.m. on July 30 last the Congress Working Committee members who have assembled at Wardha had not arrived at any decision relating to acceptance of office by Congressmen under the coming constitution. So we are unable to discuss their decision in this issue.

We have said in a previous issue that we are not in favour of the acceptance of office by any member of any political party which has "rejected" the "Reform" Scheme. Entering the Council and fighting the Scheme there in furtherance of the freedom movement is practicable, wherever the result. But a cabinet minister can scarcely act like a member

of the (non-official) Opposition whenever necessary.

**Calcutta Municipal Gazette Silver
Jubilee Number**

The Silver Jubilee Number of the *Calcutta Municipal Gazette* is a magnificent production. It more than keeps up the reputation of that journal's previous special numbers.

**The Proper Status of the Aborigines
of Chota Nagpur**

Raj Balabhai Sarat Chandra Roy, M.A., B.L., M.J.L., of Ranchi, the distinguished anthropologist, has made the welfare of the aborigines of Chota Nagpur his special concern for the last thirty years and more. He is, moreover, neither a faddist nor a doctrinaire, but a level-headed conservative. Therefore, the status which he advocates for the aborigines of the subprovince of his adoption, should receive the serious consideration of Government. He has repeated his arguments and suggestions in an important contribution on the subject to the last annual number of *The Indian Nation of Pohna*, to which we invite the attention of Government and the public. His main and concluding contention is :

Whatever additional protective provisions might be necessary and must needs be adopted for exceptional circumstances and contingencies, their normal political status should, in my humble thinking, be that of an important minority community, for whose protection and uplift the Government should have a special responsibility. . . . administrative leading-strings which might suit the Khonds of Angul or the Baoria Paharias (Malas) of the Raj Mahal Hills or the Dandak-Sub, will no longer be consistent with the present educational progress of the Mundas, Oraons and Kharas, Reris, Hos and Santals of Chota Nagpur, and "partial exclusion" under the restrictions laid down in sections 91, 92 and 94 of the new Government of India Bill, instead of enlarging the constitution for them so as to suit their increasing stature, might make it more stifled, cramped and restricted.

For, Chota Nagpur is no longer a 'sleepy hollow'.

"A spot of dull stagnation without light
Or power of movement."

Shivaji and the Coming Constitution

"Coming events cast their shadows before," and so has the coming constitution. If under its shadow defeatism has crept into the soul of any Hindu—we say 'any Hindu', because the constitution will hit Hindus the hardest—

he will do well to peruse the concluding paragraphs of Sir Jahanath Sarkar's *Shivaji and His Times* printed below :

Shivaji was the first to challenge Bijapur and Delhi and thus teach his countrymen that it was possible for them to be independent leaders in war. Then, he founded a State and taught his people that they were capable of administering a kingdom in all its departments. He has proved by his example that the Hindu race can build a nation, found a State, defeat enemies; they can conduct their own defence; they can protect and promote literature and art, commerce and industry; they can resist invasions and ocean-trading fleets of their own, and conduct naval battles on equal terms with foreigners. He taught the modern Hindus to rise to the full stature of their growth.

He has proved that the Hindu race can still produce not only jewellers (ten-commissioned officials) and scholars (Jelbis), but also rulers of men, and even a king of kings (Chhatrapati). The Emperor Jahangir cut the disk of the tree of Akbar's glory down to its roots and hewn a red-hot iron on its stump. He flattered himself that he had killed it. But he within a year the tree began to grow again and pushed the heavy destruction to its growth aside.

Shivaji has shown that the tree of Hindustan is not really dead, that it can rise from beneath the seemingly crushing load of centuries of political bondage, exclusion from the administration, and legal repression; it can put forth new leaves and branches; it can again lift up its head to the skies.

The lesson of Shivaji's life is not that we should copy him and his methods but that we should at all times and under all circumstances be inspired with undying hope and the confidence that we can never be crushed and that we can rise to our full stature against the heaviest odds if we only will to do so.

Freedom of Thought in Educational Institutions

One of the notable and natural, but not surprising, observations which Dr. Dhiresdra Mohan Sen, Principal of the college and school at Santiniketan, made in the course of the interview which he gave to a representative of the United Press on his return from his recent educational tour in Britain was :

"It is noteworthy that such a remarkable progress in the realm of education has in recent years been possible in England owing mainly to the fact that unlike other countries freedom of thought is a special privilege which all British Educational institutions widely enjoy."

As in other matters so in education, there can be little progress without freedom of experiment. But how can there be carefully-

thought-out and conducted experiments in education under the stereotyped wooden methods enforced by our educational departments?

Dr. Sen's interview stimulates curiosity. We hope he will give the public the benefit of more detailed information about the new methods which he noticed during his stay abroad.

Japan's "Commercial Invasion" of India

We read in *The Japan Weekly Chronicle*, Commercial Supplement (June 20, 1935) :

Japan's commercial invasion of the Indian market has begun in real earnest, reports the *New York Times*. That Indians seem to have taken a special fancy to Japanese goods is strikingly demonstrated by the great increase in imports from Japan and a corresponding shrinkage in imports from other countries.

A business expert, whose articles of Japanese manufacture from paper clips and pins to motor cars are attractively exhibited, has become a permanent feature in Bombay of Japan's commercial conquest of India. The expert is being visited daily by thousands including many Europeans, and orders are being taken for future delivery.

The exhibits contain goods priced very low compared with manufactures of other countries.

Representatives of prominent Japanese manufacturers of motor-cycles and motor cars have come to India to investigate the possibility of establishing an automobile factory near Calcutta. As a first step it is understood that they intend to import cars manufactured in Japan, which will be assembled here and sold at auction prices in order to capture the market. If they succeed in this, the establishment of a factory in India might be in order, with its cars selling as low as 500 rupees each.

A good deal of stir has been created among the iron and steel merchants of North India over the news that a Japanese firm has decided to form a big joint stock company with a capital of \$4,000,000 for starting an iron and steel factory in Assam having a production capacity of over 50,000 tons annually.

Proposed Subsidy for Japanese Cloth Exports to India

The following sentences are taken from the same commercial supplement to the same paper :

A subsidy may be offered to exporters as one means of encouraging cotton cloth exports to India.

This suggestion was made at the seventh sitting of the Council for Control of Cotton Cloth Exports to India at the Department of Commerce and Industry on Friday afternoon (14th).

"Asia for the Japanese"

Under the above caption the same journal publishes the following :

Poona, June 12.

The Japanese Army has successfully achieved its objectives in North China without causing the slightest hindrance to the current atmosphere tending to rapprochement between Japan and China. *Le Temps*, influential journal here, declares in an editorial published today, concerning on the North China developments.

While the European countries are struggling among themselves with financial and economic difficulties and are intent upon dealing with various troubles which are the legacies of the Great War, the journal continues, the Japanese military authorities in North China have completely driven Nanking's influence out of that part of China without mobilising a single soldier. Thus, the paper adds, the Japanese military has secured the objective which it has long desired since the Manchurian Incident in 1931.

Continuing, the journal predicts that time will not be distant when the Manchukuoan Emperor will reign over North China, with his Palace in Peking.

The paper further asserts that both European and American countries are surprised to find the motto, "Asia for the Asians," changing itself into a new one, "Asia for the Japanese." The journal then questions what will be the steps to be taken at this juncture by those nations which are deeply interested in China's territorial integrity and the Open Door principle, adding that the experience of the Manchurian Incident revealed that nothing of any importance can be expected of those Powers.

In conclusion, *Le Temps* declares that any mild principle will be quite powerless before a full assault unless those Powers are firmly determined to resort to force in order to have a say suggested.

"Government's Village Uplift Work "Political Contraception" ?

Poona, July 16.

In course of the discussion of the Government resolution on the expenditure of the Government of India's grant of Rs. 7 lakhs in the Bombay Council today when the Revenue Secretary, Mr. J. A. Mathan, repudiated the charge that the Government had weakened only recently, Mr. Bakhale (Labour) asked if the Government of India would have sanctioned one crore of rupees for village improvement had Mahatma not started the All-India Industries Association. Referring to similar desists from officials elsewhere Mr. Bakhale remarked that he was reminded of the saying, "My lady promotes too much."

Mr. Gadar called this "Political contraception," adopted by the Government to prevent the growth of Congress influence in villages.—*United Press*.

Scholarships and Council Seats for "Harijans"

According to the Poona Pact, promoted and signed by the non-Bengali well-wishers

of the "Harijans" of Bengal, these "Harijans" are to have 30 seats in the lower chamber of the Bengal Legislature. Madras "Harijans" have been given an equal number. The "Harijans" of no other province have got more seats. All this means that the Bengal "Harijan" community is overrepresented in India in numerical strength, helplessness, and educational and economic backwardness.

Therefore, the Harijan Sevak Sangh ought to give Bengal "Harijan" students a number of scholarships proportionate to the numerical strength and backwardness of the community here. As Bengal "Harijans" have been given the same number of seats as the Madras "Harijans," the number of scholarships given to the community in Bengal and Madras would be expected to be equal or nearly so. But the list of scholarships for "Harijans" published in *The Hindustan Times* for July 10, 1935, does not come up to that expectation. The Madras Presidency includes Andhra-desa, part of Karnataka, part of Kerala, Madras, and Tamil-nad. Let us take only the scholarships assigned to Andhra-desa, Madras and Tamil-nad. They are 6, 2, and 5 respectively; total 13, amounting to Rs. 190. To Bengal "Harijan" students only two scholarships have been given, amounting to Rs. 25. Of course, the seats were given to the Bengal "Harijans" at the expense of the Bengal "caste" Hindus, and so it was easy to make the gift. But the scholarships had to be given from the funds of the Harijan Sevak Sangh, with its headquarters at Delhi.

Bengal Development Bill

The decline in fertility, population and health of the Burdwan Division of Bengal—particularly of the districts of Bardwan, Hughli and Howrah—is directly due to the construction of the East Indian Railway and interference with the natural drainage and flooding of the region due to it. Therefore, those responsible for that railway and those who have derived the greatest economic advantage from it are morally responsible for repairing the injury. They could have been made legally liable, too, for compensation; but there is no law-court where they can be sued.

So we are quite serious in stating that the Government which originally sanctioned the railway and now owns it ought to do at its own expense all that is necessary for revitalizing the region. The inhabitants of the region should not be taxed for the purpose in any way. If money has to be raised for development, let there be terminal taxes and similar imposts.

It is an unjust provision in the Bengal Development Bill that whether the occupier of a piece of land in a notified area requires improvement or not, he will have to pay an improvement levy, but he will not have the right to supply of water within any period—he may or may not get water!

The Bill is defective in various other directions. It does not properly define improvement work, Government being the sole judge of what would constitute such work. The improvement levy will be retrospectively imposed upon areas irrigated by the Damodar and the Bakreswar canal constructed long ago. There is an impression in the public mind that the Bill is a device to tax mainly West Bengal for the benefit mainly of East Bengal, and this impression will be strengthened by such provisions. Why should non-agricultural lands be liable to pay the improvement tax? An appeal should lie to a properly constituted civil court against the decisions of the Government. But there is no such provision in the Bill.

Lectures on Indian Subjects at the Royal Society of Arts

The Journal of the Royal Society of Arts for July 5 last states that during the last session seven papers, including the Sir George Birdwood Memorial Lecture, were read at meetings of the Indian Section of the Royal Society of Arts, London. Some idea of some of these lectures is given below.

Forests in India

A paper entitled "Forestry in India: Economic and Commercial Aspects," was read by Mr. A. D. Bhasin, who gave an account of the present position of the forests, for the economic development of which wider possibilities have been opened

up by the establishment in 1925 of the new Forest Products Research Institute at Dehra Dun, the forest Institute of its kind in the Empire. A permanent forest policy was first developed by Lord Dalhousie in 1856, and the total area of forests amounts to nearly a quarter of the area of British India. Rather less than one-third of this huge area is at present subject to systematic economic management, so large areas are inaccessible or unprofitable, and in 1929 the gross revenue of the Forest Department in India and Burma had risen to about £4,200,000, the net revenue being nearly £2,500,000. After referring to the figures of the imports and exports of timber and the exports of minor forest products, of which tea is by far the most important, the lecturer concluded with the hope that the New Constitution would provide means for securing a permanent and co-ordinated policy of forest preservation and development in all the provinces of India.

Industrial Progress of Mysore

A paper on "The Industrial Progress of Mysore State" was contributed in 1935 by Sir Alfred Chatterton, and a further chapter was added during the present session by Mr. C. RANGASWAMY RAO BAKER, who read a paper entitled "The Recent Industrial Progress of Mysore." After giving a general outline of the physical features, population and constitution of the State, the lecturer dealt with some of the more important aspects of its industrial life. It has been for many years the policy of the Mysore Government to take a leading part in the initiation of industrial enterprise. The work of the Agricultural Department includes the improvement of the breed of native cattle, the supply of good ploughs and other agricultural instruments and of superior strains of seed, as well as the dissemination on Government farms of modern methods of cultivation. The Electrical Department has carried out a comprehensive scheme of rural electrification for the supply of power for irrigation purposes, and for weaving and other industrial plants, and of electric lighting for towns and villages, while the Industries Department has such a large number of wells of small diameter for the provision of pure drinking supply. Among other important developments due to Government enterprise may be mentioned the introduction of the cultivation of sugar-cane, the establishment of iron and steel works, and the creation of factories for the manufacture of sugar, soap and porcelain insulators, and for the distillation of mahabwood oil. In the sphere of education, on which nearly one-seventh of the annual revenue of the State is spent, the spirit of progress is equally manifest; the standard of literacy among the masses is being raised, and facilities for higher and university education are provided at a very moderate cost.

In education and the development of industries, Mysore has outstripped British India in some directions.



IN CONTEMPLATION
Ram Gopal Vijaybhargava

Prakash Press, Calcutta

THE MODERN REVIEW

SEPTEMBER



1935

VOL. LVIII, No. 3

WHOLE No. 345

A SUNDAY IN ROME

By J. T. SUNDERLAND

ROME comes nearer than any other city to being the religious capital of the Christian world. It is the religious capital of the Catholic world; and the Catholic world constitutes about one half of Christendom. Nor is Rome's connection with Christianity confined to the present. On the contrary no other city holds so central a place in Christian history. Throughout a long array of centuries the history of Rome was essentially the history of Christianity: for from Rome went out the power that governed, and the influences that shaped, nearly the entire Christianity of the world.

It follows that to study Rome is to put oneself in condition to obtain important light upon the great world movements of religion, present and past. Surely then a Sunday in Rome may be most appropriately and profitably spent in visiting some of the spots associated with the religious history of this famous city.

Of course the first of these is the church of St. Peter's, the magnificent

cathedral associated with the Vatican and the Pope.

Crossing the Tiber near the massive and striking Castle of St. Angelo, or Hadrian's Tomb, the distant view of St. Peter's which we get is particularly fine, showing the dome much better than do nearer views. We approach the church across a broad paved open plaza or circus, shut in by long imposing circular colonnades on either side. In the plaza stands an Egyptian obelisk of red



St. Peter's

granite, 130 feet high, brought from Heliopolis by the Emperor Caligula. There is neither tree, nor shrub, nor flower, nor any green thing on the plaza: everything in sight is stone. But the monotony, and in summer time the heat, are a little relieved by two fine fountains which play into the air vigorously a little way to the right and left of the obelisk.

By far the most impressive feature of the church seen from the outside, is the dome. It is the largest dome in the world. Seen from the various hills on which Rome is built, and from many places in the country miles away

like a church; it seems more like a series of palatial rooms opening by vast arches into one another. Nor is its style of furnishing and ornamentation like that of a church, but rather like that of a gorgeous palace. Everything seems designed for display,—the polished marble, the rich gilding and brilliant colours, the mosaics, the statues, the paintings. One is overwhelmed with the vastness of the display, dazzled with the brilliancy of the show, but it arouses no sense of awe or solemnity; no feeling of worship is awakened in the soul. One place is an exception however. Standing

at the intersection of the nave and transept, and looking up into that vast and splendid dome, rising, perfect in every proportion and glorious in colour, 400 feet above your head, you are stirred by its sublimity, and you feel that here one could worship. As one wanders about amidst the forest of pillars and under the wilderness of arches it is easy to get confused, and for the moment to lose one's self. Everything is on a gigantic scale. Under these lofty heights and beside these gigantic statues men and women seem like pigmies.

There are numerous shrines in different parts of the church. At some of



Michelangelo. The Creation of Woman

from Rome, it lifts itself up magnificently into the air, and is a thing of glorious beauty. But the church is so large upon the ground, and the dome is placed so far back upon the church, that as you approach near the building the dome is soon hidden from view, which is a fault in the architecture of the church. In this respect the dome of St. Paul's Church, London, or that of the National Capitol of the United States, in Washington, is far more satisfactory.

The facade of St. Peter's is ornate but weak. It lacks the nobility and grandeur that makes the dome so impressive. The interior of the church is immense, and its magnificence is beyond description. But it does not seem

when we see persons kneeling, counting their beads, crossing themselves, and performing other acts of devotion.

In a chapel leading off from one of the aisles a religious service is just beginning. We go in. About a hundred persons, evidently of wealth and position, are present. There are a dozen or more priests arrayed in splendid robes, and a finely trained choir of forty men. The altar is magnificent with its candles, its crucifix and its furnishings of gold. But how lifeless and perfunctory is the long service! The singers have superior voices, and their music would be excellent and enjoyable if it had any soul in it. But it has none. While the long prayers in Latin go on, the singers

turn incessantly, yawn, and some of them repeatedly relieve the tedium by taking snuff.

When the service is over we go out, and finding another in progress in another chapel, we enter there. This is evidently a service for the poor. It is conducted by a single priest, with one small boy attendant to lift up his long robe as he walks about, to tinkle the little bell, and to carry the Bible from place to place. There is no choir or music. Is it because the poor do not need these things? About 200 persons are in attendance, among the number some 50 girls and young women dressed all alike in very cheap clothing, — probably from some charity school. Here the part performed by the priest seems as hurried and as perfunctory as in the other chapel. But the congregation seem earnest and sincere, and they give the place something of an air of devotion, so that we do not go away without at least a slight feeling that we have been in a place of worship.

At the close of this service we go out again into the great, gorgeous church. There is one place to which all steps lead, and which seems to be the centre of interest and devotion in the vast room. It is the spot where stands heavy black statue, and as the people approach it they kiss its toe or reverentially rub their foreheads against it. It is the famous statue of St. Peter, cast by Pope Leo the Great from the old pagan statue of Jupiter Capitolinus. This history of the statue has given rise to the rather cynical pun, that the pagan Jupiter has become the Christian Jew Peter. We stand and watch the proceeding in amazement. As the people in the church pass the statue, most of them, men, women and children, Italians or foreigners, kiss the toe.

In the church are four other specially sacred objects. They are what are known as the relics. Each is kept in its own shrine. They are first, as we are told, the spear with which the side of Christ was pierced at his crucifixion; second, the head of St. Andrew, one of the twelve disciples; third, a part of the true cross; and fourth, a handkerchief (called the napkin of St. Veronica) containing the impress of the countenance of Christ—the same being, as the guides declare, a handkerchief on which he wiped his face on his way to Calvary, leaving on it his likeness.

Even if all these relics were genuine, what

would be the effect of using them in connection with worship? Could it be anything else except to create superstition, and draw attention away from that true worship which is of the heart?

But there is not the slightest evidence that a single one of these relics is genuine; on the contrary, there is every reason to believe that they are every one *made* *malin-hoïevos*, kept here, to awe and impress the people. Oh, how much of this kind of thing the traveller



Raphael, Dante, a detail of the Paraisos

sees in connection with the Roman Catholic Church: the Greek Church, the Coptic Church, the Armenian Church; yes, and outside of Christian lands, in connection with Mahomedanism, with Brahmanism, and with Buddhism. It is the attempt to hold the people beneath a religious yoke by an appeal to superstition. And wherever ignorance prevails it is successful. Only knowledge, only enlightenment can break the bonds, and give men a religion of freedom and truth.

As we wander about this vast and magnificent room, and gaze upon its architecture, its

sculpture, and its paintings, certain thoughts mar the pleasure which we might otherwise receive from it. What did this church cost? It is estimated, about \$40,000,000. Where did the money come from to pay for it? From many sources, but one source is notorious. It was to raise money to complete this church that Pope Leo X sent Tetzel up through Germany selling indulgences, at the time of Martin Luther. Luther was shocked when he found that absolution from the most

gorgeous edifice, instead of being a creation, a new thing of beauty added to the earth, was ten times more a destruction than a creation. Its builders, instead of going to the quarries, as they ought to have done to get their marble for its erection, did, like Vandals, tear down for material, numberless precious old classic buildings, rich in historic interest,—to the irreparable loss and impoverishment of the world. Thus in this showy structure we see really the wreck of old historic Rome.

Alas! how much of this kind of thing has there been in the world!—not only in Rome but in many cities and lands;—one Pharaoh in Egypt carving out the name of a preceding Pharaoh wherever it appears on the monuments, and carving in his own name!—one King bearing down the work which the Kings before him have wrought, that it may not over-shadow his own glory!—one religion bearing down another religion that the latter may build itself on up on the ruins of the earlier! When will the world leave behind this kind of barbarous vandalism, and become really enlightened!

When will men learn to respect and preserve whatever is beautiful and good, whoever may have been the creator, and from whatever source it may have come?

Still another thought lays its hand upon us like an oppression, as we look around us in this magnificent room. What was this costly and imposing cathedral erected for? Was it for beauty's sake? Was it to promote virtue or any good to humanity? Was it not rather to give prestige and power to the Roman Catholic hierarchy? Was it not erected in order that through it Europe and the Christian world might be a little more securely overawed and dominated by that ecclesiastical power in Rome which would henceforth send out its decrees to the nations from this august pile? Then does not this gorgeous building really mean spiritual tyranny? Alas, how far had the Christian church wandered from the simplicity and freedom of its great Founder even before the foundation of this building was



PANORAMA OF ROME FROM ST. PETER'S

heinous sins, was being sold for money, and he denounced the traffic. That was the torch that lighted the fire of the German Reformation. As one stands here and looks about, he can hardly help wondering, into what part of all this magnificence did Tetzel's iniquitous money go? Was it into this wall, or that ceiling? See, in this marble there are stains. Are they the stains of that iniquity against which the indignant soul of Martin Luther protested?

Another thought mars our pleasure. Says Lanciani, the great authority on Roman archaeology:

"Of the huge and almost incredible mass of marbles, of every nature, colour, value and description, used in building St. Peter's not an inch, not an stone, comes from modern quarries; they were all removed from classic buildings, many of which were levelled to the ground for the sake of one or two pieces only."

What does this mean? It means that this

hid! And has not the effect of all this magnificence been to carry her still further away, and to give her simply more power to overawe and enslave the soul of man, which God made for freedom?

We have now fingered quite long enough in St. Peter's. We will go next to the Catacombs,—which will offer a striking contrast to what we have seen here.

To find an entrance to this strange underground city, where the early Christians buried their dead, and held religious services, and hid from their enemies in times of persecution, we must go a mile or two outside of Rome. We take a carriage and are driven out along the old Appian Way, the most famous of the roads leading from the ancient city.

We stop in an open field, green with grass and bright with wild flowers. Here and there in the vicinity are hedges, scattered trees, small houses, old ruins of one kind and another, and grain fields. In the hedges and trees I see many birds, and occasionally catch a song. We employ a young monk for a guide. He supplies us with candles, and leads us down some stone stairs, when very soon we find ourselves in the Catacombs of St. Calixtus. Our guide proves intelligent, but he is a different kind of monk from any that we have ever seen, being an inveterate joker in the style of the grave-digger in *Hamlet*. We like jokes in their proper place, but prefer to have them somewhere else than amid underground sepulchres and by the ashes of the historic dead. To have a skull selected out from a pile and held up as one having an "American expression," and then to hear a hilarious laugh ring through the long black corridors, is not wholly inspiring or agreeable. However our afternoon is only a *little* marred—it turns out on the whole very instructive and interesting.

These catacombs came into existence in a wholly natural way. The common Roman manner of disposing of the dead was by cremation. But when Christianity arrived on the scene a change began. Christianity

came from Judæa; the Jews buried their dead. This would naturally have its influence with the Christians. Jesus was buried. This would naturally have much influence; for the Christians liked to imitate him in everything possible. But a third thing probably had most influence of all. The early Christians seem to have believed in a literal resurrection of the body. They thought the second coming of Christ would occur speedily, and then they would all be raised from the grave with the same bodies with which they fell asleep. This would naturally make them strongly averse to having their bodies burned. Hence they adopted the Jewish plan of burial.

But the Roman law would not permit



The Appian Way

burial within the limits of the city. Hence the Christians went outside, and began excavating underground burial places here and there where they could find opportunity—generally on the land of some friend. But land was precious, and they must make the most of it. So instead of digging one grave, and then another, they dug down into the ground and opened a subterranean passage or tunnel, and extended it on and on, excavating tombs or receptacles for their dead on either side. One very common way was to open these passages in the sides of hills, digging for indefinite distances. Of course as time elapsed and the Christians multiplied, more and more, these underground passages

would have to be extended very far in order to furnish burial accommodations for all. Thus in the course of two or three centuries they grew into all these elaborate and almost endless labyrinths.

At times the early Christians were allowed to excavate these burial places for their dead

the catacombs is the great number of relics and inscriptions found in them. We may almost say that the history of Christianity for three hundred years is written here. In this place, hidden from the sight of the world, the young Christianity grew strong, until it was able to master the Roman empire.

The mystery of these catacombs stirs the imagination. While the Rome of Trajan and the Antonines was moving on its lordly way, proud and complacent, with its poets and historians, its triumphs, its grand spectacles in the Coliseum, its majestic buildings rising as if by magic, looking upon the Christian sect with contempt, there was all the while "living beneath the visible, an invisible Rome—a population thought of vaguely, vaguely spoken of, and with the indifference that men feel who live on a volcano—yet a population strong-hearted, of quick impulses, nerved alike to suffer and to die, and in



Castle of St. Angelo

in peace. But at other times they were persecuted severely, and then they found these subterranean passages good hiding places from their persecutors, and here they could with most security hold their religious meetings. How many persons have been thus saved from being thrown to wild beasts in the amphitheatre, nobody knows. How many have been dragged from these solitudes to death, nobody knows. What tragedies these dark labyrinths have witnessed, will never be revealed in this world. Certain it is that they have all been places of song and prayer, of hope and tears, and of as deep experiences as the human heart can know. These catacombs are of almost incredible extent—the total length of their narrow underground lanes and streets being not less than about 350 miles. They run in all directions; they cross each other at different levels; sometimes there will be three, four and even five sets of passages or streets one above another. Of course in many of them it takes the greatest skill to avoid getting lost.

One of the most interesting features of

numbers, resolution and physical force sufficient to have bated their oppressors from the throne of the world, had they not deemed it their duty to kiss the rod, to love their enemies, to bless those that cursed them, and to submit for their Master's sake to the 'powers that be.' Here in these catacombs—these 'dens and caves of the earth'—they lived, and here they died—a 'spectacle' in their lifetime 'to men and angels,' and in their death a triumph to mankind. Such was the young Christian giant that was growing to strong and noble manhood in this hidden and invisible Rome.

What kind of a Christianity was it, which the catacombs reveal? Was it the same kind as that which is represented by St. Peter's Church? It would hardly be possible to conceive of two forms of religion farther apart. The Christianity of the catacombs was simple and spiritual; all who professed it were brothers; its ministers were simple pastors leading the flock; Jesus was the Good Shepherd over all, gathering all into his fold; death was illuminated with the bright and sure hope of immortality. There was no

pope; there was no ecclesiastical hierarchy; there was no mass and no elaborate ritual; there was no St. Peter holding the keys of heaven and hell; there was no theological creed laying its burden upon men's souls.

We return from the catacombs with many thoughts and emotions. Above all others is that of amazement at the distance that Christianity has wandered from the simplicity, the spirituality, the naturalness, the equality in brotherhood of its early years.

We have one more visit to make, before our Sunday in Rome is ended. It will not take long. There will be no labyrinths to wander through. There will be no great and magnificent church to inspect. What we shall now go to see is a simple monument, standing in one of the less known public squares of Rome,—but a monument that will tell us a tale to stir our blood, and whisper in our ears hope for Rome and Italy and man.

The sun is far down the West. We order our driver to take us as quickly as he can to the Camp di Fiori—the old square where the Inquisition used to burn its victims at the stake. Here in the centre of this square, a little more than three centuries ago, a tragic event occurred, which has taken a great

place in history. It was the burning of the illustrious apostle of free thought, Giordano Bruno. On the spot where the fire did its cruel work, a later Italy erected a noble monument to that great martyr's memory. It is this monument we have come to see. We stand before it with bared head. Men call Rome "the Holy City." Aye, it is a holy city, for it contains Bruno's ashes: wherever a man dies for truth or freedom, there is holy ground. In that far away past which the catacombs speak to us of, St. Paul was in Rome. He too was a hero, and a martyr for conscience' sake. Thus Paul and Bruno clasp hands across the centuries.

The significant thing about this Bruno monument is that it should have been erected in Rome,—that it stands on the very spot where the Inquisition did its horrible work, telling that the days of Inquisitions are forever gone. Even the Pope has never ventured to disturb this monument, though it stands in his own capital city.

"Truth braved on the scaffold, wrong
 forever so the throne,—
 Yet that scaffold saves the future, and
 behind the dim unknown
 Standeth God within the shadow, keeping
 watch above his own."

THE VEDA AND THE AVESTA

By NAGENDRANATH GUPTA

SOME European orientalists and a few Zoroastrian scholars have devoted some study and attention to the very remarkable similarity between the Vedas and the Avesta, but the parallelism has not been explored thoroughly and exhaustively. It is one of the most fascinating and fruitful studies in comparative theology and comparative philology. There was a time when the Aryans of India and the Aryans of Iran were the same people, following the same religion and the same customs. Then at some time in the remote past they divided into two sections and went different ways. Before they parted

there was a religious schism of which there is evidence in their scriptures. There must have been considerable bitterness of feeling, though there is no circumstantial or suggestive evidence and no tradition that there was any actual feud or fighting between the two sections of the tribe.

In order to trace the similitude between these two ancient faiths to the fullest extent it is necessary to have a full and accurate knowledge of Vedic Sanskrit and also the language of the Avesta. The scriptures of both languages should be carefully studied and great patience will have to be exercised in

making comparisons. There should be no predilection and no prejudice. It should be calm, dispassionate research work with the sole object of finding the truth. We have to wait for such a gifted and devoted scholar. Meantime the spade-work may continue and any contribution in this direction, however humble, may prove useful.

So long as the original Indian Aryans and the Iranian Aryans lived together there was no need of separate prayers or different forms of worship. The art of writing was unknown and was not introduced till many centuries later. Long before that the tribe had divided and gone different ways. The scriptures that existed were retained merely in the memory. The tongue was the stylus, the memory was the tablet. The Vedas were ultimately collected and put together in India, the Avesta in Iran. Whether these two are derived from a still older language, or whether they are the same dialect in which differences have appeared on account of change of locality and surroundings is mainly a matter of conjecture. It is a common experience that shades of difference appear in the same language or dialect by reason of distance alone. A spoken dialect undergoes changes in the countryside at the distance of a few miles. There are changes in accent, in idiom, in pronunciation, in the grouping of letters. This is noticeable everywhere. Cockney English and the English spoken in Yorkshire are so utterly at variance that they sound like two different languages. The difference in the sounds of certain letters in the Veda and the Avesta is very noticeable while it is impossible to overlook the similarity in the use and the meaning of words. Specially, the spelling and pronunciation of Avestan words have been markedly influenced by other Iranian languages which are not of direct Sanskrit origin. Vedic Sanskrit differs from later Sanskrit but all the sacred literature of the Aryans and the later Hindus are in Sanskrit, while Pahlavi and Persian in which a portion of the Khordeh Avesta is composed are not Sanskrit at all.

It is impossible to ascertain the circumstances under which a schism appeared and the Aryan tribe was divided into two, but there are certain indications of the stage of religious advance at which the division took

place. Any suggestion made is only inferential, nor can any theory be put forward with any degree of confidence. It can only be offered for what it may be worth.

The hymns of the Vedas as well as the existing parts of the Avesta must have been composed at different times spread over a considerable period. Part of the Rig Veda may have been in existence when one section of the Aryans came to the Punjab, then known as Aryavarta, or the first settlement of the Aryans. It is certain, however, that the concluding portion of the Rig Veda and the hymns contained in it must have been composed in India, for there are references to the Indus and other rivers of the Punjab and the Sarasvati, to which hymns are dedicated, is believed to have been a river near Ambala, adjoining the eastern boundary of the Punjab. This river has disappeared, but its bed can still be traced. In the Avesta the Gushas are the oldest portion as is apparent from the evidence of the language, but in the Vendidad, Fargard I, it is mentioned that the fifteenth and best of places created by Ahura Mazda was Hapta Hende, named Hides in the Cuneiform Inscriptions. Hapta Hende is the same as Sapta Sindhuvas, the seven rivers, in the Vedas. This is India, or rather the Punjab. This makes it clear that the ancient Aryans of Iran were perfectly aware of the existence of India.

The split among the Vedic and Avestan Aryans must have taken place early. Part of the Vedas was then in existence and the rites and rituals of worship had been definitely settled. To what was the schism due? To this question no answer can be given, but it may be surmised that some difference arose as regards the position assigned to Vedic gods and also because one section of the tribe showed an inclination to depart from ancient customs. The number of gods in the Vedas is thirty-three; some are worshipped by hymns, others by oblations and sacrificial offerings. Of the higher gods Mitra and Varuna are named often together, sometimes Indra-Varuna, and some hymns are addressed to Varuna alone. Varuna is chief of the Asuras (Ahura in Avesta). The root *Asu* means life and in Zend *Asu* has the same meaning. In the Veda, Varuna is called *Maha*

(great), which is the exact equivalent of the Avestan word *Ma*. The letter *k* in Sanskrit becomes *c* in Avesta, both words conveying precisely the same meaning. *Hokar* in Sanskrit and *Zotar* in Avesta have the same meaning.

In the Rig Veda the hymns gradually display a tendency to assign to Varuna a secondary place and to make Indra the principal divinity in the pantheon. Perhaps this was resented by one section of the people. Among the 101 names of Ahura Mazda in the Khordah Avesta Varuna is given as the 44th name. It is not improbable that differences also arose about some customs. Co-sanguineous marriages are not permitted by the Vedas; the allegory of Yama and Yami is an instance; they are allowed by the Avesta. The original custom about the disposal of the dead was the same as that practised by the Zoroastrians up to the present day. One section might have introduced the burning of the dead and this must have given great offence to the conservative and orthodox section. It is mentioned in the Vendidad that Asre-Maiyay 'created the curse of execrable acts, the burning of the dead.'

The resulting breach and religious hostility assumed a very curious form. The word *Deva* is from the root *dir*, to shine. The *Devas* are the Shining Ones, the Celestials. In the Avesta this word is slightly changed to *Daevas*, and means evil spirits. We shall presently see that this does not mean that the Vedic gods are rejected in the Avesta. They are invoked under other names. Moreover, the word *Daeva* is very comprehensive and includes many spirits, such as the pisces, which haunt the places of the dead and are called evil spirits in the Veda. The *Druv* in the Veda are *Druks* in the Avesta and are evil spirits. Besides, the Avesta does not contain such an anomaly as giving to the same word two diametrically opposite meanings. The *Daevas* are evil throughout the Avesta; on the other hand, *Asura* in the Rig Veda means the highest among the gods in the major portion of the hymns, while in some other portions *Asuras* mean demons. No explanation whatsoever is forthcoming. So brilliant and gifted a commentator as Sayana, or Mahidhara, or any one else never explains

why the word *Asura*, in the same Veda, should mean the highest among the gods in so many hymns and why the *Asuras* should be degraded to demons in other hymns. But this is a sure indication of the purling of the ways. When the Protestants broke away and exalted *Asura* Varuna to the highest and denounced the other *Devas*, *Indra* in particular, the other section changed the great god *Asura* into a demon and called Agni (*Piro*) *Asura*-slayer. *Indra* became the tutelary god of the Indian section of the Aryans. In hymn 124 of the 10th book of the Rig Veda it is clearly indicated that Agni, the fire-god, has left Varuna-*Asura*, originally the supreme deity, whose power was waning and associated himself with *Indra* who has superseded that god. The fire-god declares kingship alternates and he favours it. Some time later, the word *Asura* lost its original meaning altogether and even the root was perverted. A new word which cannot be found anywhere in the Vedas—*Sara*—was coined to mean the *Devas*, the prefix *a* implied the negative and a new classification of gods and demons was made, *Saras* and *Asuras*. This invention is in defiance of Vedic grammar and the original etymology of the word *Asura*.

Excluding the Puranas and judging from the Veda and the Avesta the feeling of hostility in the latter is far more vehement than in the former. There is no book corresponding to the Vendidad in Sanskrit. Vendidad is *Vidaeva-data*, the law against the *Daevas*, but there are laws against human offenders also and they are draconian in their severity. One wonders whether the penalties prescribed were ever enforced. As has been pointed out the *Daevas* are not only the Vedic gods but all kinds of evil spirits and evil-doers, and there are men among the *Daeva*-worshippers. Part of the daily worship of a Zoroastrian consists of the denunciation of the *Daevas*. Among the Indian Aryans there are no set prayers for denouncing the *Asuras*, nor is there any declaration of faith laying down opposition to the *Asuras* as a paramount duty. It is undeniable that the bitterness on the part of our party was much greater than of the other.

In the tenth Fargard of the Vendidad certain *Daevas* are named as those to be combated with. The 17th verse says, 'I combat *Indra*, I combat *Sauru*, I combat the

Daeva Naonhanti away from the dwelling, the clan, the tribe, the region.' Further on it is said, 'I combat the Daeva of rain, I combat the Daeva of wind.' Indra, who wields the thunderbolt, is called Andar in the *Bundeshes*. Soma is identified as Siva, or it may be Rudra. Naonhanti is the name of the Avesta twins, called Nasutya in the Rig Veda. The Vedic Deva of rain is Parjanya and the wind is named Vayu. This exclusion, however, is not so final as would appear from the passage quoted above for they are to be found under other names in the Avesta. The Vedic gods are the *Yatnas* of the Avesta.

One of the most important Devas in the Veda is Agni or Fire, who is invoked in numerous hymns. He is also called Vaisvanara, the god 'who is present with, and benefits, all Aryan men.' In the Avesta and among the Zoroastrian community Fire is the chief symbol of purity and holiness. The common place of worship is a temple where the sacred fire is kept permanently alight like the fire in the temple of Vesta in ancient Rome. This is the reason why the Parsis are called Fire-worshippers or *Atashparest*. It is clear that Fire is not among the Daevas. It is called the Son of Ahura and in the Veda also it is said that Fire was born from the womb of Asura. The notable point is that the Vedic words Agni and Vaisvanara are never used in the Avesta anywhere. The word used in the Avesta is Atar, from which comes Atash, Atash. But this word also is not outside the Vedas. Atar is a special name of Agni, the fire-god. Hence the Atharva Veda and the fire-priest, Atharvan. This word is retained almost unchanged in the Avesta as Athraivan. In the minutest detail the rite of the Homa, Homa, is the same in the Veda and the Avesta. The *Berhishi*, trimmed grass for the fire, of the Veda is the *Barshman* of the Avesta, the priests Hotar and Atharvan of the Veda are the Zastar and the Athraivan of the Avesta. The famous Elation of Soma in the Veda is Haoma in the Avesta.

Indra or Andar, the opponent of Asha-Vahishta himself, and second only to Ahuriman in malignity, may be driven away from the realm as a Daeva chief, but who is Verethraghna of the Bahman Yasht if not Indra himself under one of his Vedic names? There is scarcely any change even in the name

itself. Verethraghna is Vritraghna, the slayer of Vritra, the Demon of drought. The root is *vera*, to kill. In the *Rosayene* the youngest brother of Rama is named Satraghna, the slayer of foes. The legend of the slaying of Vritra, who is named Daeva Apasosh (Drought), is told in the Tistar Yasht. Vritra or Apasosh is a demon both in the Veda and the Avesta. In the latter the star Tistriya (Sirius) plays the part that is assigned to Indra in the Veda.

The Daeva of wind is to be exercised energetically. In the Gatha Vahishtasloti the Daeva (Vayu) is named twice, the *a* being written short as in coll. But under the name of Ram the wind is invoked in the Ram Yasht and calls himself Vayu and addresses himself to Zarathushtra as one of the great Ones. Mitr Yasht is an invocation to Mithra, the Vedic Mitra, the sun. Ahm Yasht is like the Vedic hymns to the waters and the river Ardisura is invoked just like the Somarevi or the Indus. An examination of the Avesta shows that in actual practice very few of the Vedic Devas are really treated as Daevas.

The resemblance in the name is so close that any notion of an accident or coincidence must be ruled out at once. The names are identical, only the inversion of ideas are sometimes very curious. Yama in the Vedas and Yima in the Vendidad are identical. Even the name of Yama and Yima's father is the same. In the Rig Veda Yama is called the son of Vivasvan : in the Vendidad he is repeatedly addressed as the son of Vivanhan. In the Avesta Yima is later designated Jima, which is again transformed into Jamshed. In Vedic lore Yama is the Ruler of the land where the departed souls of men go. He is called the king who gathers men together. In the Vendidad Yima is the ruler of the fabulous region of Airyavareja, the first land of happiness created by Ahura Mazda. The common feature of both these regions is that the dwellers live in the enjoyment of all bliss and happiness. Fargard II of the Vendidad contains an account of Yima's kingdom. It is always expanding as must happen in the land of the dead since the number of the dead is always increasing and the dead from the beginning of creation must exceed the living.

In Persian mythology, however, Jamshid was a king who ruled over the living. On the 21st March every year the Jamshedi Nowroz is observed by all the three sections of the Parsis, the Sháhenshahis, the Kadimis and the Pádis, and it is also celebrated by the followers of Islam in Iran.

One of the most extraordinary coincidences between the Veda and the Avesta is in regard to a certain rite performed in connection with the dead. When a follower of the Zoroastrian faith dies, a dog is brought in into the presence of the dead. This rite is called *sagdi*; *sag* is a Persian word meaning a dog, *di* is derived from the Sanskrit *diviti*, seeling. With reference to this a fuller account is to be found in the Rig Veda than in the Vendidad. The 14th hymn of the 10th Book of the Rig Veda is an invocation of Yama. The spirits of the departed, the Fathers, are advised to 'run and outstep the two dogs, Sarama's offspring, brindled, four-eyed, upon the happy pathway that leads to the kingdom of Yama. These two dogs accompany the departing soul, 'Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the people. May they restore to us a fair existence here and today, that we may see the sunlight.' Sarama is the bitch-hound of Indra and all dogs are considered her offspring. In the Vendidad, Fargard 8, only one dog is mentioned, though the description suggests two, 'a

yellow dog with four eyes, or a white one with yellow ears.' That is brindled: the four eyes mean certain peculiar spots over the eyes. Nothing is said about the origin of the dog. Elsewhere in the Vendidad it is stated that the beautiful and pure soul goes to the Bridge of Chinvat accompanied by a dog. In the Sanskrit epic of the *Mahabharata* it is related that a dog accompanied King Yudhishthira to heaven. The rite of *sagdi* is still practised by the Parsis whereas it has been discarded by the Hindus, who look upon a dog as an unclean animal. It is a Vedic rite as well as an Avestan ceremony. It is allegorical but most Vedic rites come under that description.

There is inherent evidence that the dispute that divided the ancient Aryans into two sections did not materially affect the religious beliefs of the Indian and the Iranian Aryans. Most of the Devas of the Avesta are also the denizens of the Veda. The few Vedic Devas that are denounced by name or designation in the Avesta are invoked under other names in other parts of the Avesta. The Yama, the Gahs, the Yashts are all like Vedic hymns. The Gathas alone, though not quite free from the Vedic tradition of a variety of divinities, invoke a single supreme deity as the Creator and Sustainer of the universe.*

* Written for the Silver Jubilee commemorative volume of the Young Men's Zoroastrian Association, Karachi.

"INDIAN NATIONAL CONGRESS"

(A Review)

By DR. SUDHINDRA BOSE

TO students of contemporary India, a carefully detailed study of the Indian National Congress is of first-rate importance. It is not only the dominant political organisation, but it has been a vital factor during the last fifty years in creating many of those great social forces which have gone to the making of modern India. I say this most deliberately, in spite of all the bluntings of the slanders of bureaucracy and the squawkings of the kept Indo-British press.

The English rulers of India treated the Congress leaders as if they were dirt under

their feet. Worse. They were stinking dung. The rulers operated on the hypothesis that Congress did not count; it was worth less than nothing. That, it is now evident, was wishful thinking.

There was once a man in France by the name of Louis XVI. One day returning from Fontainebleau, after spending a day shooting and killing nothing, he wrote in his diary the single French word *rien*, meaning "nothing." He was convinced that nothing of importance had happened that day, since he had killed no birds. But the day was July 14, on which the

Bastille was torn down. That started the French Revolution.

The Indian National Congress, it is quite possible, has set off the spark in a train of dynamite which may some day blow off the pretensions of those who are opposed to restoring India to the Indians.

Josh Billings, the American wit, said: "It ain't so much people's ignorance that does the harm; it's their knowing so many things that ain't so." That's exactly the trouble with so many foreigners who turn out political books about India, which do the most harm.

In his little book, *Indian National Congress*,* F. M. De Mello attempts to trace the development of Congress from its early years almost right up to the present. He slices the subject into three general divisions: the trial of the parliamentary method (1885-1900); success of constitutional agitation (1904-1914); failure of mass action (1916-1934). He records briefly the achievements of Congress and also what he terms its "failures." The book appears to be fair and honest, done by a man capable of understanding the English country representing the imperialist-capitalist civilisation. Mr. De Mello is not a *ja-eh-shon*, *yes-sayer*. He shows so particular admiration for producers of "moral effluvia," as revealed in his discussion of the Jallianwallah incident. He writes without glibness and without fanaticism.

His brochure is not, however, entirely free from superficialities and misunderstandings. It is, for example, nonsense to say that Mr. Tilak's sole contribution to Congress was "to stir up ill feeling against government". On the contrary, he was fighting to constitutionalise the government, and to put the imperialists in their place. Again, it is a slapdash assumption to assert that Mahatma Gandhi has "no use for history or economics". How did De Mello make such a discovery?

I agree with the author that Lord Curzon gave a great impetus to Indian nationalism wholly unintentional and unconscious though it was. There is, however, room for doubt that

Curzon had "courage in abundance". He was essentially a cad. In everything he did or pretended to do, he showed he was a bully. But when a bigger man came along and spitted him, he did not act like a "Superior Person".

I recall a story I learned from Count Ciano Starna, former Italian Minister of Foreign Affairs. He said that when he was the Italian Ambassador in Paris, he met Lord Curzon one day immediately after he was snubbed by Premier Poincaré. The ex-Viceroy burst out sobbing to Count Starna: "Do you not think it terrible that I should be treated in this manner? Never before in my life have I had to endure such a humiliation". He was about to collapse. And gelling from the depths of his frock coat a hip-flask, this son of a Victorian clergyman guzzled several draughts of whisky to brace him up. "This former Viceroy, this Foreign Secretary of the British Empire," commented Starna charitably, "seemed to all appearances a man, but his soul was that of an Oxford student who weeps because he has not won a prize. He was a case of stunted inner development." Starna also added that Curzon had "a *brave fielle*", *brave* on the surface; he was a *sch-sister*.

It seems to me that Mr. De Mello's treatise is too condensed to do justice to his subject. Even then the value of the chronicle would have been considerably increased if he, who claims to present "an historical sketch", had used more of the actual records of Congress and done less editorializing. Nevertheless, as an elementary summary of a vast subject, the effort is creditable. I do not know to what race F. M. De Mello belongs; but he is reasonably impartial and is not a bit like an average Englishman.

"When once a nation begins to think," said Voltaire, the intellectual god-father of the French Revolution, "it is impossible to stop it." No one can deny that India is today thinking as never before, and that much of its thinking has been started by the Indian National Congress. Whatever its shortcomings, its achievements are the proud heritage of the Indian Nation and will be cherished forever.

Is England in India's way or is India in England's way? That is the question at issue. All that the Indian National Congress wants is that India should be restored to its own people.

* *The Indian National Congress, an Historical Sketch*: By F. M. De Mello. Oxford University Press, Nicl Road, Bombay, (p. 12).



TJURUNA-OWNERSHIP

A glimpse into the life of the Aborigines in Central Australia

By T. G. H. STREHLER

TJURUNA-OWNERSHIP

Introductory Note: The Aranda word "tjuruna" is a word which is used by the natives with a most varied variety of different meanings. It includes all sacred objects and ceremonies possessed by them. In the present paper I have used the spelling "tjuruna" to denote the sacred stone (chakara) and wooden (tjiljiljaarjilja) objects of the Aranda tribe of Central Australia; the word is well known and generally accepted in scientific circles in this form and in this sense. The proper phonetic spelling "tjiruna," however, is common in this trade, and it is indistinguishable native significance. Generally speaking, "tjuruna" in this paper denotes the sacred stone and wooden objects possessed by private or group-owners, together with the legends, chants and ceremonies associated with them.

SACRED objects and sacred traditions are the greatest treasures possessed by the natives of Central Australia. They rank amongst the very few possessions which fall to the lot of individual owners. The laws of ownership are fairly simple; but provision has had to be made for exceptional cases, and consequently a large number of rules to meet such cases have had to be added. As a result, some of the finer details of the tribal code governing the ownership of the sacred objects and traditions are rather intricate and often somewhat difficult to comprehend. An attempt has been made in my full paper entitled "Tjuruna-Ownership" to trace out in detail all the laws governing the ownership of the sacred objects and traditions of the various Aranda groups of Central Australia. In my present paper I shall have to confine myself to a statement of the property-rights in normal cases. This account will concentrate on two main issues, *viz.*:

- (1) The property-rights of the individual;
- (2) The property-rights of the totemic clan.

A. PROPERTY-RIGHTS OF THE INDIVIDUAL

(1) THE CONCEPTION-SITE

Private ownership of the sacred objects and traditions is determined by the "conception-site" of every individual member of a patrilineal totemic clan. The "conception-site" occupies by far the most important place in all the arguments which centre around the possession

of the myths, chants, ceremonies, and sacred objects owned by any large local totemic clan. There are many ways of determining the conception-site of individual persons; two instances must suffice for the present.

A case from real life—which has been condensed considerably from an account given by my father thirty years ago—(C. Strehler, *Aranda and Luritja Stories*, II, p. 53)—will illustrate one of the Western Aranda forms of belief concerning conception:

"In the vicinity of Arakocinja, a place west of Mt. Zell on the Kulkatja border, there is a remote totemic centre, where in the beginning of a month (yellow gum) ancestor belonging to the Pitjara clan passed to his last rest, his body changing into a prominent rock. A man called Urtula is living here together with his wife Kallia. Urtula belongs to the Kulkatja marriage-clan, and his wife Kallia is a male woman; a child born to them would be placed at once in the Pitjara clan.

"One night the ancestor emerges from the rock and visits Urtula's camp. From the talk of the people in the camp he gathers that Kallia is a male woman and hence his class-mother. That very night Urtula dreams that a totemic ancestor is standing at his side. Next morning Urtula goes out hunting; he is accompanied by the ancestor himself, who of course remains invisible to him. In the evening Kallia, who has been watching for the return of her husband, sees Urtula coming back from the hunt in the distance. She sees him in the company of another man, who suddenly vanishes when they are drawing nearer to the camp. Urtula sees a piece of the man which he has obtained on his hunt to his wife. It is really the gift of the ancestor who has visited Urtula to procure it. Kallia tries to eat it and immediately feels sick in consequence."

On the following day Kallia passes the sacred rock of Arakocinja. She sees a man standing there, adorned with a white band around his forehead, who is carrying in his hands a bull-roarer (tjuna) and a small bull-roarer. It is the totemic-ancestor himself. He turns the bull-roarer at Kallia; she feels a sudden pain as it passes her body immediately above her hip. The ancestor vanishes; the bull-roarer assumes human shape in the body of Kallia.

She returns and relates her experiences to her husband. Her husband and her husband's father question her closely concerning the exact locality where she had seen the figure of the ancestor. They then tell her: "You have conceived a child. Its name shall be Luritja." (Luritja is another name given to the yellow gum).

Similar beliefs are entertained in the Northern Aranda area. In all cases the conception-site of any person is the place where his mother experienced the first symptoms of morning-sickness and the first pains associated with impending pregnancy.

The Southern Aranda version differs somewhat from the beliefs found amongst the Western and Northern Aranda groups. The following account was obtained at Horseshoe Bend on the lower Finta River. In this area the sacred tjurungas of a given district are no longer kept clustered together in one large cave, but are hidden away in small bundles containing only two or three each at the exact sites where the ancestors lived and wandered about and passed to their last rest.

"If a woman should approach one of these caves, the spirit of the ancestor who is resting there calls out; and his voice causes the woman to turn around. The woman goes behind her, she sees nothing—"No one is coming from behind." Failing to see anything she continues with uncertain steps; she cries—"A child is crying to me; it is about to enter into my body." She runs for a moment, feeling well—"The child is beating me now." Again she cries—"Whoever cried for me?" And another woman in the bush tells her—"It was a baby." An unmarried girl does not hear a child calling out; only a married woman has this experience.

Another woman, perhaps after hearing a child crying, actually sees the form of a child standing evidently behind a tree or a rock or a tuft of speckled grass. The child disappears just before it enters into the body of its future mother. The mother sees the child only for a fleeting moment, hidden as it were behind a veil of mist. On her return to the camp other women who are present will tell her—"You will certainly conceive a child since it has been crying for you."

All these differing traditions are of great practical value to a native community since they serve to fix the "conception-site" of every man, woman, and child in the tribe beyond doubt and dispute. The "conception-site" pointed out by the story of the future mother finally settles the *ancestry of the child* that she is going to bear. To a large extent, too, it determines, as will be shown below, the rank which the child will enjoy amongst the initiated members of the group after reaching the years of maturity. The actual birth-place of the child is of no account, and consequently is never remembered in later life; the true home of every man is the site where he once lived and moved without fetters in a more glorious age than the present, at a time when the world had first become awakened out of eternal sleep in the thick, silent darkness that had encompassed the earth ever from the beginning of time.

A brief note may be added here concerning the status of women as owners of sacred objects and traditions. Every living person in the various Aranda groups by reason of his or her

conception-site is entitled to a share in the tjurunga of his or her clan, irrespective of sex or age. But at the time of birth neither ancestor or ancestress who has undergone reincarnation is usually aware of his or her former glorious existence. The preceding months have been a "sleep and a forgetting". If an ancestor or an ancestress is reborn as a boy, the old man will later on initiate this boy and introduce him into the ancient traditions and ceremonies which he himself had instituted in his previous existence. If the ancestor elected to be a female form, or if an ancestress is reincarnated as a girl, so much enlightenment ever takes place. The women of the Aranda tribe must remain uninitiated and pass their days in comparative ignorance. Male relatives, i. e., fathers and brothers, undertake the duty of guarding the heritage which is indisputably theirs by reason of their conception-sites. In the words of the natives, male relatives must "guard a woman's tjurunga", since her sex prevents her from tending them in her own person.

This is all the more remarkable since the female ancestors which are celebrated in Aranda myths are usually very dignified and sometimes awe-inspiring figures, who enjoyed great freedom of action and action. Yet Aranda men, who are recently proud of the powerful feminine characters described in their ancient legends, look down upon their own women with a certain measure of pitying contempt.

"Our women are of no use at our ceremonial gatherings. They are altogether ignorant of the sacred tjurunga. They have fallen from the state of our great feminine ancestors. Why, we do not know."

The locality of the conception-site then decides the status of every person in the tribe. On the birth of a child or soon afterwards, the old men of the group determine its tjurunga; this is a stone or wooden object, often marked with simple engraved figures, such as circles or parallel lines. It represents, or is symbolical of, the original body of the ancestor or ancestress who has been reincarnated in the person of its new owner. Often, however, ancestors changed into rocks and trees when their days were come to a close. The boy Lantira in my earlier example was the reincarnation of the ancestor whose body changed into the large rock at Arkokoringa; this rock is now regarded as the boy's other body; it is his tjurunga. If the tjurunga is a large immovable object, for instance, a rock lying outside the sacred cave or a tree flourishing nearby, the old men of the group, on the birth of the child reincarnated from such a rock or tree, usually fashion another tjurunga for it from munga wood; this is then engraved with the traditional patterns proper to the status of the child, rubbed with fat and red ochre, and then put into the storehouse. It is regarded as a replica of the original tjurunga, from which it

derives its significance and some ill-defined magic properties.

(II) INITIATION PERIOD

Before a young man is allowed to take possession of his own tjurunga, before he is admitted into the sacred traditions which are woven around his own personal totem, he has to pass through a great number of ordeals which are traditionally associated with the native initiation ceremonies. A description of the latter falls outside the scope of the present paper. It must suffice here to state that the young initiate, during the many months which intervene between various tortures and operations, is introduced continuously into the sacred traditions of his own clan. He is allowed to witness some of the less important ceremonies of his clan, and he has to learn a number of sacred chants. The novice, in short, receives his first glimpse of the secret religious life of his clan. His progress depends on the zeal which he shows in learning and on implicit obedience to his elders.

(III) THE IKURU FESTIVAL

The *ikuru* ground is, in the eyes of the natives, the real initiation-centre of each group: it is here that novices who have passed all stages of their physical training are instructed by their elders in the ceremonies and chants and legends of their own clan. Here they receive the final stamp of citizenship which entitles them to a recognized place in the social and cultural sphere of their people. The *ikuru* ground is always put down at one of the most famous totemic sites of a given area. Ibaditja, in the territory of the northern Aranda, was once peopled according to legend by a large horde of gurma (bandicoot) men spring into existence at various other places situated in Aranda country. Most of these gurma men came to Ibaditja, attracted by a desire to visit their kinsmen. All of these visitors passed to their final rest at the soak of Ibaditja. The present Ibaditja ceremonial chief proudly told me:

"Our fathers taught us to love our own country and not to hasten the lands belonging to other men. They told us that Ibaditja was the greatest bandicoot totemic centre amongst the Aranda people, and that, in the beginning, bandicoot ancestors had come from every part of the tribe to Ibaditja alone and had stayed there for ever; so planning was our home to them.

Here all their tjurungas and all their ceremonial (sacred) have been left behind, at the bottom of the soak of Ibaditja. We have inherited them all; there is no other place in the tribe which is the equal of Ibaditja as far as tjurunga are concerned; if we were given six months in which to hold our sacred ceremonies, we should be unable to perform them all in that time; a great abundance would still be left over. Our ceremonial dress is thus seen from all Aranda groups."

Ljela, also in Northern Aranda territory, is a widely known honey-eat totemic centre. Honey-eat men migrated from here to all other honey-eat centres situated in the Northern and Western Aranda, Unamutjere, and Kukuja group areas. In addition, most of the nguramba (honey-suckles) ancestors who came dwelt on the Bart plain sweep through the wide expanse of the great plain and "flowed like a stream" to Ljela. They culled with the remaining host of honey-eat men and passed to their final rest at the home of their new friends. "All their tjurunga", is the words of the natives, "have been left behind at Ljela".

These traditions explain why in the Northern Aranda area the *ikuru* initiation-grounds are (or were) always laid down at Ibaditja, or at Ljela, or at one of the remaining principal totemic sites where tjurunga from all parts of the group territory and from neighboring sections are believed to have been massed together and hoarded ever since the mythical times when the ancestors roamed about on this earth. The *ikuru* rites of each centre are held at times when they will not conflict with those of other places in the same group-area. The *ikuru* festival will be held at Ibaditja when there is an adequate supply of young men in readiness to undergo the initiation ceremonies. It is not necessary that all of these men should belong to the bandicoot totem. Many other totemic centres are to be found in the vicinity of Ibaditja; and probably some of the youths will belong to the raka (emu) totem of Ibaditja, others to the nguramba totem of Yookkum, others to the tjupa totem of Mulla' Imitaka. But their fathers or grandfathers or brothers, as the case may be, have belonged to the bandicoot totem of Ibaditja; and hence all these youths undergo the final initiation rites on their *ikuru* ground of their own "totemic clan", where the greatest treasure-grove of their "clan tjurunga" is to be found. Invitations are sent to men resident at all other bandicoot totemic centres and are solemnly accepted; every man feels compelled to attend the Ibaditja *ikuru* festival of his own ancestor or those of his nearest blood-relatives have paid a legendary visit to the home of the Bart plain gurma clan. Visitors encourage their own immediate relatives and friends to join them on the occasion of a great inter-group assembly of this nature: the tjurunga of the ancestors which lie at the bottom of the sacred soak of Ibaditja draw towards them men from every group of the tribe.

Ljela used to enjoy a position of equal prominence; it never failed to attract a large concourse of visitors whenever the *ikuru* ground was to be laid down. Ljalimma, in Western Aranda territory, had a similar importance amongst the Western Aranda, Kukuja, and Manantja groups, as I have stated in a different paper ("Three Aranda Sub-Groups"). In Southern Aranda territory Ungwaja on the middle Flinders

River, and Inada on the middle Hugh, were two of the most famous inkara grounds in the lands held by their group. Uwagwa was an *enu* totemic centre, and Inada was the home of the *akobuana* (bat) ancestors.

The inkara festival usually lasts four months or even longer; and during all these months ceremony follows upon ceremony: all the sacred ceremonies pertaining to the totemic centre where the festival is being performed must be exhibited both to the members of the resident totemic clan and to visitors from other groups. The lives of the original ancestors who once lived at the site now occupied by the inkara ground are exhibited by means of short dramatic pieces. If the inkara ground has been laid down near an *enu* totemic site, then *enu* ceremonies naturally occupy pride of place. If the initiation ground is situated at a *tijipa* (native ear) ceremonial centre, performances connected with the *tijipa* totem will predominate. In all cases, native custom demands that the claims of the original totemic ancestors of the chosen site must receive consideration before all others.

During the months which they spend on the inkara ground, the *inkara* are expected to learn many of the traditional chant-versees relating to the ceremonies which they have been shown. Their store of knowledge steadily increases. By constant repetition of the verses their peculiar metrical form is impressed indelibly upon their minds. Frequently they are not explained to them properly by their elders; they are still regarded in many ways as "mere boys" (*wona kura*); they are still "too young" to merit detailed instruction. The teaching of their elders makes heavy demands upon their powers of mechanical memory. It purposely ignores the intense youthful craving for intelligent enlightenment. The great traditions of the group, its treasured *tijipa*, must be preserved accurately; their complexity and elaborate nose demands that teaching should begin early when the faculty of memory possessed by the youthful mind has reached its full development. The habit of mental alertness must be inculcated. An overpowering interest in the sacred traditions must be stimulated, but not satisfied. Satisfaction is deferred to a later time, when the young man in the course of his own independent life at home has shown himself to be a worthy guardian of the sacred traditions of his clan.

The long months on the inkara ground come to an end, and the visitors disperse, every family to its own home, and the young initiates are now admitted as fully-qualified members into the society of the mature men of their own particular group.

It must be stressed that up to this time the young man has a knowledge only of the *tijipa* (i.e., the sacred ceremonies, chants, and traditions) relating to the "person *kutita*", the "Everlasting Home" of his group, where the most highly-honoured totemic ancestors of his clan lived ever

from the beginning, and where they went to their final sleep when they had grown tired of living. He himself has been initiated according to the rites traditional at this "Everlasting Home." Whatever his own personal totem may be, he has in a sense become a citizen of this *person kutita*.

After a probation period, which usually lasts for a few more years, the day comes when his elders determine to make him the owner and guardian of the *tijipa*gwa relating to his own person. The young man is taken to the storehouse containing the stone or wooden object which represents the original doubleless body that he possessed in his previous existence. His father or his father's brother has the special duty of instructing him on the significance of the different physical objects at the ceremonial site. The *tijipa*gwa is then taken out of the cave and shown to the young man for the first time. A young Western Ananda man who belonged to the *tijipa* (native ear) totem, was thus addressed on this occasion:

"Young man, see this object. This is your own body. This is the *tijipa* ancestor who you were when you used to wander about in your previous existence. Then you came to rest in the sacred cave nearby. This is your own *tijipa*gwa. Keep close watch over it."

The young man is now taught the sacred chant associated with the ancestor from whom he himself has sprung. The legend connected with the ancestor is related to him in detail. The *tijipa*gwa is then replaced in the cave, and the party returns home. In the evening, however, the fully-initiated men go some distance away from the main camp, and a few secret traditional ceremonies are shown to the young man. These illustrate some of the striking events in the life of the ancestor whose story he has heard in the morning. In addition, the chant which relates the doings of the ancestor is sung during the decorations for these ceremonies. The young man is told to treasure both the chant and the ceremonies ever after; they have now passed into his personal possession.

After being entrusted with the tending of his personal stone or wooden *tijipa*gwa, the young man has to make a duty-offering of meat (*tijipitja*) to the old men. For all succeeding unions, in regard to both the ceremonies and the chants, he has to offer similar "tjipitja" of meat to his teachers. The individual ceremonies and chant-versees connected with his personal totem are all carefully graded in ascending degrees of secrecy and sacredness, at the time of receiving his *tijipa*gwa-body a young man may be twenty-five years of age. He will often be thirty-two or forty years of age before the most secret chants and ceremonies that are linked with it have passed into his possession.

Attention must here be drawn to the fact that a young man, whose conception-sins has entitled him to the chieftainship of a great

ceremonial centre in his group, will have a far more rapid rise in the assembly of group leaders than a man whose "origin" has been more lowly. Thus my Northern Aranda friend Gura was regarded as the reincarnation of the ancestral landowner chief Tjertjertara. The legendary Tjertjertara had been the chief of Ilbalintja, the most famous landowner centre within the borders of the Northern Aranda group. Hence Gura himself soon attained to a position of eminence amongst the members of the landowner clan; and his elders extended every consideration to him, since he early showed promise of developing into an ideal native chief. He was always a dutiful and respectful pupil; and his diligence reaped its own just reward:

"The old men took me apart from the other young men of my own age at an early date. They showed me many great ceremonies which they withheld from the other members of the landowner clan because they were still too young. I remember their teachings well. I often had my wife ordered to strip blood for the ceremonies. I specially paid large visit-offerings for the instruction that I had received. Some of the ceremonies were too secret to be shared even in ordinary men of the landowner clan, only the eldest men of the clan and the men called were allowed to witness them. None of the young men of the present generation have seen them. My elders kept on repeating those ceremonies time and again in my possession; they were afraid that I might forget them. No other man of my own age was allowed to see them. Had I forgotten them, no one else would now remember them. Our old men have been dead for many years past, and our ceremonies have not been performed at Ilbalintja for a long time. They told me that after their death I should pass these ceremonies on only to prevent loss of their own age, when I felt that I was getting old and weak, and that my memory was beginning to fail me. I was to pledge those men to the same degree of secrecy."

At the end of this section a brief note may be acceptable concerning the nature of the rights which an individual exercises over his personal tjuruna once they have passed into his possession. His personal tjuruna, i.e., the sacred objects, the clans, the legends, and the ceremonies associated with his own *atara*, are regarded as his personal property. After he has been initiated into them, no one may, until the time of his death, tell the legend to other men, set the ceremonies in the presence of others, teach the chant to strangers, or show the stone or wooden tjurunga to visitors, except in the presence and with the consent of the man whose personal property they have become. To break any of these prohibitions is called "stealing the sacred tjuruna"; and a man who has been found guilty of stealing the tjuruna of another man is liable to be murdered when the victim burns of the theft. At the same time, under the old order men were afraid of the tjuruna which were their property; they "handle" them only when their experienced elders were by their side.

All tjuruna were "unranked", dangerous death-dealing agents if treated with contempt or carelessness. The old men's advice—"Leave the tjurunga in their caves; do not show the ceremonies to strangers, nor sing the chants in the presence of the uninitiated"—was probably never disregarded until the days when the white man arrived.

B. PROPERTY-RIGHTS OF THE TOTEMIC CLAN

We must now proceed to a consideration of the functions and powers of the totemic clan from which the individual owners have sprung. Private ownership of the sacred tjuruna is a necessary institution, since even the members of the same family commonly belong to different personal totems. This is the logical outcome of the official doctrine of the "conception-site" according to which the totem of the individual is determined arbitrarily by some whim of the legendary ancestor which cannot be controlled by the leaders of the local patrilineal clans. The inevitable disruptive effect exercised upon a native community by the doctrine of the conception-site is deliberately counterbalanced by the strong emphasis laid upon the unifying ties of membership obligations to the local patrilineal totemic clan.

By way of example an account will be given of the constitution of the *Kranji kangaroo-clan* in the Northern Aranda area. Its greatest "power house" ("overseeing home") is the little soak of Kranji, in whose depths the kangaroo chief Kranjintja first came into being:

"From the soak of Kranji sprang into life Kranjintja himself, who was a true kangaroo. He emerged from it in the beginning with limbs like those of a kangaroo. During the day he was shaped like an animal; he used to eat grass and green herbage in the neighbourhood of the soak. At night he assumed human shape; he decorated his body with down, with mossy-like figures wrought in down. At the bottom of the soak a shield was lying face downward; in the depths of the soak was the home of the ancestor; his wind-break was below the ground. Beneath the shield lay all his tjurunga; from beneath this shield did all kangaroo stevedores arise in batches. They emerged in the form of kangaroos, and then assumed human bodies."

Great herds of these "kangaroos" peopled the districts surrounding the soak for a radius of several miles. Like their present human descendants they all belonged to the *Purula-Kamara* classes. They spent all their lives near the soak, and finally reclined for their last sleep either at the soak itself or at other spots situated within easy distances of the place whence they had originated.

Kranji is today the great *Purula-Kamara* centre of all members of the *Purula-Kamara* classes residing in the ancient territory of those kangaroo-ancestors. A few *maiora* *atara* occur in this region. An *Ilbalintja* (bird species) ancestor

lived at Nartja, north of Krantji; he was armed with a huge instantia-pole with which he boldly slashed deep valleys into the mountain mass of Ulanba. Fish societies went past the eastern side of the Krantji range of hills. Tsutaria (native fruit species) women ceased about on the banks of the Ekur Ulaiba (Charley Creek). The flood-swamps in which this creek terminates were the haunt of an *agru* (native plant) ancestor. At Lakur Teiso, Ljankur, Tjiljagura, and one or two other places, individual kangaroo-men came into existence. On the southern side of the Ulanba mountains they lived as ancestor who went on distant raids, destroying and devouring human victims. Accordingly the Purula-Kamara men who peopled this district within living memory belonged to a large variety of different personal totems. In addition, their clan included a few persons who had been "conceived" while their mothers were paying visits to the homes of other groups: Ljara belonged to the rigia-totem of Par' Krutja in the MacDonnell Ranges; his father was reincarnated from an *alljara* (grass-seed species) man who used to reside north-east of Ulanba. Ma Zeli. But the bond of a common *pinara kutata* linked all these individual members together in a firm totemic clan, whose centre was the greatest ancestral home of their own forefathers. Their "ever-lasting home" was the oak of Krantji. It was here that they were initiated, and that they witnessed their first sacred performances. The first myth and the first chant-verse which they learned, and the first ceremonies in which they were allowed to take part as *iljara* on the *inkara* ground, were all intimately associated with the kangaroo-totem. Ever afterwards, irrespective of their personal totem and their personal *gurna* to which they were introduced at a later date, all these men were proud to belong to the kangaroo-clan of Krantji.

The important part played by *conceptions of class* at such an ancestral home must be strongly emphasized. The original class of the legendary ancestors conceived that of the present inhabitants of their home. Their *gurna* are all in the sole keeping of men of their own class. Before the old native order of society had been disrupted, the sacred objects surely left the cave where they had been stored, some of them for centuries.

This process ensured the preservation of the traditional totems as the great ancestral centres in all tribal groups. Despite all accidents which introduced strangers into the local totemic clan from time to time, the *pinara kutata* remained in the protection of men whose class was identical with that of the ancestors who first peopled it. Again, provided that the individual members of totemic clans did not stray too frequently across the boundaries of adjoining groups, the original stems in their clan-territories would be fairly

well preserved. This desire to preserve the legendary character of their *pinara kutata* in regard to both the class and the totem of its later human inhabitants explains the earnestness of the old men of the clan in exhorting the younger generation not to leave the ancient soil that had cradled them.

"Do not leave the home of your fathers, the home of your forefathers, the home of your ancestors ever from the beginning. Do not touch the sacred things. Leave them in the caves where they have rested through all the ages. Feed them, rescue them, honour them. Do not move confined by through the territories of other clans: honour the homes of your own ancestors. Keep their ancestral sites free from grass and bushes. Guard all sacred objects lest they should be stolen, lest they should decay".

The territories occupied by the various Aranda groups are accordingly divided up into a large number of smaller areas occupied by local totemic clans. The centre of each district is the local *pinara kutata*, and its totem supplies a suitable name for the clan in question. Members of the clan belong almost entirely to two classes standing in father-son relation to one another. The Northern Aranda term for a group of men consisting of fathers and their sons is "*igjara*"; and in my paper I have attempted to introduce the term "*igjara* section" to denote a group of men forming a local totemic clan.

The local totemic clan, the patrilined *igjara* section which is associated with the greatest *pinara kutata* of a given district, is the powerful agent through whose efforts the myths, chants, ceremonies, and general traditions of such subdivision of an Aranda group are preserved carefully and accurately, in their continuity and interdependence, as they have been handed down through untold generations. It is the clan which preserves the sacred *gurna* during the long seasons, sometimes extending probably for more than a century, which elapse before a man is *hava* who inherits them as his personal property by reason of his conception-rite.

Some traditions probably never passed into the possession of private owners. It is almost certain that the Southern Aranda *Dajirajira* myth always remained clan-property. The *dijirajira* women brought forth only mis-shapen children, afflicted with frog-legs and tail-scourps. Unfortunate babies, who showed these or similar physical deformities upon birth, would not have been acknowledged by their horrified mothers: they would have been left to die of starvation, the mother refusing to touch such "devil's spawn." A number of places in Southern Aranda territory are still labelled as "*wandakala* *kolaminja*": their totem is "*wandakala*," something connected with evil, death-dealing magic. Unfortunately legends and chants dealing with such matters were kept a close secret from the younger men of the clan by their old leaders. With the passing of the old men all knowledge

of them has become extinct in a great part of Southern Aranda territory. The old men of today spend the greater part of their lives on cattle stations and were hence deemed unworthy to become the bearers of these traditions. Amongst the remaining Aranda groups, however, which came under the influence of white settlers at a much later date, many of these *wankulu* legends and malignant charms can still be recovered. Here again only a small number of very old men know them, and these refuse to pass them on to the younger men of their own clan.

The leadership of the *totemic clan* is in the hands of the old men who have full knowledge of all the sacred traditions of their *mpiman* section. They are the guardians of all *mpiman* which for the time being lack a private owner; and over the latter has to wait many years before the elders of his clan design to part with the most highly-prized and most secret ceremonies and charms which are part of his inheritance.

The numerous local totemic clans of the various Aranda sub-groups are joined together by links of common traditions which have been forged by the legendary trails of wandering ancestors. One instance must suffice. The legendary North-Western Aranda-ancestor, who lived at Ulumba, undertook several raids into the lands occupied by Central and South-Western Aranda totemic clans. After his last fatal combat he returned to Ulumba mortally wounded, and sank to his last sleep at the sacred cave. The Ulumba clan connects itself with the opening and closing chapters of his life-story, since these alone are placed within the borders of their territory. The remainder of the myth is known to the members of the Ulumba clan only in outline; a detailed account of the missing sections would have to be obtained from Central and South-Western clansmen, whose lands were the original scene of his exploits of the blood-thirsty raider. The Central and South-Western men, however, prefer to relate the story in the presence of an Ulumba man, so that no charge of encroaching over the Ulumba borders, no accusation of "stealing sacred *mpiman*," can be preferred against them. Such a charge would be almost as serious as an accusation of having stolen the sacred stone and wooden objects from the Ulumba cave. It would be regarded as a serious form of sacrilege.

Sometimes hordes of wandering ancestors travelled through the group-territories of several successive tribes, passing through the homes of a large number of local clans. In such cases one totemic clan after another takes up the story and the charms and the ceremonies; and the language of myth and chant changes whenever the border of a new tribal group is reached. Each totemic clan is concerned only with that part of the tradition which is placed in its own immediate territory; the preceding and successive portions

of the myth are known to it only more or less imperfectly. In order to record such a myth accurately, an investigator must travel from tribe to tribe, from one group to the next, from one totemic clan to its neighbours, until the actual sites are reached where the foundation members of the travelling host originated, and where its last survivors passed to their final rest.

A word must be said about the *power* of the old men in their own totemic clan. The place of leader in every local totemic group is filled by the oldest man of the clan whose intellectual powers have remained unimpaired. At a festival gathering the voice of the oldest man prelates always commands attention; he has known more occasional chiefs belonging to earlier generations than any other surviving man in his own group. The leader is assisted in attending to the ceremonial and social affairs of his clan by an assembly of elders consisting of all old men of importance who belong to his own totemic group.

Nor was the power of these old men a negligible factor in the daily life of their own community, though hasty observers have often asserted that there were no chiefs amongst the tribes of Central Australia. No man ever forgot the lesson of obedience which he had learnt through bitter experience of their power on the initiation ground and at the *inkura* festival. Their unqualified wisdom in the religious and ceremonial sphere evoked the admiring veneration of all members of their own clan who belonged to a younger generation. Their superior knowledge of magic spells made them objects of fear amongst the newly-initiated; it increased the respect which they commanded amongst more enlightened and experienced men in all neighbouring clans. Sometimes their renown extended beyond the borders of their own group. They enjoyed many extraordinary privileges in their own group. They enjoyed many extraordinary privileges in their own community; but the discussion of these privileges falls outside the scope of this paper.

We are now in a position to understand the painstaking secrecy with which the sacred traditions of every section, every group and every "tribe" in Central Australia have been handed down over a long series of past generations. The native myth is not indeed memorized word for word by its owners; but every detail mentioned in it is based on the ceremonies and charms which are rehearsed assiduously year after year under the guidance of the oldest men of the owning clan, upon the possession of sacred stone and wooden objects which must not be removed from the local sacred caves, and upon the existence of various physical objects of religious significance in the landscape commemorated by the myth. The myth is the sum-total of the many and varied explanations given by the old leaders of a

group to the younger men concerning the traditional chant, the sacred ceremonies, and the physical features of the landscape associated with the life-story of any given totemic ancestor who is revered by the group. Every incident in the myth is firmly fixed: rocks and hills and mountains do not change, and even trees outlive many generations. The members of the totemic clan guarding the *temna* *katata* are pledged to tend both the ceremonial site and the sacred curu. Members of a clan do not leave the borders of their own ancestral home except on temporary visits to the hamlets of their neighbours. It is the duty of the ruling elders of the clan to inculcate the chants, ceremonies, and myths firmly and accurately into the memories of younger men in their prime of life. The voice of the old men invested with the authority of knowledge settles any dispute amongst the younger members of the clan in regard to religious matters. Every *nijuman* section leads its own traditions. Whenever these intersect with those of neighbouring clans, both sections become responsible for their

safe-keeping. Gabled versions could arise only through ignorance on the part of newly-initiated men about their own traditions or through hearsay tales recounted by strangers about the legendary narratives of their neighbours. "To steal *temna*," however, was a very dangerous proceeding; the "thief" was deemed guilty of sacrilege, and sacrilege was liable to be atoned by the penalty of death. Under this system there is hardly a possibility of local sacred traditions undergoing a change even in respect of minor details during centuries of oral tradition. The closely-meshed network of totemic sites which dot every portion of the landscape, the elaborate ceremonies associated with all these centres, and the intricate web of the sacred chants, which contain many obsolete words and have been composed in a variety of older metres, all tell the same tale: the sacred traditions of the present-day inhabitants of Central Australia are not the spontaneous effusions or the hastily-invented productions of primitive savages, but the avowed heritage of an age-old native civilisation of no mean value.

A GLIMPSE OF SOVIET RUSSIA

By MAJOR D. GRAHAM POLE

I have just returned from a cruise to the Baltic and Russia visiting most of the Northern Capitals. Most of the places, like Stockholm, Copenhagen, Leningrad, I had visited before the War and had not seen since.

I was not struck by any outstanding change in places like Stockholm and Copenhagen, but Leningrad I found intensely interesting and wonderfully changed from the St. Petersburg that I knew in pre-war days. Then there seemed to be only two classes, the very wealthy with their wonderful houses and palaces, and the very poor in their hovels. The workers were badly clad and badly fed. They had the depressed and hopeless look that one would expect in serfs, which they practically were. Beggars were numerous and now I did not notice a single one.

One of the most conspicuous things in Russia today is the wonderful cleanliness of the streets. Every sixth day is a rest day, which means that it is to all intents and pur-

poses a general holiday for the great mass of the people. Imagine such a general holiday in London or in any other capital where the people can go to enjoy themselves in parks and pleasure grounds. Every open space in and around London where people congregate on a general holiday is, at the end of the day and in the morning of the following day, an unsightly mass of litter. Torn paper, banana skins, cigarette cartons, half-burnt cigarettes, tins, boxes and bottles, disfigure the landscape. In Russia, as you pass along the street, you see receptacles for litter at the side of the road at intervals of thirty or fifty yards. Everyone deposits cigarette ends, cigarette boxes, waste paper etc. in these receptacles and anyone seen throwing about waste paper or litter is fined one ruble. But so great is the sense of each for all and all for each that we saw no litter whatever and were amazed at the cleanliness of the streets and the thoroughness with which the people responded to the official instructions about the disposal of litter. If

this were used in this or in any other great capital it would mean the saving of hundreds of thousands of pounds annually in the bills for cleaning.

I visited the palaces in and around Leningrad which I had seen years ago and others, like Tsarskoye Selo (the Czar's village) now known as Detalskoye Selo (the children's village). Here is the palace in which Czar Nicholas lived and which in the old days was not open to the public. It is all left and maintained in exactly the state it was in while the Czar was in possession—even his private rooms, with his personal possessions and family photographs standing as they were when he was arrested and taken from the palace.

Some of the superfluous furniture has been removed and is being sold in the Torgsin Establishments which in some cases looked like great museums of art, so full are they of tapestries, jewellery, paintings, and other works of art removed from the palaces of the Czar and the old nobility. I was fortunate in being able to buy a set of wooden furniture beautifully carved which belonged to the former heir to the Russian throne, the Tsarevitch Alexis, and which was removed as superfluous from the palace in which the Czar lived at Tsarskoye Selo. This set was made by the famous court furniture manufacturer, Meltzer, by special order of the Czar.

I was also able to acquire for comparatively small sums an ivory penholder mounted with the imperial crown which was used by the imperial children in the palace and the playing cards in a wooden box used by the Grand Duchess Olga, one of the daughters of the Czar.

In the Winter Palace and Hermitage in Leningrad there is what must be one of the finest collections of pictures in the world, including many by Rubens, Rembrandt, Titian, Van Dyck. These are all open to the public and in every palace and museum we visited we found crowds of Russians passing through and enjoying the marvellous collection of works of art. The Summer Palace of the Czar at Peterhof, just a few miles out of Leningrad, with the wonderful fountains surrounding it, is much as I remember it in pre-War days. It is all wonderfully kept in its former state and a speck

of dust is to be seen anywhere. We were taken to the Treasury where we saw marvellous specimens of gold and jewelled work, much of it dating back to the time of Peter the Great and some of it to a much earlier period.

I remember the beauty and richness of St. Isaac's Cathedral in its pre-War days. It contained marvellous mosaics and paintings and many of the icons were studded with jewels. These last have now been removed, presumably to be sold. The Cathedral is no longer used as a sacred building and has been turned into a museum. The wonderful mosaic pictures are still there and on view. But it is with rather a jar that one sees specimens of all the "Anti-God" posters, which may perhaps be kept there for historical interest as I certainly saw none of them elsewhere. There are still however not merely Christian churches which Russians can and do attend, but there are also Jewish synagogues, a Muhammadan mosque, and a Buddhist temple that I saw and doubtless there are many others.

Every place of ground that can be turned into a flower garden and rest place for the people is made use of. Building is being actively carried on to provide houses and flats for the workers. Many of these flats have every up-to-date comfort. They are well built, well furnished, and all have large gardens and play grounds for children. The care of the children is particularly noticeable. Both men and women work and sex discriminations have as far as possible been done away with. On her way to work a mother can leave her children at a crèche where there are baths, beds, toys and games, with doctors and nurses constantly in attendance. The children are well cared for and well fed and the mothers on finishing their work can call and take their children home. Even the railway stations are provided with crèches where tired mothers can deposit their children and have them well looked after while they are waiting for their trains. We saw a number of children in the grounds of one of the palaces with the nurses in attendance. Every child is medically examined before being admitted to make sure that it has no disease which may be conveyed to the other children. They look happy and well cared for.

Many of the old mansions of the wealthy have been turned into rest houses for the workers. Some of these we visited. The marble staircases, the tapestries, the statuary, and the furniture are still there and in one we saw about thirty or forty men and women having what seemed to be a most substantial meal. These were workers who were on their vacation, some for a fortnight and some for a month.

Wages vary. Some may draw 300 rubles a month but others may draw as much as 3000 rubles a month. The rents paid for flats or other accommodation vary not with the accommodation supplied but with the amount of the salary drawn by the occupant. So that you may have two people living next door to one another in identical flats, one paying 30 rubles and another 300 rubles for exactly the same accommodation.

We went over some of the big stores which resemble the big department stores of London and New York. There we found the place thronged with purchasers. There is an dead level either in dress or in possessions. Many of the women go about with a handkerchief tied over their heads, but many other women go about smartly dressed and in these large stores we saw exposed for sale and being purchased radios, gramophones, furniture of all kinds, household necessities—and even silk stockings and lip-stick, both of which seemed to be having quite a good sale.

Although there is no private ownership in land in Russia, there is in personal possessions. There are many "houses of culture" with fine libraries well patronized. We attended one light opera. The building seemed to be a large temporary wooden structure set in a garden where there were bands and side shows. The acting was excellent and the ballet showed that Russia has little to learn from other countries in that respect.

Expectant mothers are well looked after and get the best of advice free. They may go into a home one month before and stay there

until one month after the birth of the child. Although they are advised to do this, it is not at all compulsory. I went to one of the Registry Offices and saw there a young mother, who had not gone to one of these homes, register her two weeks' old baby. She immediately got an order for 75 rubles so that she might be in a position to purchase the clothing and necessities that the child required. Every working mother is paid her full wages during these two months before and after the birth of the child and for a longer period should her circumstances require it. Medical attendance of course is free.

I thought the people better fed, better clothed, and certainly happier than when I was in Russia before the War. There is no doubt that the experiment they are embarked upon is a tremendous one, but they seem to be progressing towards their ideals. Russia is a Communist Government although there are comparatively few Communists in Russia—I believe only about three per cent. Certainly while I was there, although I met many members of Trade Unions, I did not meet a single person to my knowledge who was a member of the Communist Party.

If the Russian experiment succeeds, it is bound to have a tremendous world effect. They have factories equipped with the most up-to-date machinery and are already exporting quite a large amount of their manufactures.

We were received everywhere with courtesy and kindness and I found everyone to whom I spoke ready to give me every information—even in reply to what I am afraid we in this country would consider rather impertinent questions.

These of course are only impressions of a few days in Russia. But my impressions were such that I felt I should like to have a few months to live in the country and to study quietly many of its intensely interesting problems and the manner in which they are being tackled.

9th August, 1935.

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

CHAPTER XVI

What Befell Our Hero

THREE days had elapsed since the occurrences of the last chapter. The night was dark, and the brilliant and trembling light in Madhav's room, which could be seen from afar, showed in rich contrast with the impenetrable gloom beyond. Madhav Ghose was alone. He sat reclining on a mahogany couch covered with satin. A single, but well-aded light illumined the chamber. Some two or three English books were scattered over the couch, and one of these Madhav held in his hand but he hardly read it. He sat with his abstracted gaze fixed on the dark but star-besprinkled heavens which were visible through the open windows. His pensive thoughts rambled over a variety of subjects. He feared the uncertain result of his lawsuit, and he was aware that there was everything to fear from the unprincipled agency employed by cunning and clever antagonists, whom he had neither the will nor the power to fight with their own weapons. And should they succeed what was to be the future? Then again he thought of the strange and unknown fate of Matangini. He had been informed of her retreat to Mathur Ghose's house, her return thence, and of her sudden disappearance. He was ignorant of the events which had driven her to seek shelter under a stranger's roof, except of what rumour gave, but Madhav knew Matangini too well to suspect that a light cause could have driven this brave-hearted girl to a step which published her own unhappiness and her failure to evince the patience of a woman and a wife. He well understood and appreciated the reasons which had deterred her from seeking shelter in her sister's house when shelter had become necessary to her. But he was unable to account for her leaving home, and still less for her sudden and strange disappearance. That Matangini had come to know of the conspiracy formed against his property by dacoits and that she had given the timely warning which frustrated their purpose, drove Madhav into a thousand torturing conjectures as to her fate, but each surmise he rejected as wild and unreasonable. Certain he was, so well did he know her character, that whatever might have been her misfortune,

she had not been guilty of a dishonourable desertion of her household. Assured, therefore, in his mind that she had come by some misfortune, his heart underwent excruciating torments. The deep and tender feeling which he had stifled in his breast at such cost, seemed to burn with redoubled fervour. His thoughts long dwelt on the remembrance of that parting scene; he recalled every word that she had uttered, and tears rushed to his eyes. Long did he muse and weep in silence. At length he rose from his seat and, as if to forget his reflections in the touch of the balmy air that blew outside, he went out to the veranda. His reflections pursued him there. Leaning against the balustrade, his head supported on the palm of his hand, his eye fixed on the starry heavens and the range of tall *Deodara* trees that stood in bold relief against the blue vault, he again lost himself in a melancholy reverie. As he gazed and gazed, a curious object caught his attention. A protuberance on the trunk of a *Deodara* [which] stood out in relief against the sky, and on which [he for] some time fixed his listless gaze, seemed suddenly to vanish. It is a singular trait in the human mind that when most intensely employed in brooding over its own gloomy feelings, the most indifferent circumstance will sometimes arrest its attention. The disappearance of the protruding object on the circumference of the tree, struck Madhav as singular. He was sure that the remnant of the stem of a lopped off branch, or a knotted protuberance on the wood, was no longer where he had seen it against the sky. Not attaching however any importance to the circumstance at the moment, and too busy with his own thoughts, he again resumed the subject which lay nearest his heart. A few moments after, however, his eyes again wandered to the same tree, and now he thought he could see the object once more where it was. His curiosity being now slightly awakened, he looked at it for some time with more care than before. Suddenly again the object disappeared. It distinctly exhibited motion in its disappearance. "What can it be?" he thought. Perhaps, he surmised, it was an owl or other night-bird sleeping on its perch among twigs invisible to him in darkness and distance. Again, however, the object reappeared. Madhav could not distinguish in its form the outlines of that

of either bat or bird, and it rather seemed to possess more of the shape and size of a human head than of anything else. The outlines could be clearly discerned against the sky, and he even fancied he saw part of the neck protruding from behind the tree. It appeared however on a height in the tree to which it was not usual for men to ascend. As the object appeared and disappeared again and again, his curiosity or apprehension or both, were excited. He thought of going to examine. Usually led on by first impulses, the thought no sooner struck him, than he decided on going himself to see who lurked behind the tree, if any did lurk. He aimed himself with a small silver-handled sword that hung in his parlour, and descended the stairs. He again closely looked at the tree from his front gate, as the row of the *Dendras* lay very near it, but could see nothing there where he had before perceived the strange object. He looked around but without meeting with what he sought. It was therefore necessary to go to the foot of the tree. Scarcely had he reached it when a wild shriek like that of a screech-owl startled him, and at the same moment his sword was wrenched from him by a vigorous blow. Before he could turn to see who and where was this sudden assailant, the large and rough palm of a vigorous hand was laid upon his mouth. At the same instant a heavy body fell upon the earth from the tree, and Madhav Ghose saw before him a tall and somber figure, vigorous and well-armed.

"Bind him, this is unexpected," said the man in a whisper to the one who had disarmed Madhav, "gag him first."

The other man took out a napkin and some rope from his waist, and, gagging Madhav well with the napkin, proceeded to bind his limbs, while he who had descended from the tree, held him down. Madhav who saw the uselessness of struggling, and was powerless to call for help, quietly submitted.

"Now, take him up in your arms; you can singly carry him away," said the latter comer in the same low tone.

The other took up Madhav in his large arms and bore off the unfortunate young man without much difficulty. The other followed, and the two left the spot without having given the smallest alarm to the household.

CHAPTER XVII

The Vigilance of Love

At the hour when his strange turn of fortune overtook the hero of our tale, for

such we believe the reader thinks Madhav, Mokur Ghose was resting, or, to be more accurate, endeavouring to rest in Tara's chamber. Tara was seated on the couch close by his reclining form, with a little delicate straw punka in her hand, with which she patiently and affectionately endeavoured to lull to sleep the disturbed spirit of her husband. Her efforts however did not seem successful, for though Madhav was silent and his eyes closed, an occasional sigh which now and then escaped him, betrayed an anxiety of mind proceeding from some cause unknown to Tara. She at length broke silence and spoke.

"You do not sleep," said she.

"No I cannot; this you see is not my hour to sleep."

"Then why come to sleep at all? I fear to speak, but will you forgive me if I am bold?"

"What have you to say?"

"You are unhappy; may one who sincerely loves you learn the cause?"

Madhav gave a start. Then checking himself he answered with an assumed lightness of air which was too transparent to deceive the eyes of affection. "Why, who told you that? What have I to grieve for?"

"Do not try to deceive me, love," returned Tara in a tone of earnest but affectionate remonstrance. "I know you are little for me or my love, but to a woman, her husband is—I cannot say what he is not. Deceive the world, but you cannot deceive me."

"You are surely mad to think me wretched," said Madhav, in a tone that most significantly contradicted his words. "What put that fancy in you?"

"Yourself" replied she. "Listen: you have many things to think of; your talapa, your law-suits, your rents, your *docharis*, your houses, gardens, servants, family, and of much more: I have nothing to care for, but my husband and my daughter. Do you wonder then that for the last three days I have noted before others, that your step had lost its wonted pride? That your eyes wandered and had a strange look; that you spoke less often, and that when you smiled, your smile came not from your heart; nay, can you suppose that a mother's eye would forget to note that her child met not from its father his former warm embrace? Yes, often during these three days has Binda held your finger, and played round your knee, and you have not spoken to her; and even my sister," here an arch smile, which passed off as soon as it came, momentarily interrupted the earnestness of Tara's manner, "and even my sister has pointed and stormed, and you

have not listened with your wonted courtesy : and that sigh! Nay, can you longer deny that something troubles you?"

Mathur did not reply.

"Do you not think me worthy of sharing your griefs?" continued Tara, seeing that her husband did not reply. "I know you do not love me." Tara hesitated. Mathur still continued silent. He gazed steadfastly on the angel purity of his affectionate wife's countenance; his bosom slowly heaved, and a sigh escaped him.

"You are unhappy; conceal it not, deceive me not," sobbed rather than uttered Tara, with an intensity of agony in the stifled tones of her voice beyond the power of language. "Deceive not, conceal not, tell me all. If my life will purchase your happiness, you can yet be happy."

Mathur still continued mute.

He no longer jeered, prevaricated, or denied, but maintained a somber and determined [silence, and] the look of cold and hypocritical levity with [which he] was presently attempting to evade the questions [of] his wife, had given place to a serious earnest gaze which seemed to seek and yet repel sympathy. Tears rolled down the cheek of Tara as she perceived, with a woman's sensitiveness and a woman's depth of feeling, this unusual change in the expression of her husband's face.

"Cursed be the hour of my birth!" burst from the lips of the mortified wife. "Not even *this*! I would lay down my life to make you happy, but cursed be the hour when I was born! I cannot even know what it is that makes you unhappy."

Mathur was touched. "It is useless now to conceal from you that I am unhappy," he confessed at last, "but do not grieve that I confide not my troubles to you. Human ears will not hear them."

As Tara heard these words, a fleeting expression of intense pain shot across her pallid but noble features, but the next moment she stood calm and apparently without emotion.

"Give me one poor request then," said she now calmly, "will you promise?" A wild and hollow shriek like that of a screech-owl interrupted her words. Her husband started to his feet at the sound.

"Why do you start?" enquired his wife. "It is a screech-owl only, though certainly the sound was fearful to hear."

The sound came borne once again in still more fearful notes upon the wind. Before Tara could speak, Mathur bounded out of the room.

Tara was surprised. She was certain the

shriek was from a screech-owl, or if not, of nothing more fearful, and to her mind, there was nothing in it to apprehend except as a sound of ill-omen, which however people daily hear and tolerate. She had also some perception that the sound they had heard, rather bore a resemblance to that of the night-bird than presented its unmistakable notes in their reality. Her curiosity was awakened, and she came out of her apartment. Finding that her husband had gone downstairs, she ascended the staircase which led to the terrace overhead in order to see what had so much startled him. Looking earnestly and long in the direction whence the sound had proceeded, she could discern nothing. Thinking therefore that the sound could have been nothing more than what it had appeared to be, and that the bird itself perhaps sat concealed in some leafy branch or invisible cornice, and also that her husband had left her in that abrupt manner only perhaps to avoid yielding to the emotion which she had seen rising palpably in his bosom, she thought the matter unworthy of further attention, and was in the act of returning, when the unusual sight of a human figure, evidently that of a man too, and not of a female inmate of the house, issuing out of the poster gate, caught her eyes. A second glance convinced Tara that it was her husband, making swiftly towards the jingles. She was staggered. A cold tremor seized her limbs, and she felt overpowered and ready to faint. A thousand vague fears and harrowing suspicions swept over her mind. She loved her unworthy husband too well to think him the agent in some dark or unwholesome purpose, but gloomy conjectures of approaching dangers and of some fearful risk which her husband ran, rushed through her mind. She stood riveted to the spot. Bending over the low parapet, which surrounded the edges of the terrace, she gazed and gazed and followed his motions with distracted eyes. Suddenly she lost all view of him. She still gazed and turned her eyes on all sides, but could no longer perceive his vigorous form gliding amid the darkness. Her fears increased tenfold. Long, long did she gaze in this attitude, silent and unmoved like a marble formed ornament of the huge edifice. She was on the point of giving up the [search in] despair when a last and sweeping glance met the [object] of her solicitude as he lightly leaped into the small iron-door which opened outside from that senseless part of the house already known to the reader as the *gola-mahal*.

Tara's heart felt greatly relieved when she saw her husband within the shelter of his own

roof. Still her apprehensions were not entirely quieted. This nocturnal and clandestine walk outside and a visit of such an hour to a part of the house rarely visited by any, coupled with his previous anxiety and loss of spirits and the ominous sound of the night-bird which still rang in Tara's ears, spoke some approaching misfortune. Tara did not leave her watch but continued anxiously waiting for the reappearance of her husband. But again she watched in vain. More than half an hour elapsed, still her husband did not reappear through the secret gate. She felt tired with standing and as she was more sure of her husband's personal safety, she at last for the present descended and returned to her apartment.

A sudden light had flashed upon her. Would not this furnish a clue to her husband's secret? Her resolution was now formed.

In the course of a few moments, her husband re-entered the room. His manner was restless and uneasy, but there was exultation in his eyes. Tara spoke not a word to him of what she had seen.

CHAPTER XVIII

Captors and Captive

Let us shift the scene. A solitary and feeble lamp lighted a gloomy and low-roofed room, whose sombre and massive walls looked more grim in the dim light. The room was as small in area as it was low in altitude, and altogether wore the appearance more of a habitation destined for the reception of criminals than of an ordinary residence of any who could find another shelter. A low small thick door of iron shut the only entrance to this gloomy apartment, and was furnished with bolts and bars of a proportionately massive character. As if still suspicious of the character of the security of this cell, the architect had taken the unusual precaution of plating the very walls with a coat of iron. The black metal frowned by the dim and flickering light as if it inclosed a living grave. There was another passage or resemblance of a passage from this room besides the iron-door already mentioned. It was another door, precisely of the same character, placed in one of the corners and leading apparently to a side-room; but it was even of smaller dimensions, so much so that a child had to crouch through it. The gloomy apartment was without a single article of furniture. It was totally empty. One solitary individual, the sole occupant, was pacing it in the dim and fatal light of the single lamp. It was Madhav Ghose.

Our readers need not be appalled that this was the place where Madhav had been deposited by his captors. But his captors were not there. The hour was about deep midnight. The bolts were drawn outside; and Madhav Ghose for the present at least was shut up in a living grave. Still his mind was not stricken down or dejected or hopeless. Resentment more than any other feeling was foremost in his mind; and as he continued unceasingly to pace the silent chamber with a lofty step, he gathered resolution to meet the worst he had to expect from the desperate character of his captors.

At length a sound was heard of a key turning in the lock which closed the door outside. Next followed the sound of the bolt and bar and chain being cautiously unlatched, the massive doors slowly creaked on their hinges, and his two savage captors silently entered the room, shutting the door after them with the same carelessness.

Madhav cast a glance of unbounded resentment but, without taking any other notice of their entrance, continued pacing the chamber as before. The sardar and Bhika seated themselves by the lamp, and taking out a little *ganja* from a bag which the latter carried in his waist, as well as a small and almost headless *kalika*,* began pounding the drug on his palm by the strong pressure of his thumb, preparatory to its ignition. The sardar trimmed the lamp and, while thus employed, observed sarcastically, "The Baboo seems particularly submissive tonight."

Madhav stopped short in his walk, and faced the miscreants; his features worked as if he would reply, but he suddenly turned without saying anything and resumed his previous employment of pacing the chamber. The *ganja* was now ready for the *kalika*, and it being duly ignited, the robbers commenced smoking. The silent contempt of the prisoner now began to irritate his captors, who had hitherto been restrained from offering needless insult by that habitual awe and respect which compels even the most reckless among the vulgar to observe a proper distance to those entitled to deference. The sardar was no vulgar ruffian, as our readers have doubtless perceived, but the lofty mien and stern deportment of the prisoner had restrained even his petulance. But now the fumes of the *ganja* loosened his spirits.

"Baboo," said he with a malicious smile on his lips, "will you doign a pull at the *kalika*? It is done exactly to a millionaire's taste, I can promise you."

Madhav again disdained replying, and the

* Embuscure pipe for smoking.

discontented sardar went on smoking, carrying on a horribly obscene conversation with his associate.

"Will you tell me what your master intends doing with me?" at length inquired Madhav, speaking for the first time.

"We have no master," answered the sardar gruffly, without further interruption to the smoking and the obscene dialogue.

"Your employer then?" asked Madhav again.

"We have no employer," said the sardar in the same tone, and went on pulling at the *shisha*.

"He who bade you do this deed?" said Madhav.

"No one bade us," said the sardar.

"No one? Have you seized and confined me for play?"

"Not for play," retorted the sardar. "We have seized and confined you for money." The cool and collected demeanour of Madhav Ghose and the imperious tone of his language had mortified the rudimentary pride of the bandit, who piqued himself upon being the scourge and humiliator of the rich and the great, and he was resolved to be as mortifying in his answers.

"And who gives you this money?" enquired Madhav.

"Guns," said the sardar.

"I need not."

A deep and hollow sound interrupted the speaker and his audience.

"What's that?" ejaculated Bhiku in amazement.

"What's that?" ejaculated the sardar in his turn.

All three remained silent for a few moments.

"Can there be another in the room? That would be a fine affair indeed," said the sardar. "Let me see."

Although the whole room was visible with the distinctness that the faint light would permit from the place where they sat, the sardar nevertheless got up and scrutinized every corner, but of course with little success.

"It is strange," he observed as he resumed his place, "but let it go. You were speaking of my employer, sir; who do you think he is?"

The presuming tone of the question highly irritated Madhav Ghose, but suppressing his resentment he briefly answered, "I know he is Madhav Ghose; now tell me what are your instructions."

Bhiku gaped in surprise, and leaning towards the sardar observed, "How is it that he knows it already?"

"Fool!" said the sardar "do you gape at

this, who else is Radhaganj has an iron-walled dungeon to cage his prisoners in?"

But he returned no answer to Madhav's question, true to his determination of humbling the yet lofty pride of his captive and perhaps to mould him to that state of mind which would facilitate his object. But Bhiku was getting impatient, and warmed by the fumes of the *ganja*, his usual taciturnity was fast giving place to an uncontrollable propensity to chatter.

"In truth," said he, "what are we to do with our booty: booty of flesh and blood I mean?"

"Eat him up, I suppose," said the sardar.

Bhiku broke out into a hoarse laugh at this sally of his chief. But his rude laugh was suddenly checked by another plaintive groan which seemed to issue this time from the ceiling.

"Again!" ejaculated the startled sardar.

Bhiku sat aghast, superstitious fears now coming over him, Madhav also felt uneasy though from other causes.

"This place has been long unentered," observed Bhiku speaking in a whisper, who knows what beings may have made this room their abode."

Though, of course, equally given to superstition, the much stronger mind of the sardar did not so easily yield to such influences. Generally, their lawless and terrible profession renders people of this class habitually conversant with those scenes which are best calculated to give rise to fears of a superhuman character, and though they so firmly believe as other ignorant people in the existence of superhuman agencies, habit renders them less liable to their impressions.

"Or somebody may be lurking somewhere," said the sardar. "this must be looked to; you watch our friend here."

The sardar tore up an edge from his small *dhau* and rolling it up into a wick, dipped it in the oil of the lamp, and ignited it in its flame. Thus furnished with a light, he cautiously opened the door. He then proceeded to examine every creek and corner of the veranda which lined the single row of rooms, of which the one now occupied by Madhav and his watchers was the middle one. Not finding anything in the veranda to explain the cause of his alarm he proceeded to search the open ground in front, which was enclosed by the walls already mentioned. But there also the search proved equally fruitless, and he returned vexed and doubtful. Bhiku was now really frightened and, in his anxiety to get rid of the place, gave a hard and significant pinch under

the elbow of his chief to hasten negotiations. The sardar complied.

"It is getting late," he said, addressing Madhav, "and this is no place for us to sleep in. If you will comply with our conditions you can regain your liberty."

"What are they?" inquired Madhav with indifference, for he saw his advantage.

"Deliver up to us your uncle's will."

"It is not with me here," said he laconically, and turned round to resume his walk.

"Remain here then," said the sardar with equal brevity; "we go with the keys."

"And suppose I am inclined to give up the paper, how am I to get at it from here?"

The bandit in his turn perceived his advantage, and replied, "That is your own concern. Devise the best means in your power. If I were you I would think of sending a note by one of my captives to a friend at home, asking him to send me the paper by the bearer."

"And if my friend asks you where is the writer of the note, what answer will you give?"

Again the same unearthly sound burst upon their ears. This time it was a low stifled shriek such as no human being could utter. Again the sound seemed to proceed from the ceiling.

The robbers started to their feet; even Madhav himself was shaken.

"Is there an upper story?" said he.

"No, no," answered both the robbers at once.

"Stop! I will go up in the roof and see again," said the sardar.

It was easy for such a practiced climber as the sardar to scale the no great elevation of the rooms. When up, however, his search proved as fruitless as before.

Bending over the edge of the roof he gazed intently on the ground on the back of the building, but here also his search proved equally unsuccessful. He returned once more, vexed and troubled.

A sudden light broke upon Madhav.

"Are there not two other rooms, similar to this, in the row?"

"Yes," said the sardar, "it seems so."

"Did you bring any other captives to these dungeons?"

"No."

"Perhaps then others did; some unfortunate victim of this wretch's cupidity is undergoing a horrible fate in one of these cells," said he, once as speaking to himself. "Can you go and see if there are any there?"

"You say right," replied the sardar,

measurably. "Probably in that case, these doors are locked; but I can speak, and the prisoner, if any there is, will doubtless reply." The sardar again made a wick and proceeded to examine. To his great disappointment the doors of both the rooms were open and the rooms entirely empty.

Utter amazement now seized on Madhav, who clearly saw that every possible existing source had been explored into, while the robber-chief now began seriously to give way to superstitious apprehensions.

Bliska cowered with fear and crouched near the sardar.

"We have no heart to stay any longer," said the sardar to Madhav, "the ways of gods are known to themselves. Give your answer at once, or we shut you up and go."

Madhav saw that his only chance lay in compliance. If they left him shut up, he could not guess how or when he could expect release. If he complied, it was probable that his note would cause enquiry and afford a clue to his friends by which they would trace out his place of confinement. Still he was determined to make a last effort.

"You expect money," he said to the sardar, "if you get the will from me; name the sum and I will double it. If you will let me go without giving up the paper."

"We are satisfied with what has been proposed to us. Who can be fool enough to think that you, once free, would give us the money you promise now. The note, or we go."

Clothes rustled somewhere in the rooms. The darvish looked at each other, as if ready to fly without waiting farther. Madhav understood the look and inquired if they had pen and paper, to which they replied that they had come provided with them. Madhav took the pen and paper, and commenced writing a note to his chief uncle at home.

"I will dictate," said the sardar, "so that I may be neither doubted nor entrapped, nor your retreat found out. I could once read and write like you."

Madhav looked up in surprise, but signified his assent and the sardar began to dictate, though from the supernatural fears which agitated him, he was far from being cool enough for the purpose. Madhav began to write.

At that moment a heavy clanking of chains, followed by a tremendous clattering sound, came thundering on the already frightened party, and then again issued the same unearthly moan, more loud and piercing. At one bound Bliska cleared the veranda, and ran out of the house with a

scream. The sardar also rose startled and leaped into the veranda. He was petrified with the vision that there met his eyes and, without turning back even to lock the door, precipitately ran out of the house, leaving Madhav entirely free.

But Madhav himself was just then too much bewildered by the mysterious sounds and the sudden impetuous flight of his captors, to be able fully to comprehend his position. For a moment he remained motionless and undecided. But he was soon ashamed of himself and shaking off unmanly apprehensions jumped into the veranda. Nothing was to be seen. He looked and looked and perceived

a small streak of light creeping through a crevice which opened from the veranda into the open ground. Bounding in that direction he found that the door was not locked, and throwing it open saw a female figure standing in that lonely spot. A small lantern was on the ground. Eagerly holding it up for closer examination, he was staggered at what he saw.

"Tara!" escaped from his lips.

"Madhav!" murmured Tara, speechless with astonishment.

But again came [the] plaintive cry from above.

(To be continued.)

ASIATIC WOMEN IN INTERNATIONAL CONFERENCE

LESSONS OF ISTAMBUL

"THAT very soon in the future, the opinion of the women of the world will have to be taken seriously into consideration" before deciding upon any grave world problem, was the enthusiastic observation made by Mrs. Hamid A. Ali, the leader of the Indian Women's Delegation to the International Women's Conference held at Istanbul, just before leaving Sevrus for Ploren for presenting her report to the All India Women's Conference, half yearly meeting, so far held on the 27th instant. "The Asiatic Women have taken a wonderful part in such conferences for the first time, and we had representatives from various Asiatic countries," continued Mrs. Hamid Ali "and with the exception of China and Japan all other important countries had sent delegates. Turkey, Iran, Iraq, Beirut, Damascus, Baghdad, Arabia, Egypt, Jamaica, and many other places and countries were fully represented. Among the personalities that made their impression on the Conference, the most prominent was the figure of Madame Huda Chermi Pasha, who led the Egyptian delegation. Possessing the confidence of all political and other parties in her country, Madame Chermi Pasha was given an extraordinary send-off at Alexandria when the people's representatives followed the ship six miles out in a gaily decorated launch. The beautiful French custom of having salons where the best literary and artistic talent, the most popular political leaders, leading Court officials and ministers in Egypt, can gather, is followed at the house of Mme. Chermi Pasha. She has given the lead to modern Egyptian womanhood to take her rightful place in the reconstruction of her country.

Quite apart from the many political questions that were brought before the Conference, a sensation was caused when Miss Marston, the delegate from Jamaica, in her quite unassuming manner explained the position of the Negroes in Jamaica.



Madame Huda Chermi Pasha

and described the civil status of women in her country. The re-moral laws which were current up to a few generations ago had led to the degradation of her people. There was hardly a

women unmoved in the whole conference when savage and brutal manner in which lynching is resorted to in America was discussed later; but representatives of the West—who while not upholding or defending lynching—tried to explain



Portraits issued by the Turkish Government, showing various spheres of women's activities and the leaders of the women's international movement. These include Madame Curie (last in 2nd row) and Jane Addams (2nd in the 1st row).

the women by referring to the grave convulsions caused by the "unrestrained instincts of Negroes and their attacks on white women. The very mild manner in which Miss Marston made her statement, without any bitterness in her voice—a



Mrs. Hossif A. Ali at Istanbul

characteristic of the whole Negro race—contested civility with the horrible picture she drew. There was hardly a senseless eye in the whole of the Conference.



Mrs. Hossif A. Ali and others at the Acropolis, Athens

"If any thing was required to show the solidarity of Asiatic women, it was this statement about the character of Negroes. Representatives of Egypt, Arabia, Iraq, rose one after another and entered an emphatic protest against such wholesale accusation against the Negro race.

They said that they had experience of Negroes for hundreds of years. The Negroes were first slaves in many of these countries, and later they were citizens with equal rights with the other residents. So far as Asiatic women are concerned, there had never been any cause to complain about the Negroes. India and Iran were in agreement. So the representatives of all Asiatic countries solidly took up the stand that such an attack on the Negroes was entirely unjustified. The incident caused a small breeze in the conference circles but it was indicative of the solidarity of Asiatic women's attitude against any assumption of racial superiority by any nation. A very strong resolution was passed against the outrageous and barbarous practice of lynchings.

This particular characteristic was again evidenced when the Civil status of women under various forms of Government, was being discussed. India, Egypt, Syria, Iraq and many other

countries strongly protested against any domination of one race or one nationality by another. These protests were fully supported by the reports of the indignations sent by the Conference itself to various countries in Asia and Africa.

Then for the first time in the history of the International Women's Suffrage Conference the Asiatic Women's School was fully represented, demanded and was readily granted an equality of status and opportunity in trying to solve the problems which affect the womanhood of all countries and nations. It was realized there in this conference at Istanbul that among the women who required urgently the sympathy and support of world opinion, there are many from Europe itself. In the countries ruled by Dictators lot of women was certainly had. They required the strongest help that women all the world over could possibly give."

MULU OF SANTINIKETAN

By C. F. ANDREWS

(Mulu was the pet name of Prasad Chatterjee, teacher and first teacher and story-teller of Hindustani Prasad Vidyapeeth.)

USUALLY, I have great difficulty in coming into close touch with the younger boys when I teach in the Ashram at Santiniketan. This is due partly to my own temperament and partly to my ignorance of the Bengali language. This difficulty of contact, about which I have been at times painfully conscious, has caused a reticence on my part which has been hard to overcome, and it has naturally created a shyness in the boys themselves.

But, with Mulu, from the very first day on which I met him, there was no difficulty of that kind at all. On the contrary, a peculiar sense of companionship and comradeship became easy from the very first. It was as though difference in age did not count and so if we fully understood one another by some natural impulse.

Fortunately for me, my work as a teacher soon brought me into close association with Mulu soon after his arrival in the Ashram, because he was placed in the third group. With this group of boys I had special duties

to perform as a teacher of English. I shall speak of those later on.

Mulu also from the very beginning of our companionship worked laboriously for me in trying to get together, from among the very young boys of the school, a company of actors. In this somewhat thankless task, he showed more persistence and perseverance than I had expected in one whose health was never robust, and who was subject from time to time to days of illness. He would come to me and bring the other boys with him even when it was clear he was not well; and more than once I asked him not to stay for the rehearsal, but to go and lie down.

As an actor he was good. He had no trace of self-consciousness. He also enjoyed, to his heart's content, making fun and being made fun of by others. Among the little boys who were acting in the play he was very popular. He used to look after them, during the rehearsals, and to persuade them to learn their parts. He did not finally act in the play itself, but I was under a great obligation to him for helping me to carry the rehearsals over the initial stages.

Mulu was just like an older brother among

these younger boys, and they treated him in every way as such. I used to think of him as a kind of Thakur Dada, such as is represented in our own Gurudev's plays for his boys. The little boys, at the rehearsals, would gather round him, and make jokes with him, and have all sorts of fun. That is why the thought of 'Thakur Da' so often came to my mind.



Prasad Chatterjee (Male)

The awakening of Mulu's own intellectual powers came through the Post's 'English' classes. Confined bad health in his earlier

days and the consequent interruption in his school work had retarded him in his studies. When I first knew him, he seemed to me to be backward compared with the other boys of his age. But a change came over him when he attended the Post's classes. He was not the only one to be stimulated, for the whole class was roused to enthusiasm in an extraordinary manner.

The Post at this time was engaged in working out with his pupils a new intensive method of explaining and illustrating the construction of English sentences. He would take some difficult passage, from the best English prose writers, and build up a whole series of parallel English sentences, which might illustrate the construction and idiom of the English passage in the text. When the actual phrases of the English prose writer came at last, the boys in the Post's class would find them to be simple, on account of the preparatory sentences already gone through. The Post made his experiment of the new method while teaching the third group.

Though the Post's class was conducted entirely through the medium of Bengali, it was a great joy to me to attend and to listen to the boys' answers in Bengali and to gain instruction. I could not, of course, follow much of the Bengali, but I could look into the boys' faces and watch their keen intelligence and enjoyment. There was not a single dull moment in the class from beginning to end.

The enthusiasm of Mulu and Dhiramanda for these wonderful lessons of their Gurudev was equally strong, and it made a natural bond of companionship between them. When the Post's class was over, they might constantly be seen comparing notes and going through doubtful passages

between them. When the Post's class was over, they might constantly be seen comparing notes and going through doubtful passages

and clearing up debatable points. Girija and Shishi were in the outer circle of the same companionship. Abani, who was far the ablest boy in the class, was with them also; but he remained somewhat solitary and apart.

I have never in all my life seen a class of boys so keen as this class was. I have never in all my life seen any class of boys improve so much in so short a time. It was like witnessing the *mystery* of growth. The boys were in a great measure their own teachers. They were determined to understand, and looked forward to this class as the one class in the whole day which was a supremely awaited joy. Mulu had his days of illness, but it was very rarely indeed that he could be kept away from Gurudev's classes. Once or twice, the Poet would tell him to go back to bed, when he was clearly unfit for work.

As time went on, extra classes were taken by the Poet in English poetry as well as English prose. Shelley's poems 'Hymn to Intellectual Beauty' and 'Ode to the West Wind' were explained in Bengali by him to these boys. It seemed a desperate adventure, to take up such a task as this with the third group but the boys and the Poet together had all the eagerness of youth on their side, and every obstacle was overcome. It would be hard to say, who was the most eager, the Poet himself or his pupils.

There was given into my hands a revision lesson each day, which came just before the Poet's lesson began. It was an amusement to me to find that, as the end of my own period drew near, the excitement of the boys would become so great that they could hardly attend to me at all. It was a custom with us that, at the first sound of the gong, my own class should be dismissed at once. For we were at the opposite end of the Ashram, away from the Poet's room. Mulu and Dhiramanda were the quickest to hear the gong and they would be up in a moment and ask leave to go and then have a race with each other across the playground in order to see who could get to Gurudev's room first. Again, when Mulu was told off for special duty as 'manager' for the day, he used somehow or other to manage to be free from work in the kitchen at the time that Gurudev was giving his lesson.

One of the most interesting of my experiences with Mulu was while looking over his essays. The boys had absolute freedom as to the number of essays they should write. They could come to me at any time of the day and bring me their written essays. At the beginning of each term I used to give out a list of about twenty subjects and each boy would bring me an essay about once a week.

But Mulu's appetite for essays was insatiable: he used to come with a freshly written essay nearly every day. Once he broke through all records and brought me one essay in the morning and another in the evening on the same day.

These essays of his were always short. He never repeated himself or wrote long English words. Whatever vocabulary he had, he used pitifully and tersely. He went at once straight to the point, without any beating about the bush, and gave his own decided opinions. I constantly chaffed him about these and he used to enjoy it thoroughly.

In these circumstances, it was naturally difficult for me to keep Mulu supplied with essay subjects. Long before the other boys had got half-way through the list I had given them, Mulu would come to me for more. I was obliged to keep him occupied with a supplementary list of his own. There used to be a twinkle in his eye, when he came back to me again and again for further supplementary lists. I think he rather enjoyed my discomfiture, when I could not manufacture subjects fast enough for his essay enthusiasm.

Mulu was at all times a fiery patriot. His essays on national subjects were full of the ardent extremism of boyhood. He would have nothing for India but out and out independence; no half and half measures would serve his turn. There was often unbounded contempt expressed for those who flattered the Government in order to get their own selfish rewards. He was equally pronounced in writing about the wrongs done to the lower castes by the orthodox caste system. He was a radical all round, in his own boyish way, and a passionate lover of freedom. I think the happiest times he spent at the Ashram were the hours when he was among the Mussalman, Hadi, Dom and Santal villagers, teaching their children and playing



Bhakadunga Prasad Vajpayee

games with them. This work occupied nearly every evening. It was no formal 'duty' with him, but an eagerly expected pleasure at the close of each day's work.

Others among his teachers must have known Mulu far more closely than I did; for his own mother tongue, Bengali, was especially dear to him, and English was foreign language in which it was difficult for him to express his intimate thoughts. What I felt myself was that he was giving to me in friendliness and good-hearted comradeship far more than I could possibly repay. I sought his help in many difficulties and I need to talk over with him quite freely the terrible problems I had met with in Africa and Fiji among Indian men and women abroad. His eyes would kindle as I spoke to him about them and he was a very eager listener. It was always the down-trodden and the oppressed that appealed most of all to his heart and I found I could talk on with him about things that were very near to me more easily than I could to other boys. He wanted so much to hear all that I had to tell.

It was this fact which accounted for an experience which I had during an extremely difficult time quite recently in East Africa and Uganda. I felt that he was helping me, and his memory came back again and again to me. I had seen so often his young face strained with eagerness and his eyes flashing fire while I had related to him something I had seen of injustice and wrong to Indians abroad. It was the memory of this face that came back to me in Africa some months after he died. I had also known previously the same nervousness of his spirit in the Punjab, when I was enquiring into the sufferings of the poor people in that province.

It is this spirit, this young, eager heart, indignant at the thought of wrong, passionately ready for self-sacrifice, burning with love for those who were cruelly treated, that has remained with me.

We may be certain that this spirit has not been touched (except to purify and refine) by the change which we call death.

September, 1935.

INDIAN WOMEN ABROAD

By SASADHAR SINHA

THOSE who have stayed long in the West have watched with interest the increase of Indian students from year to year at the different seats of learning in Europe. This increase is all to the good, despite the alarm raised by the authorities, and by some of our public men, who should know better. What is truly alarming, and, indeed, a source of enormous waste in men and money to India is the vast disproportion of the sexes in our student population abroad. Compared with our men, our women students are a mere handful. This is in striking contrast to the Chinese students in Europe. In recent years, the members of the latter have grown by leaps and bounds, a large proportion of them being women. This is a phenomenon of profound sociological interest.

Obviously, China is more keenly conscious than we are that modern education, in order to be fruitifying, must be open to both men and women on equal terms. Its hidden predominantly male bias in the East has defeated its own end inasmuch as education remains a hot-house plant without roots in the native soil, in the homes, and in our woman-folk who are the vital agents in its regenerative process. The gulf that it creates between men and women has been destructive of its life-giving force.

Nowhere is this illustrated more devastatingly, more tragically than among our students abroad. Away from home, having to live for years on end in an environment on the whole hostile, their education remains in most cases an outer facade and never becomes a part of their total personality.

Education is a social process. Its adequacy and fitness depend on how far one is integrated into its social background. In Europe, and in England, in particular, we always remain a foreign body. We are tolerated, but never accepted. Hence the

inevitable bifurcation in our personality, in our mental outlook and the inadequate return in our educational efforts. The inner circle of our minds is not touched by education. Modern ideas pass us by. Intellect remains unquiescent. At last we return home to relapse into the inertia of body and mind that is India's bane, assimilated to fit into the old surroundings, and without courage to create a new and more vital environment.

China's example is before us. A large proportion of Chinese scholars in Europe are married couples. By reproducing miniature Chinese communities in different European centres of learning, China is not only establishing more direct touch with the best in European life and thereby avoiding that fatal alienation which characterises our education, but is also solving some of the social problems which face every Indian student individually in a foreign country. Through their woman-folk, access to European society becomes possible for the Chinese. From toleration to recognition is a big step. A recognised social status is essential to normal intellectual life. This is already reflected in the greater intellectual and social activity of the Chinese students in London and elsewhere. A visit to the China Institute within a season's throw of the Indian Students' Union in London is an eye-opener.

Our task is two-fold. First, that education in foreign countries should no longer remain a male monopoly. It is educationally wasteful, because it divides men and women and creates a class of individuals who are uprooted and misfits everywhere. They are neither at home abroad, because they are socially unacceptable, nor at home in India, where they do not often meet women who are inspired by common hopes and fears, similarity of tastes, ideals and intellectual aspirations.

Secondly, young married people should be encouraged to come abroad together, so that

they may share the same experiences and similarly enjoy the educational facilities that the West can offer and return home the richer for them, the better fitted to carry out the tasks for which they were sent out. This, to my mind, is the only way of reconciling modern education with progress in India, because it presupposes a certain community of interest of husband and wife and a certain amount of enlightenment on the part of both, which are now lacking.

Nor need this raise insuperable practical difficulties. Expenses for husband and wife, as everybody knows, are not twice as much as the single individual spends on himself. At the most, they may be half as much again, but with foresight couples should be able to manage even on less. Parents, as well as the Government, should take note of this, because

the forcible and prolonged separation of husband and wife is neither educationally economical nor morally wise.

The foundations of a miniature Indian community would thus have been securely laid abroad. Besides helping to minimise considerably the many indiscretions that young men are heir to abroad out of sheer boredom and loneliness, it will also help to bring them closer to the society of which they form part, however temporarily. And it is only through closer social contact that we can hope to receive the best that the West can give us. With a recognised social status will come self-confidence, mental integrity, better educational effort and above all the avoidance of waste, intellectual and otherwise, which India can ill afford.

London,
July, 1935.

THE UNEMPLOYMENT PROBLEM

By SANTA DEVI.

SHIBHAM had just sat down to his breakfast, when his mother began: "Now look here, Shibu, the children have got no winter clothing, and I have not been able to bring over your sister from her husband's house all these years even once. If anyone falls ill, I cannot give him a drop of medicine. How long can one carry on like this?"

"As long as we are destined to," replied the son, his face turning sallow at once.

His mother poured another bowlful of hot soup on his rice, and said, "You amuse me, my dear! I have spent everything I had on your education, and you have passed the M.A. And now all that you can do is to bewail your fate. I have poured money on you for sixteen years. Even if you could have given me back a quarter of what I gave you, I would have been happy. You are eating your meals in time and going out with clean clothes on. Is that right and proper? One must try to earn money."

Shibham sprang up from his seat in anger and cried: "Am I not trying as hard as I

can? Shall I walk on my head? Do you think I go out everyday to enjoy the cinema or the theatre? I go to hunt for jobs."

"Do what you think best, I can but give you advice," said his mother in despair. She went back to her kitchen with the ladle and the pot of soup. Shibham went to the outer room and flung himself down on the wooden bedstead with a bundle of newspapers by his side.

He had no money to buy newspapers with. There was no one who could give him money. He himself earned only thirty rupees, and this had to suffice for the household expenses, added to his mother's slender savings. He served as a private tutor in the family of a barrister and brought home their old newspapers, mostly an Anglo-Indian. He had to return the papers next day. Nearly stood a shop which dealt in khaddar. Shibham borrowed an Indian paper from it. He used to get by heart the "Wanted" column. He had sent in applications by scores and had got only two or three replies. From

these places, too, he had been turned back, when he went to try his luck personally. No one had given him any encouragement.

Shibani again went over the advertisements. Nobody wanted an M. A. in history. It seemed the whole country had turned into a vast Insurance Office and everybody wanted only agents. He had no objection to becoming an agent. But he knew full well that he could not earn much that way. Shibani closed his eyes and tried to visualize in his mind the circle of his acquaintances. Ninety per cent. amongst them were too destitute to go in for life insurance. The remaining ten per cent. were themselves insurance agents. He could think of only two persons, who were solvent, yet not insurance agents. One was his employer Mr. Mukherjee (Gowari, Bar-at-Law, and the other one was his professor Mr. Sen. Both were getting on in years and it was unlikely that all the insurance agents in Bengal had not got at them long ago. Shibani gave it up in despair. He would never be a success as an insurance agent. He was not temperamentally fit for going about canvassing from door to door. He could never understand how to begin.

The remaining advertisements were for private tutors and midwives. He was working as a private tutor, both morning and evening and could not undertake more work of that sort. The latter job was a lucrative one. He had won midwives who wore more jewellery than the wives of the rich. But he could not avail himself of this job, at least during this life. He had been born a man through the accumulated merit of seven previous births. If he could do away with all merit in this life, the next one might be more advantageous.

Shibani thrust away the Indian paper and drew the Anglo-Indian towards himself. But alas for him! It seemed, only Narsen, Midwife and pretty Anglo-Indian girls had any business in this mortal world. The rest were superfluous.

At this juncture, his friend Nita came in, smoking an indragonee (her). He learnt over Shibani and asked, "How many jobs did you secure, Shibo?"

Shibani flung away this paper too and said, "Jobs indeed! Do you think it is the Golden Age? If you want a job now-a-days, you must paint your cheeks, use a lip-stick and put on a gown. If ever I marry, my dear friend, I shall pray for daughters every morning, and if I get them, I shall call them Mary, Katie and Dolly. I am a mere man, and have been cursed with the name of Shibani. So, no luck for me this time. Yet my mother is about to turn me out of the house, because I cannot secure a job."

"Don't weep, my dear chap," said Nita, putting her on the back. "This is the age for self-help. You need not be a clerk or anything necessarily. Why don't you try some business? I am willing to join in with you. Persistence

leads to success, you know. If we try honestly, we are sure to prosper."

"Don't be over-optimistic, Nita," said Shibani. "Money begets money you know. Where is our capital?"

"We must try something that does not require a big outlay," said Nita. "A restaurant, for instance. You will sell your chops and cutlets everyday and realise money every day. Thus we shall build up some capital."

"Oh indeed?" laughed Shibani. "Who told you that we shall sell all our chops and cutlets every day? These things taste very nice, when we buy them from another's shop. But they won't taste half as nice, when they shall be left unsold on our own hands and we shall have to carry back home, whole traysful, of them, from our shop. Instead of increasing your capital, it will thus decrease, from day to day."

"What a coward you are!" cried Nita. "A man must possess some courage. Don't you remember the Sanskrit saying, 'Only the lion-like man of enterprise oversteals success?'"

"I have forgotten every bit of Sanskrit I ever learnt," said Shibani. "I never opened a Sanskrit book since I left my school."

"Very well," said Nita, "let us try something absolutely safe. It does not need any capital at all. You require only an ochre-coloured robe and turban and a book on palmistry."

"Safe indeed?" said Shibani. "What do I know of palmistry? I shall tell people something or other, which won't come to pass; then they will come and thrash me. Besides, how can you disguise and hide yourself in Calcutta? If I ever get caught by my student friends, they will give me hell, sure enough."

"Oh, what a saint you are!" said Nita. "Why, is it a sin to become a palmist?"

"I consider it a sin to obtain money under false pretences," said Shibani. "If it is not a sin, then nothing short of murder is a sin."

"All businessmen obtain money under false pretences," said Nita, "as well as all professional men. Physicians, barristers, priests, goldsmiths, watchmen and lawyers, tell far more untruths than truth."

"That may be, but I am not going to follow them," said Shibani. "And I don't want to enter into a discussion about it either. I am thinking of going out in search of inspiration."

Nita took the hint, and lighting another bid, he went out.

Shibani put on his shirt, and took the opposite road to that taken by Nita. He looked at all the hair-dressing saloons and all the dyeing and cleaning shops. These people did not need much capital, and their stock, too, was not perishable like chops or cutlets. But Shibani did not know the art of cutting hair or washing clothes. If he had to pay people to do these jobs for him, he would be bankrupt on the second day. He

would have to pay rent for the shop, besides. If he could not secure enough customers, things would go very hard with him indeed.

He might become an apprentice at some barber's shop. Then, if he put on a suit and began to work in a saloon, nobody would dare to let go him. But it was rather hard to keep one's identity hidden in Columbia. Shibusen was rather nervous about losing his reputation.

In the evening he was coming back home, after teaching his pupil. He was thinking of taking an agency for cosmetics, cheap hair oils and some infallible remedy for malaria. It was not a hard job to secure such an agency. But nobody gave him any encouragement. "If you go about with a big shirt, you have some chance of making people listen to you," said one and all. "Otherwise your cloak will pass on your hands for ever."

As he returned home, he found a big congregation of ladies in front of the kitchen. Most of them were oldish or old. They seemed to be haranguing of some sort of good news, as his mother was listening very eagerly to them, snatching even her cooking. She went in now and then and turned the hot-pot over, then came out again to hear the news. A handsome lump hung on the wall, and cast a faint light on the faces and figures of the ladies. But they were all quite well known to Shibusen, so he could tell who was who from their shoes and voices without seeing their faces.

As the ladies heard his footsteps in the outer room, they became restless. Every one of them got up rather painfully, and prepared to go. Old Terimi-kiki, who seemed to be the leader of the deputation, pulled a veil over her bald head and whispered in Shibusen's mother's ear, "Your son has come home; go and give him his evening meal. But don't forget when I have told you. Think it over, I shall come to-morrow and receive your answer."

Shibusen's mother returned backword to the inside of the kitchen, saying, "You are with us in word and soul, can I ever forget your words?"

The ladies started for their respective homes, talking as they went. They stopped once at the outer door and, delivering their final oration, went their ways.

Shibusen's mother shut the door with a push of her elbow, then came back at the open verandah. "Shibusen, go and wash your hands and feet," she called out. "Take your meal while it is hot. You won't be able to eat those poor stuffs when they grow cold."

Shibusen came and sat down on his wooden seat. He was glad to find his mother in a better temper now.

His mother brought his bowl of bread, fish soup, and vegetable hotchpotch and set it before him. "By the grace of God, you have turned twenty-two now. Won't you ever marry?"

"Have you found out by careful calculation

that we are not enough in number to consume your wealth? You want another person to help us do it?" asked Shibusen.

"I don't want your clever words," said his mother. "Every man marries at the proper age and it is but right that he should do so. Times are bad, and every young man should be properly tied down to his home, but he go away."

"If you can find and clothe a daughter-in-law," said Shibusen, "I have no objection to marrying. I have but to meet a gaily decorated palanquin, go in and marry."

"Why, you are so fit as anything else to maintain a wife," said his mother. "You have got all the degrees of the University. But though Sarawati (the goddess of learning) frowned you, Lakshmi (the goddess of wealth) always remained adverse."

Shibusen felt like laughing at this point of the poor mother over her son's learning. Ah, for us M. A. of our Universities! He has only become unfit for most kinds of work.

Saying that her son was silent, his mother began again: "People have brought forward various matches to which I have not listened. But now I have heard of a girl who is a veritable queen of beauty. I have seen her myself, but she was a child then. But they were away somewhere else, and I lost sight of them. But now Terimi-kiki was telling me that the girl has turned seventeen this month and she is well developed too. Her limbs are well rounded and her complexion is like that of a Jewess. Her face is nearly perfect, oval in shape, and her hair is wonderful. Only one of her teeth is a bit big, and encroaches on the lower lip."

Shibusen was not at all anxious to marry this paragon. Yet he felt that this slight defect must have added to her beauty.

"A girl who has pleased such a fastidious judge must Terimi deserve to get married at once," said Shibusen. "Has mother, your son, too, has a defect in his face?"

"What a thing to say!" said his mother. "As if that matters in the case of a man. That mark on your chin was caused by a fall in your childhood."

"I am not speaking of any mark," said Shibusen. "It is a far greater defect. I have a big hole in the middle of the face, which urgently demands four months a day."

His mother began to look displeased. "The girl's father is dead," she said, "and she would have been married away long ago in some rich family. It is because they are in difficulties now, that they have approached poor people like us. Instead of trying to be witty, tell me plainly whether you will marry or not."

"Let me think it over first," said Shibusen. He finished his meal in a hurry and went out again.

Shibusen had forgotten all this while that marriage, too, is a sort of profession in this

bloated head of Bengali. He remembered it now with a pang. So the queen of beauty had no father? Then obviously she was not bringing such a dowry with her. A Bengali beauty seldom remains then idle for long. Within ten or twelve years she was likely to become the mother of as many children, and lose every vestige of good looks she ever possessed. So it was better to marry in a family who had something more substantial than beauty to offer him. Besides, though the degree suffered by the University did not confer certain ability in any way, these always seemed to impress the prospective father-in-law and made them open their purses more ready.

At night Shilpan lay thinking. He wanted to marry an ugly girl and get a fat dowry with her. A plan began to mature slowly in his brain. In the morning, he took a razor and started for an Indian newspaper office. There he inserted an advertisement in the 'Hindustani' column. He wanted a bride with dowry.

After he had taken this momentous step, Shilpan began to look forward to the coming of the postman with a good deal of anxiety. He could ill afford to lose one whole paper, if it did not bring him any results. After three or four days, a reassuring letter arrived for him, with the photograph of a girl enclosed. Shilpa's face became wreathed in smiles. But he wanted to keep all this a secret from his mother and from Nita, in the initial stage, for fear of everything falling through. So he suppressed the smile and went about with a downcast expression, when he had to face his mother or his friend.

But he must go and interview those people, since they had been courteous enough to write to him. Shilpan sent an urgent message to his washerman and got his clothes cleaned in time.

The house stood in a lane in Brownspore. There was no door facing the lane. There was a big signboard hanging on the wall. Shilpa entered the lane and went forward some twenty yards, without meeting anything, but black walls. After he had exhausted the supply of these he came to an open yard, where a naked boy was busy looking himself up by the side of a cistern. "Which is Madan Babu's house?" asked Shilpa of this boy.

The boy stared at him for a while, then replied: "Go on straight."

Shilpan went on and passed two or three more cisterns like the last one, and at last came to a place where he found the picture of a finger, pointing to a name plate. On the plate appeared the name of Mrs. Rasthokin-shil Gaba, beloved mistress. As there was a door close by, Shilpan entered and found himself facing a narrow and steep staircase. As there was nowhere else to go, Shilpa slowly mounted the stairs and arrived on the first floor. On his right he found a red curtain, with big white chrysanthemums painted

on it. Shilpa understood this to be private premises and turned his attention to the left. Here within a small room stood two benches, a chair and a small table of cane, profusely covered over with dust. Shilpa knocked loudly at the door and entering, took his seat on one of the benches.

After two or three minutes, a gentleman entered the room and bowed to Shilpan. He was extremely thin and was dressed in a small shirt and a coat of black pressed cotton. Shilpa did not know what to say to him. The gentleman noticed his不知所措 expression and asked, "Are you coming from a 'good' house?"

What on earth was a "good house?" Shilpa was too stupid to speak. "Do you require a maid?" asked the gentleman again to make himself more clear.

Shilpan now remembered the signboard. He turned red in embarrassment and said, "No sir, I have come to Madan Babu. He replied in my advertisement and asked me to see him."

"Is that so?" asked Madan Babu, growing cheerful all of a sudden. "I am Madan Babu. Please forgive me for not recognising you, (which he had no means of doing, never having seen Shilpa before). Please make yourself comfortable. Excuse me, if I ask your relationship to the lady-progeny. We are no yet strangers, you see."

Shilpa was in a fix. After a while, he stammered, "I am the bridegroom, sir. As I have no father, I had to come myself. Please don't take it amiss."

"Certainly not, certainly not," exclaimed Madan Babu, with an amiable smile.

"It is better for an adult man to conduct the negotiations himself. I shall be able to gather all the necessary information from you."

"Of course," said Shilpa. "But the only useful information about myself is the fact that I am an M. A. of two years' standing. It was mentioned in the advertisement."

But Madan Babu wanted to know his father's name and his grandfather's name, the name of his native village, his caste and his clan. He also wanted to know what Shilpan owned, and whether he had a house of his own. When he had exhausted all his questions, it became Shilpan's turn. Shilpa was a novice at the game, but he tried his best. "I wrote in the advertisement that I wanted to marry the daughter of rich parents," he began. "I hardly need remind you of it. Still, may I know, sir, how many children you have got?"

Madan Babu varied his small monotone and said, "Really speaking I have got only one daughter."

"You must be a man of means," said Shilpa again. "May I ask about your profession?"

Madan Babu laughed. "Well, you can call it that, since I eat drink and lead a comfortable life. But it is difficult to say what my profession is. My wife is a lady doctor. I have borrowed

some money from her and opened a loan office. I earn a decent bit from it."

A very corpulent and very dark lady was seen at this juncture, mounting the stairs. "Have you forgotten that you must collect the interest due from Jagdeepa, today?" she was saying.

As she noticed Shihram, she suddenly disappeared behind the red curtain, not waiting for a reply from her husband.

Shihram had a good look at the lady. She was loaded with gold ornaments from head to foot. "It is clear that she has lots of money," he thought. "Have you any house of your own?" he asked Madan Babu.

"The four houses you see along the lane, all belong to my wife," he said. "We have but one share of them, while we live in the fourth."

"Is it not rather awkward for a practicing lady doctor?" asked Shihram.

"Oh, not at all," said Madan Babu. "We have put up a signboard on the main road. Did not you notice it? We do quite well here. All our tenants act as guides to my wife's patients and show them the way. These houses fetch a bigger rent, comparatively. We realize a hundred and fifty rupees from the three."

Shihram had made up his mind finally. He must marry this girl no matter how she looked. It was no joke to get Rs. 150 every month. There were other properties, jewellery and liquid cash also.

Madan Babu was most polite. "You must have some refreshments," he said, fiddling his hands.

"Please, don't stand on ceremony with me," stammered Shibu. "I want to see your daughter once," he managed to say somehow.

"Very well," said Madan Babu. "I must go in once, and inform them."

As he went in, anxiety seemed to descend on Shihram like an avalanche. He wondered what kind of a girl Madan Babu's daughter was. It would be perfect, if the girl was beautiful. Even if she was not a beauty, a fair complexion, and a big tooth encroaching on the lower lip, as his mother had described another bride, would have been sufficient. Or, if the complexion were rather dark, a pair of very large eyes, with decorative eyelashes, could make up for much. It did not matter whether the nose was straight as a flute.

The maid-servant's voice was heard. "I shall be back in a minute," she cried shrilly and hurried down the stairs, trying to tuck in some money at her waist.

Shihram's heart began to palpitate rather unpleasantly. The girl must be coming. What would he do, if she was a perfect fright? He dared not back out at this stage. He could talk to his bride, there was still time. But who would again offer him four houses in Calcutta and a loan office to boot? The thought made him pause again and think.

Sounds, suggestive of the bride, were heard from the other side of the door. Silks rustled, bangles tinkled and voices whispered. Shihram took courage in both hands and sat down again.

The maid-servant entered with a plateful of sweets. By her side was the girl, with a small silver bowl in her hand. Madan Babu accompanied his daughter. Shihram could hardly look up. He saw only a pair of gold embroidered slippers and a pink Benarasi sari.

"This is my daughter, Tamagini, sir," announced Madan Babu. "I have brought her to introduce her to you."

Shihram had perforce to look up, and how to her. He was relieved to find that the girl was not lameplucked or squint-eyed. But God had probably come to know about Shibu's preference for big pearl-like teeth. Not only one tooth, but all the teeth in the upper row in the mouth of this beauty were rather big and encroached much on the lower lip. She was trying valiantly with the aid of her upper lip, to cover the lustre of his row of pearls, but to little avail. Her complexion was dark, but not absolutely black. She was slight of figure and bore no resemblance to the lady of ample proportions whom Shibu had seen a while ago.

"Please ask her something," said Madan Babu.

Shihram smiled shyly and asked, "Where do you read?"

Tamagini had to show all her teeth as she answered, "I am in the Mairi class at Belurda," she closed her lips again.

The conversation did not progress any further. Shihram had a good number of sweets and some tea, then he rose to depart.

The bride had gone in before that. "I must know, whether you approve or not," said Madan Babu.

"I am satisfied," said Shibu, "you can arrange about the wedding."

Madan Babu rubbed his hands in joy. "But there are certain preliminary conditions, that must be gone through," he said. "Shall I go and see your several mother about these things?"

"Please don't," cried Shihram in consternation. "My mother is extremely old-fashioned. She does not like the independence of women. She might say that she did not want the daughter of a milkmaid as a bride for her son."

He spoke with a great deal of reluctance, but the fear of his mother's intervention drove him to speak.

But Madan Babu was not at all offended. "Yes," he said, "as an orthodox Hindu widow, she might object."

So the marriage was solemnized in secret. Shibu had not told his mother anything. The bride's father gave Shibu everything a bride-groom could want, including a diamond ring, a

white-wash of gold, dress of Benares silk and a set of silver ornaments. Taringini, too, was loaded with gold ornaments. The price of gold had risen considerably, Shikrain thought to himself, and the ornaments must be worth about two thousand rupees. There were some furniture also. Shikrain valued the whole lot of presents at three thousand and deplored Madan Babu's lack of wisdom. Instead of looking up so much capital in unnecessary things, he should have invested it in the loan office. He would have got about three hundred rupees in interest annually. But he was a newly married bridegroom and could not say anything.

These people were not very orthodox. So Shikrain got an opportunity of speaking to his wife in private even on the wedding night.

There was nobody else in the room and the bride was seated, holding her tiny hand with both her hands. Shikrain tried to make his voice as soft and loving as possible as he said, "Are you finding this parting from your mother too much, Taringini? I won't take you away just now from her."

Taringini raised her head and said: "Where is my mother that I should feel about parting from her?"

Shikrain's eyes nearly jumped out of their sockets in consternation. "Are you not Madan

Babu's daughter?" he asked. "And is not his wife, Mrs. Radhabindini Guin, your mother?"

"I am Madan Babu's daughter, of course," said the bride. "But Radhabindini is my step-mother."

Shikrain's voice sank to a mere whisper. "But does not your step-mother love you?" he asked desperately. "I have heard that she has got no other children."

"She has no child by this marriage," said Taringini. "I am the only child of my father. But my step-mother has two sons by her first husband. They did not come to the wedding, as they were offended with father and mother for having hidden the truth from you."

Shikrain covered his face with both hands and became silent.

Taringini felt the necessity for some explanation. "I asked father not to do this," she said. "But father said, he would not tell you any lie and would give you very good presents. Besides, he would send you so many things as Paja gets; that you would be surely satisfied."

Shikrain could not but think that the girl was speaking the truth. Madan Babu had not told him any lie. It was his own bad luck that had made everything go wrong. But the loan office still remained. He might get a job there.

(Translated by Sita Devi.)

PATHANS AT HOME

By PIR, DEVENDRA SATYARTHI

"**PUKHTUN**" or "the Pukhto-speaking people" is the national name of the Pathans. Though it seems to be a historical fact that the Pathan country,¹ where Great Asoka sang Lord Buddha's song in the 3rd century B. C., has been the cradle of Aryan civilisation in its past, the Pathans themselves according to their national tradition seem to trace their lineage from Israel and generally call themselves "Ben-Israel" or "Israel's children." The Pathans have divided themselves into many tribes of which the following are worthy of special mention:

THE KHATTAKS

In Akbar's time the Khattaks² came under one Khan (chief), who got a royal grant of the

¹ The neo-Pathans pronounce the word "Pukhtun" as "Pukhtu."

² By Pathan-country is meant India's North-West Frontier, Afghanistan, and Azad Kashmir, the independent tribal territory lying between India and Afghanistan.

³ The Khattak villages lie in the British Territory of Kohat and Peshawar Districts. They are

territory between Khairabad and Nowshera, as a reward for his services in protecting the grand trunk road. The chiefs of the Khattak Khans remained loyal to this bond of submission to the days of Anangpur. But at last Khushal Khan, the celebrated Khattak chief, raised the banner of freedom and to his last day he spared no effort in making the warlike Pathans into a free nation. A poet, a patriot, and a warrior of high order, his name will ever shine like a bright star in the annals of Pathan history. He was once captured by the Moghal forces and kept in confinement in the Agra fort as hostage against a few members of the Moghal nobility who were kidnapped by the Khattaks.

Khushal Khan's name is a household word not only among the Khattaks, but also amongst other Pathan tribes. Many of his war-songs have become extraordinarily common with the people and his message of patriotism

divided into two sections—Tribal Khattaks, and Akora Khattaks. The former, enjoying a majority, are the residents of Kohat, while the latter pass their days and nights in the Peshawar District.

still lives on the lips of the wandering minstrels, who sing it to the accompaniment of rebab.

THE AFRIDS

The Afridis are generally tall in stature and are very athletic, brave, and impressive. Though they very often suffer from inter-tribal differences, they know very well to focus a united force against a common enemy. Their past history will tell you that the Persian conqueror Nadir Shah gave up his idea of conquering them once for all, when he was informed that they were capable of resisting their enemy for months together, finding sustenance merely in the wild roots and berries.

The lower and easternmost ridges, running out from the Sulai Koh range, the Bazar and Bam valleys and Tesh's northern position, form the home of the Afridis, who are divided into eight Khels (clans)—Kaki Khel, Kambar Khel, Kanar Khel, Malik Dui Khel, Sipoh Khel, Zohi Khel, Akal Dui Khel, and Adam Khel. Leaving aside the Adam Khels, almost all the Afridis are birds of passage—in summer they live on the verdant slopes of Tesh highlands and return to their villages in the Kaguri, Bazar and Khyber valleys when summer is no more and winter spreads its wings. The Khyber folk-lore accounts for the outward homelessness of the Pies in that Allah had given all other gifts away elsewhere save useless rock and stone when it was Khyber's turn. As the clans living in the Khyber had no chances to make their living by the auspicious work of agriculture, they had to indulge in looting the caravans and later on imposing their own duties on the merchandise passing through their country. But things are different in these days under the British Political Agency at Landikotal.

THE MOHAMMIDS

The warlike character of the Mohammids has its characteristic lights and shades, and every one of them, though an agriculturist by occupation, has his own rifle and the martial spirit to use it. They have divided themselves into three clans—Tarak Zal, Hashim Zal, Bae Zal. Nature has favoured their country, lying towards the south-west of the land of the Uman Khels in Anad Baza with rivers like Swat and Kabul,



And Baza or the Independent tribal territory

and they can make a good living by agriculture.

THE TURKS

The original home of the Turks, according to their national folk-lore, is said to have been in Persia and they passed a long period of nomadic life before they came to settle down in Kurram valley, which was the home of the Bangis Peshans in those days. Owing to internal dissensions and migration of many families towards the Miranjan country the Bangis power gradually declined and by the dawn of the eighteenth century, they had lost all their power.



A group of young women: their names may be Tara (parrot), Nakhla (pale tree), Bae (eagle), Zohra (tiger) and Sher-Dil (lion-hearted) etc.



When the landscape beauty lends a new colour to the warlike nature of a village watch-tower.

Photo by E. E. Roberts, Constantinople.

A spur of the Khost hills has divided the Kurram valley—the land of the Turis—into the upper and the lower Kurram. There is a British Political Agency at Para Chinar in the Upper Kurram, which is beautifully bespangled with pine-hills, and where the Miris, enjoying civil and picturesque life, make a good living by agriculture.

OTHER TRIBES

There are some other tribes of the Pathans, too, which play their own part in their country's life. The names of the Wazir,⁵ the Bangish,⁶ the Marwat,⁷ the Bannochi,⁸ the Shinwari,⁹

the Utsan Khel,¹⁰ the Yumtasi,¹¹ the Khail,¹² the Mohammedi,¹³ and Dadusi¹⁴ are noteworthy.

The Pathans may aptly be called a nation of villages. The number of towns is inconsiderable in the Frontier¹⁵ and Afghanistan as compared with the number of their villages, and again Azad Daga is absolutely a land of villages.

The nomenclature of Pathan villages has its own characteristics. There are names like Takhan-Bhai, Humt, and Sarai-Bahdol of Buddhist origin; names like Barj Hari Singh and Shankar Gurb speak of Sikh period in the Pathan history; the

Alisher Khel, Sepah Khel, and Maslami; trade between Peshawar and Kabul is their main occupation.

⁵ The Southern portion of Bajaur in Azad Daga where there is a British Agency at Malakod.

⁶ The name Yumtasi is aptly applied to a large number of people living in Buner, Swat, and Dir in Azad Daga, as well as in the British territory of the North-eastern portion of the Peshawar District from the border of Charasla Taluk to the river Indus.

⁷ The Khail country lies on the left bank of the Bara river and along the front of the Khyber Pass in the British territory.

⁸ Mohammedi villages are situated in the British territory of Hachatragar.

⁹ The Dadusi country runs along the left bank of the Kabul river to its confluence with the Bara river in the British territory.

¹⁰ The number of the small towns in the Frontier as shown in the census report of 1901 is only twenty-six, while its villages are about 2,890.

⁴ Kurram valley is about 300 square miles in area.

⁵ The hill-country, lying between Kurram valley and Gomal river, known as Waziristan, is the home of the Wazirs. The Northern and Southern portions of Waziristan, being 250 and 270 square miles in area respectively, have separate British Political Agencies, with their headquarters at Miran Shahr in the Northern Waziristan and at Wana in the Southern one.

⁶ The Bangish have divided themselves into three clans—the Miranai, the Bawak, and the Samajai, and the majority of their villages lie in the Kohat District.

⁷ The main clans are five in number—the Mima Khel, the Acha Khel, the Khel Khel, the Bahman Khel, and the Tapt Khel. Their villages lie in the Lakki Taluk.

⁸ The central portion of the Buner Taluk, lying between the Kurram and Toshi rivers, is the home of the Bannochi.

⁹ The Shinwari are divided into Sangri Khel,



A village in Amd Naga each "Kandi" (quarter) has its separate watch-towers.

villages like Umesual and Man Khel are named after the tribesmen who live there; with the names like Sharifabad, Farhabad, and Akorn Khatak are associated the names of the respective founders themselves or their houses or relations; in names like Ghazi Baba, Pir Sadka, and "Kakar Smith" is preserved the auspicious memory of some local saint. Along with these and many others are names like Sared Chikan (Goddess spring), Gulaba (rose), Gulbadan (flower-like in structure), and Seina Vani (white mound) based on Nature's local aspects, and in such they speak of the people's aesthetic sense. Again there are names like "Naya ga" (new bride), interesting for their own poetic touches.

The village-site is divided into separate quarters. Each quarter, known as KANDI, is allotted to a particular Khel (clan) and has its own Malik (headman). In the villages situated in the British territory, the Malik is a revenue-collector, while in Amd Naga, where everyone seems to be the king of his own affairs, the Malik's personality stands as the genuine representative of his respective Khel.

Each village-quarter has its separate mosque, known as JAMAT. It is generally located towards the outskirts of the village. There is a separate class of the people's religious and social leaders. They are known as Mallahs and are in charge of the village-mosques, where they call the congregation to prayer as well as hold day-classes to make the children learn by heart particular holy verses from the *Qur'an*—for all this they receive

their proper reward from the villagers.

Each village-quarter in Amd Naga has its separate watch-towers. A room with a low door-way on one side and a series of loop-holes on all sides, is built on the top of every tower; it may accommodate at a time at least ten or twelve persons, who climb up by the help of a rope, slung from the door-frame. Again there are loop-holed parapets on the roofs of all tower-rooms for emergency purposes. Safe against all exposures to harm as these watch-towers are, the people use them for protection for days together.

"Kar" is the people's national word for the house; generally

it consists of two or three rooms within a walled enclosure, known as Gohai. The hand-work of the village-houses are in no way congenial for art-designs. But the Pathan housewives are fond of making an attempt inside the sleeping rooms and kitchens. The national flowers and song-birds may serve as the subject-matter of these rough drawings, which are sometimes the expressions of the women-folk's aesthetic sense. In rich parts of the country where nature appears like a newly married bride among rivers and hills, the walled enclosures of the village-houses may have a few fruit trees like "ber" or mulberry along with a patch of vegetables and flower-y plants, serving the purpose of a kitchen garden.

The names of the Pathan boys and girls have their own poetic glossory. An average Pathan mother compares her child to a flower and calls



Afridi village scene: both men and women, have an ear for the rippling music of the little brook that passes through their village.

Photo by Mohd. Akbar & Sons, Peshawar.

hām "Gul" (*flower*) or "Tara Gul" (*fresh flower*); sometimes she likes to choose the names of some native flowers for the purpose and "Kashash" (a very popular fragrant flower known as Gul-i-Rehan in Persia), "Gulab" (*rose*), "Anar Gul" (*pomegranate flower*) and "Inar Gul" (*fig flower*) are, plus the leading part. A sweet-voiced boy is compared to a parrot and is named "Tota". The pine tree stands for the beauty and sturdiness, and a fern is sometimes nicknamed "Nakhla" (a pine tree). The names like "Raz" (*eagle*), "Zamra" (*figer*), and "Shar-Dil" (*lion-hearted*) are, generally borne by the village-boys, are noteworthy for their martial character. The names of the daughters of the soil, too, are equally remarkable; "Shiva" (*verdure*), "Parkha" (*leaf*), "Rana" (*light*), "Hama" (*life*), "Reshma" (a sallow girl), "Dar Janna" (*pearl-sonny*), "Dur-Khama" (*pearl-queen*), "Balar-Jamama" (*moon-beauty*), "Sooan-Jua" (*Sooan* flower-like girl), "Bulbul" (a bulbul), "Kamra" (a she-pigeon), and "Kharana" (a raima) are a few.



Titles of the soil.
Photo by Miss Hume & Son, Peshawar.

The every-day culture of the Pathans is full of many inspiring traits. Along with the common Muslim education "As-Salam aleykum" (*peace be to you*) which is generally exchanged by "wa-aleikum Salam" (*peace be to you also*), they have a series of their own national salutations and greetings. Whenever a guest approaches their doors he is greeted with "Harkala Rasha" (*come every day*) and the guest may reply "Nali Daysha" (*may goodness come to thee*) or "Harkala Osi" (*may thy life be long*). Compliments are exchanged by the wayfarers as they follow their way on the road; one may say "Astara Mashe" (*do not be worried*) and it may be interchanged by "Lee She" (*be good*), naming the persons of equal age, and by "Ma Khawari" (*may you*



Pathan Types.
Photo by Miss Hume & Son, Peshawar.

not be degraded) if the latter happens to be younger. The spontaneous and fresh expression of heartfelt gratitude becomes all the more sweet when they say "Khaudo De Ulloka" (*may God forgive thee*), "Khaudo de Ulloka" (*may God make thee great*), "Khaudo de Oosta" (*may God be thy saviour*), "Rache de lee sho" (*may thy roots grow up*) and "Kha charo" (*mayest thou succeed in thy mission*) etc. While meeting after a long time the friends enjoy a mutual embrace and seek information of each other's welfare in a series of questions, such as, "Jero" (*art thou well?*), "Khashulo" (*art thou happy?*), "Kha Jero" (*art thou quite well?*), "Kha Khashulo" (*art thou quite happy?*), "Kha Tuma" (*art thou fresh?*) and "Kha Chakhe" (*art thou active?*) etc.

Love of home is an inherent trait of Pathan character. What could illustrate it better than the following proverb, which is so common among them?

"One's own motherland is a Koshir for him."

An average Pathan is a good lover of his native soil's beautiful spots and feels proud of them when he spontaneously says:

"Ewa Allah is in love with the beautiful spots."

All Pathans have an earnest wish that death when it comes, should find them in their own home among their own people, and that they find their beds of dust in their own ancestral grave-yards. If some one dies away from home, the conveyance of his body to his village is popularly considered to be a mark of honour towards the departed soul. The native folk-lore is full of many interesting tales, the characters of which are seen travelling down to far-off places in order to find the bones of a hero, who died



Pathan Children

A brother and a sister

Please give me some skin

fighting, so that they may give them their proper burial at home.

As the Pathans are great admirers of their traditional culture, any gray beard will tell you:

"Bid adieu to thy village;
But forsake not thine manners and customs."¹⁰

The innate simplicity of the Pathan, in spite of the rough and ready life he has to live, is beautifully revealed, when he says:

"Do not grab my blanket,
So I'll sit grudge your share!"¹¹

Hospitality is a foremost trait in the Pathan character. Many are the proverbs that bespeak the people's original notions of hospitality. The host may say:

"Do not look towards my Dastar Khan,
My friend;
Raise thy eye towards my forehead (which is
aglow with joy.)"¹²

And the guest is expected to reply:

"Give me simple onions,
More precious to me is the offer of thy loaf."¹³

Being the members of a martial race, the Pathans have known every aspect of war-life, and time has taught them to say:

"Sorrow and happiness are brother and sister."¹⁴

Every Pathan woman wishes to be the mother of a hero and rightly says:

"A childless woman would I prefer to be,
To that thou shouldst show thy back in the
battle field."¹⁵

To the over-confident youth, the gray-beards are expected to say:

"A lion's heart is reckless to be a lion."¹⁶

Agriculture goes side by side with fighting, so it is not strange that the Pathans can say:

"Even if thou art defeated;
O sow seed in these fields."¹⁷

An earlier harvest is as dear to the Pathan peasant as sons in his youth to a Pathan warrior:

"Sow as betwixt if born to one's youth,
Wheat-harvest is better if begun earlier."¹⁸

"As the peasant is worth, his land is worth" is revealed when some one says:

"Whoever looks after his fieldwork himself,
Ghee would it become all for him, if it is
silk."¹⁹

Watching the fields without the proper ploughing is considered to be a useless task, and the peasant may be heard, saying:

"Dig thy field for twenty days,
And then water it once."²⁰

The Pathans have their indigenous code of honour, known as Nurg-Pukhtuna. Jealous or revenge comes foremost and is the root-cause of a bewildering chain of individual, tribal, and inter-tribal blood-feuds. Some of the gray-beards sometimes announce it a deplorable state of affairs and try their best to save the rising

10-15 are Pathan proverbs.



A Hindu girl in Thak valley.
Photo by R. B. Wilson.



When girls go out to pluck springflowers.

generation from this suicidal habit. But when all their efforts end in a failure they begin to believe in their native folk-lore that "none can save the Pathan mind from being absolutely honey-combed by blood-feuds, as this state of affairs is due to Allah's wrath, so just after the creation of the world He was displeased with

the Pathans' forefathers." The characteristic notions of *lood* (honour) and *sherrus* (shame) have become the warp and woof of the Pathans' every-day life. While the unavenged damage is considered to be the symbol of the greatest shame, the blood-stained sword, used to take the proper revenge, is the living emblem of honour. The typical fights and shades of Nang-i-Pakhtun, which is still in vogue in Afghani lands, are as follows:



A daughter of the soil. Names of the daughters of the soil are remarkable. *Shino* (pearl), *Parkha* (deer), *Bano* (light), *Hitan* (life), *Roshni* (silver girl), *Dar-Jassabi* (pearl-beauty), *Dar-Khuni* (pearl-queen), *Sulbala* (a helix), *Kosura* (a she-pig), and *Kharusa* (a mule) are a few.



A dancing girl is a marriage feast.

(1) Anyone who murders an innocent person, is liable to being stoned to death and no other penalty is to be substituted in ordinary cases. But if the murderer is some near relation of the deceased, known as *Yarlar*, he is always expected to be slain with a sword. Again the murderer may save his life paying a sum of Rs. 360 as the price of the blood if the relatives of the deceased consent to compromise before the *Jirga*.²⁹

(2) Anyone who does not comply with the tribal *Jirga's* decision of joining a battle is considered to be a traitor; the punishment in such a case is hard. The house of the guilty is set on fire after the confiscation of all his belongings and again he is to pay a sum of Rs. 40 for absence known as *Nigah*. If some

A *Zaidai* or boy-dancer.

one dares to neglect some very important decision of the *Jirga*, he is to be exiled from his native land.

(3) In the case of robbery both the men and the women are killed—the woman is generally killed first and then comes the turn of the man.

(4) No true Pathan is expected to turn a deaf ear towards the pathetic cry of any known or unknown fugitive, who knocks at his door to save his life getting off unpunished from the avenger—the system of shelter in such a case is popularly known as *Naswanatsi*.³⁰

²⁹ Many are the woodland tales current among the people as the illustrations of *Naswanatsi*. In one of such tales we see a murderer near a stream to have refuge at the hands of the town-man in Allah's name. "Where hast thou killed?" asks the town-man and after coming to know that he was the murderer of his younger brother, the town-man says in a pathetic tone: "Ah! then hast killed my own brother, but as thou hast sought refuge in Allah's name, let me pay full attention to thy cry. Come on and I'll see that thou art safe and none ventures to injure thee." After a few days when it was all safe we see the town-man releasing the refugee, saying: "Thou art now free, my guest, to go to thy home, but remember that I'll not an aid to thy life and will take revenge for my brother's death whenever I happen to find thee anywhere in the near future."

³⁰ *Jirga* is the National Council of the tribal elders. Along with many tribal *Jirgas*, there may be an inter-tribal *Jirga*, too, which may serve the purpose of a National League and may ask the people to unite together to face a common enemy—on such occasions the people generally exchange faithful vows of compromise over oaths, placed amidst the members of the inter-tribal *Jirga*, and these oaths are then entered as the symbols of national force, expected to last for ever or at least for a considerable time.

(5) A successful raid by a tribe, class or individual upon the neighbours' cattle is to be followed by a negotiation through influential persons and the stolen cattle may be released on payment of money which may be at least one-fifth of the whole price of the cattle. *Bosayk* is the sum which is generally used for such a payment.

Pathan villages are rich enough to possess a separate public guest-house, known as *Hujra* in almost every quarter (*kandi*)—no *hauat* is so poor as not to have even a single *Hujra*. The *Hujras* are generally *Kacha* houses, with a few openings in the walls serving the purpose of windows, and in front of them may be seen clumps of shady trees lending an additional charm to their picture-value: they are generally in charge of the *Maliks* (village headmen) who welcome most happily all guests, and not only offer them beds but also entertain them with considerable meals according to their national traditions. Every *Hujra* stands as a living symbol of Pathan hospitality and such nights are considered to be unfortunate ones when there are no guests there, known or unknown. The institution of the *Hujras* serves one more purpose, too: the mature bachelors of all village-quarters pass their nights in their respective *Hujras* as it is customary with the Pathans not to allow youths to sleep in their houses before they are duly married.

Again the *Hujras* are the place of the people's daily feasts of national song and gossip which are confined, as a matter of fact, to the males only: after partaking of their evening-meals, the villagers assemble in the *Hujras* and along with many a strain, there may be seen a considerable number of grey-beards, seeing whom it may rightly be said that time has imparted to them characteristic tones of reverence and stateliness if it has taken away from them something of youth's delicate colour. These commence the feast of song and gossip, contributed by the young and the old alike and goes on for hours together. These feasts at the *Hujras* are at their best during the gala days, when the *Deorast* who form a separate class of their own and may aptly be called the song-birds of the Pathan country, take a special part in these periodical gatherings. The personality of some



"Let us have a bride for our son."

of the *Deorast*, gifted with a poetic heart,²⁰ because all the more inspiring when their minstrelsy plays the first fiddle in accompaniment to the village orchestra, composed of the *Deorast* themselves, who, a class of professional singers as they are, have full mastery over "*Kash*" (the native violin), "*Burai*" (pipe) and "*Dud*" (drum). Again there might be seen *Lakhais* or boy-dancers, who dance in female attire and are hired to exhibit their indigenous dance, illustrated with a good many songs, in the periodical song-feasts. Though the *Lakhai*-dance, as a matter of fact, falls far short of the standard of that executed by the native dancing-girls, the Pathan masses have a genuine liking for it.

The graves of the local saints are popularly

²⁰ Some of the *Deorast* minstrels are said to have been fortunate enough to attain fame as post-lancers of rustic standard in the type of the tribal *Khar* (*chirb*).

²¹ The word *Lakhai* seems to be derived from the Pashto word "*Lakhita*" (lit. a twig): the masses seem to have compared a boy-dancer to a swinging twig. Again the word *Lakhai* is the name of a particular type of ear-ring and it is just possible that the boy-dancer is also compared to a swinging ear-ring. *Lakhais* belong to the towns of Trah valley. As soon as a *Lakhai* is mature his parents ask him to give up the profession of dancing and to be a member of the orchestra: thus the mature *Lakhais* retire and surrender their places to the younger generation. One may find a considerable number of *Lakhais* inside the *Dakshin* gate, *Peshawar*, wherefrom they go to entertain the countryside people, and again at *Swana*, where they are known as *Nakhas* (lit. dancers).

²² The *deorast* are also the village-bachelors and again they undertake the work of minor surgery, too.



A folk-song

considered to be the places of pilgrimage and are known as *Ziarnas*. Some of them have their annual fairs, when along with the pilgrimage, merry-making, too, finds a considerable scope. Holiday-joy of the people seems to be at its best. The people's life appears to be a rainbow, with its Elysian colonies of Music, Poetry and Dance. The road-side place on a hill-top is considered to be the best place for the location of a *Ziarn* in *Asad Ilaga*: under a close clump of the local trees live some saint's simple grave, furnished with white pebbles, and on the branches of the trees may be seen many a series of tiny pieces of coloured cloth, tied by the pilgrims as the symbols of their vows. The popular *Kiarnas* are attended by them as the symbols of their vows. The popular *Ziarnas* are attended by pilgrims from far and near, who seem to have full belief that the magic touch of this holy spot can confer good health on their suffering kith and kin, when they bring them along with them to particular *Ziarnas*.²⁴

Idhar is the Pathans' ancient name of 'It and the life of the Pathan seizes appears to be a blossoming flower during the 'Id festival when everyone's spontaneous joy ceases forth like an inspiring song of beauty along with the national song-fests and various other exponents of the people's joy. The sword-dance of the *Khatik* Pathans, which seems to be an exact reflection of their war-like soul, is noteworthy.

As a matter of fact, there is nothing like love-match among the Pathans—the boy and the girl are to play no part in the negotiations. It is the work of a *Madar* or 'go-between' to arrange the whole thing and on a fixed day he takes the bridegroom and his father to the prospective bride's house. If the business²⁵ side

of the matter is duly settled, the rite of *Kozdian* (engagement) is performed there and then. The majority of the wedding are celebrated in the months of "Shawwal" and "Rajab" which are believed to be the most auspicious for the purpose. The national song of the people takes the leading part in the bride's. The women folk sing innumerable songs, aimed to the occasion; again they lend an additional charm to their song-fests by the performance of a typical dance, known as *Ajam*,²⁶ which is performed in a ring and is illustrated with a variety of songs.

While the women's song-fests, in the boy's house, commence a few days prior to the wedding-day, there is nothing of the sort in the girl's house, where the women remain silent to symbolize the pathos. They feel for the girl's coming departure and break their silence only on the wedding-day when there is nothing so auspicious as the joining in songs. Of a great picture-value is the scene, when the singers suddenly come forward to perform the girl's bridal song on the wedding-day after encircling her body with a scented paste; not only the residents but also the girl herself believes that she will appear to be a heavenly nymph just after the bath. Then comes the ceremony of braiding the girl's hair into seven plaits which is generally performed by her seven relations; the little tuft of hair known as *Chit*, falling on her forehead as a symbol of maidenhood, is also joined in the plaits. After the coiffure comes the hour of dressing the girl in the bridal *kuray*; among the Pathan tribes, nursed in Nature's ever young lap, native dyes are also used for her girl's bridal adornment. Extravagantly charming are the chorus songs that the bride's relations sing when the marriage-party arrives; even the old grandees, whose teeth are no more and age has stolen all the sweetness of their throat, try to be the song-queen of that hour. The marriage-party arrives along with the village-orchestra, which executes its music against the war-like background, created by the *Shawar* and *ghaz*, which he may use in celebrating the marriage party.

²⁴ The *Madar* is known as *Mad* among the *Madari* and *Madari* among the *Waziri*. The word *Mad* is from the *Yusuf* country.

²⁴ The *Khatik* folk-tale states that there was a time when the Afridis did not possess even a single *Ziarn* in their country and as they were lucky repeated for it by their neighbours, they killed a saint, who approached their doors as a guest, in order to give him a burial in their own country, so have a *Ziarn* of their own.

²⁵ The boy's father is to pay a considerable amount of money known as *Madar* or *Tad* to the girl's father who also demands a particular amount of

by the firing of the match-locks into the air, and the *volens-volens* song is chanted by the women, becomes all the more inspiring. It is customary with the *Mawans* that the bride, along with her singing maidens spends the last day of the wedding in singing and thus it is known as *Pogayon** or "the day for singing". Then

to indicate the merry and successful future of the child. No mother wishes to give birth on a stormy day, as such a child, according to the native folk-belief, very seldom enjoys good health and success in life. The *Mullah* is expected to get a rap on the head from the proud father for the performance of whispering *duas*; the profession of Islam in the newly-born child's ear: in the case



A mother and a daughter



A little *Qasmeer*: her mother calls her
'Bader-Jamala' or 'moon-beauty.'

comes the hour when the bride is asked to bid adieu to her parents and readiness to go to her new home. The maidens join in a chorus song, full of pathos from beginning to end. Songs are again sung constantly for about a week or so in the boy's house after the marriage party brings the bride.

Musicals begin their music and the village swains exhibit their joy by firing volleys in the air, whenever there appears a new son on the scene: the women-folk seem to have the belief that all this not only symbolises their pleasure but is also capable of taking off all the evil spirits from the nursery. Friday is considered to be a lucky birthday. As regards the time of birth, if it is, some morning hour, it is believed

of rich people, the *Mullah* may even receive a sum of Rs. 50 or so. The women celebrate the occasion for days together, but the mother, who is to live in seclusion for about 40 days, takes part in the celebrations after this period of purification. There might be seen a "*Zug*" (candle) suspended by ropes from the rafters: it may only be a small bowl, while in rich families it is a piece of art, having some music colour-schemes as well as rough specimens of lacquer-work.

Sar-Khel or "the child's first shaving" which takes place between the third and sixth year, is again an occasion of festivities, when songs, too, may find their proper place. The child is brought out before the parents' male kith and kin, and the village barber comes forward to shave his head: first he makes the hair wet with fresh water and then shaves it with a new

* The synonym of *Pogayon* (singing) is *Shi*, in *Yusufi* *Pakto*.

more. The usual fee of the barber for the shaving is only a couple of rupias, but in other cases when he may use rose-water, kept in a silver-cup, he is sure to get more.



"We are going to join the 'Id fair'"

The ceremony of circumcision, popularly known as *Sewad*, is performed, when the child has seen eight springs in his life. Both the male and female relatives are sent for and many of them are expected to join this happy occasion when even the poor parents manage somehow or other to spend a considerable sum on feasting and rejoicing. The foremost item of the ceremony is a dinner, arranged in the court-yard and attended by all relations and friends alike. After the dinner is over, all the guests, except the near relatives, take leave and every one of them, before he departs, makes a little donation, known

as *Nasab* to the poor father. Then takes place the proper circumcision when the child is asked to sit on a shallow plate of earthenware whilst the cheerful faces of his parents and relations.

After the rippling music of life comes the hour of the dirge, known as *sa'* in the language of the people, when some pretty kind of life flies away to an unknown region and the kith and kin, with tears in their eyes, join in mourning. After the corpse is put in the courtyard the women standing round it begin the dirge, much of which is generally extempore. So impressive are the elegiac key-notes of the dirge, save in sorrow from beginning to end, that they bring tears even to the eyes of the old. The wailing mistress who generally leads the dirge goes on in a particular rhythm. The picture becomes all the more pathetic, when bursting into loud sobs, the women join in chorus. Sometimes the women divide themselves into two parties and give vent to their inner-most sorrow in a particular kind of dirge which may be compared to the "Strophe and Anti-Strophe" of ancient Greece, as regards its diction. After the corpse is given the due bath and is covered in the grave-dress, the men take it to the grave-yard as a funeral-procession, and the women, engaged in the dirge, are left at home :-

Death! death! cruel death!

"Spring is no more, lo! here comes the autumn!"

Once each belted in every garden.

Death! death! cruel death!

Ruby veils and golden toe-rings,

Death snatched away from the brides!

Death! death! cruel death!

Rifles, swords and armours,

Death snatched away from the warriors!

Death! death! cruel death!



PROGRESS OF AVIATION IN SOVIET RUSSIA

By TARAKNATH DAS, A. M., Ph. D.

AVIATION is possibly the most potent factor in national defence and conservation of a nation. The leaders of Soviet Russia are working for modernisation of their country industrially as well as in the field of national defence. It is no acknowledged fact that today Soviet Russia has a very formidable air force; and special efforts are being made to make the whole nation "air-conscious". Russian aviatrixes are establishing marvellous records. Recently six young Russian women, who are really girls, set a record of jumping out of the skies from the height of 22,000 feet even without oxygen apparatus and landed without injury! They did it at Khimki near Moscow.

The Soviet aerial explorers have again explored the upper air. 1-Ba is the name of the balloon in which Commander Prokofiev ascended 42,335 feet in 1933, again recently rose from the Kuntsovo Airfield near Moscow to start a stratosphere flight of three hours on which it ascended ten miles for a study of the Cosmic rays. It came back to the earth from this ten mile flight in safety. It landed on a collective farm 115 miles south of Moscow with data which are expected to add to the world's knowledge of Cosmic rays and phenomena of the atmosphere surrounding the earth.

In comparison with Soviet Russia, what is the position of aviation in India? Soviet Russia has tens of thousands of trained pilots, Soviet Russia's population is about half of India, and Bengal's population is a little less than one-third of that of Soviet Russia. On the basis of population India should have at least 35,000 trained aviators and Bengal should have at least 3,500. I am inclined to think that there are not even 250 Indian aviators and Bengal does not claim to have even 35.

The backwardness of India in aviation and other fields is generally attributed to lack of support extended by the Government. But one should consider whether Indian people are doing their share by taking the initiation in furthering scientific and engineering education as aviation. Is there any systematic movement to teach aviation engineering or allied subject of importance in the Department of Mechanical Engineering in the College of Engineering and Technology at Jadavpur? India's national efficiency cannot be increased merely by complaining against Government's apathy.



The Soviet explores the upper air again:

The 1-Ba, the Balloon in which Commander Prokofiev ascended 42,335 feet in 1933, rises from the Kuntsovo Airfield near Moscow to start a stratosphere flight of three hours on which it ascended 10 miles for a study of the Cosmic Rays. (Sforoto.)



Six Russian women who set a record for jumping out of the skies: A group of girls who, without oxygen apparatus, leaped from a height of 22,000 feet above Kirovsk, near Moscow, and landed without injury. (Sovfoto.)



Back to Earth from a flight of ten miles in the air: The Soviet Stratosphere Balloon lands safely on a collective farm 133 miles south of Moscow with data which are expected to add to the world's knowledge of cosmic rays and phenomena of the mesosphere surrounding the Earth. (Sovfoto.)

BOOK REVIEWS

Books in the principal European and Indian languages are reviewed in *THE MODERN REVIEW*. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college textbooks, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books reviewed for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviewers and editors is published.—Editor, *THE MODERN REVIEW*.

ENGLISH

QUACK, QUACK! By Leonard Woolf.
London, The Hogarth Press, 1935. Pp. 286.
1s. 6s.

The standpoint of this book inevitably results in the moral the book of M. Julien Benda's well-known volume, *La Trahison des Clercs*. Mr. Woolf's *Quack, Quack!* and *La Trahison des Clercs*. Both M. Benda (to whom Mr. Woolf refers more than once in his book) and Mr. Woolf are believers in reason and both deplore its eclipse in modern social and cultural life. But while the philosophic Frenchman throughout maintains an appearance of detachment and never provides some satisfaction for the emotions than what can be got out of an extremely subtle irony, Mr. Woolf, writing in a more than of indignation, is naturally more frankly denunciatory. On the other hand, he goes a step further than M. Benda is not simply recognising and describing the triumph of nonsense in modern culture and politics, but in diagnosing it as a definitely scientific practice. The keynote of his book is to be found in the following passage quoted from p. 19: "Civilisations rise, but they also fall; they flare, but they also die. And wherever there is a sign of faltering and fading in a civilisation, one symptom invariably makes its appearance. A cry goes up against reason and intelligence; the superstitions of the masses creep back into popularity and respectability; the magicians and the witch doctors reappear in new guises; and everywhere men again hold and unhesitatingly hand the great quacking of quacks."

The scale of Mr. Woolf's book is not large enough to allow him to work out this interesting hypothesis as a general law of history, but is so far as he applies it to certain contemporary trends he is as convincing as he is, in spite of the serious intent of his work, amusing and amusing. It is his contention that in the age in which we are living the betrayal of rationality can be observed very clearly in the political and intellectual reaction against reason, intelligence and democracy, and in the reaction is the primitive psychology of magic

and superstition, and he proves it with a wealth of telling instances, two of the most effective which are the parallels between the modern divination and magic which doctors and trilled leaders, and between anti-scientism and scape-goat hunting. The feeling that a typical doctor of our time is not simply the world's idea of the hour but a divinely ordained leader endowed with semi-crystalline attributes is apt to come pretty strongly on one when considering the difference between the positions of Herr Hitler and Signor Mussolini. At his worst, Mussolini is a demagogue, a modern Cleon who has still to find his Amphipolis. But his position is at least intelligible, while, incidentally, is perhaps due to some shade which will tell of Togli's generalisation. There is no such check on the inconsiderable cultivation of Herr Hitler. No clearer reminder is too absurd for him, and the cause of it is that some of the most villainous perpetrators of this purpose are the justice who might have been expected to approach the Fuehrer's position from a more realistic point of view.

Thus, with this parallel between the features of the Russian, Hitler, Kerkulimov and those of Hitler and Mussolini, are some of the high-lights of the first part of Mr. Woolf's book which contains, besides, ample material for reference even on an immediately practical plane. The second part is devoted to the intellectual quackery which has come to the rule of, or rather anticipated, the immaturity in practical affairs. This half of his book may be said to be a continuation of M. Benda's indictment of the *quacks*. Lord Acton, the famous scholar, once spoke of learned apologies of historical backgrounds as the weak men, with the quack who followed the strong man with the dagger. Philosophical advocates of interposed living at times give us the same impression. They are not satisfied simply with making the intellect the tool of the poor clumsy ages of life; they would also deny this tool the right to have a shape and polish of its own. The result is a curious invasion of the function of the intellect. Pascal found the tragedy of man is the conflict between his reason and his passions. Some modern thinkers try to eliminate the conflict, and thus avoid the tragedy, by denying reason altogether.

Some of the most interesting pages of this part of Mr. Wolff's book, in which philosophers like Kierkegaard, Balthusson and Bergson are lined up, are those dealing with the intellectual position of Oswald Spengler. This prussian-German histori-philosopher is rightly looked upon as one of the most profound thinkers of our times. But, as Mr. Wolff points out, his gifts and talents are mainly always being used in the service of quality. This is evident even to an unphilosophical reader, who easily finds out that a part of Spengler's overwhelming reputation of scholarship is pure eloquence.

Mr. Wolff closes on a note which is as tragic as it is ironic. Civilization is threatened not by the savages in our midst but by the civilized man. "It is only when civilized men begin to yield, often unconsciously, to the sense of sinfulness that the end is near. Civilizations are not destroyed by the Hittites or even by the Hittite Hittites; they are destroyed when the Hittites have to be numbered among intellectual giants."

LUDENDORFF: The Tragedy of a Specialist. By Karl Tschupplik. *President from the Germans by H. H. Johnston. London. Allen and Unwin. Pp. 282. Illustrations. 10s.*

This is an account of the war-time activities of the great German soldier. Though Ludendorff was only the Deputy Chief of Staff in the German Army at the opening of the war, within a few weeks he was given one of the most important military positions, and his rise continued till, in 1917, he became the virtual dictator of Germany and witnessed even the Kaiser and the Chancellor in person. The record of his war career is, therefore, bound to be the record of all the important military and political decisions and events of the war. The author discusses all these topics in his book and is greatly supported by Ludendorff's strategic decisions against his critics. But this support does not extend to political matters, for the handling of which Ludendorff was fired rather by training war by temperament. Hence the subtitle of the book, "the tragedy of a specialist."

Ludendorff was one of the best and, one should add, most highly specialized, products of the Prussian military system. There was hardly a detail of warfare too difficult for him, but this very mastery of his trade made him ignorant of everything else. He had no more political sense than Hindenburg, but he differed from the Field-Marshal in seeing a positive advantage, and not a defect, in the limitations imposed by his military speciality. This made him insist on unrestricted submarine warfare and the declaration of France as a separate kingdom, two of the outstanding mistakes of German policy during the war.

Horst Tschupplik is, however, careful to show that political power was not all of Ludendorff's seeking. It was rather the outcome of the political evolution of Germany, which left the country without an intelligence and energy in the political field comparable to Ludendorff's in the military sphere. On p. 144 Horst Tschupplik quotes with approval Dr. Rosenberg's opinion that Ludendorff did not strive to be the ruler of Germany, but that it was his misfortune to exercise power at a turning point in German history, when the Kaiser had ceased to play the part assigned to him in the German constitution and a new constitution had not yet been created.

The book is an interesting and informative contribution to the discussion of German strategy and policy during the war, though it gives one the

impression of being rather harsh to Hindenburg, an idea which even if he was not an out-and-out "Schlesier". There is one little slip on p. 11, where the name of the commander of the I Reserve Corps of the Eighth Army is given as Hinder instead of as Heine.

THE HISTORY OF THE KURAMOTO INCIDENT: Being a Full Account of the Mysterious Disappearance of a Japanese Vice-Consul at Nanking in the Summer of 1934. The Cornwell Press, Ltd., Inc. U. S. A.; 115 Hudson Road, Shanghai. 1934.

When Mr. Kuroki Kuramoto, the Japanese Vice-Consul at Nanking mysteriously disappeared from his house in the summer of 1934, students of Far Eastern questions anticipated another decisive step of the Japanese Government in respect of China. That these fears were not justified would be obvious to all who know what part the Nakamura incident played in the creation of Manchukuo in 1931. Fortunately, however, the trouble blew over, and the incident which for some hectic days threatened a first-class crisis was found to be the result of Mr. Kuramoto's foolish-mindedness. The Japanese Government was made to look rather ridiculous by its eccentric representative and has no doubt taken proper steps to prevent a recurrence of such antics.

The whole history of the incident is set forth in this small book with excerpts from documents and newspapers. The treatment is on the whole impartial and detached, though, naturally, there is no inclination to temper the wind for the storm lamb.

LIVING PICTURES: By Mirra Altshul. Sobush and John Chandler. Illustrated. New York. The New History Foundation. Pp. 96. 2s. 5s.

The Bahai movement, which takes its name from Abdul Baha, its venerable founder, has long passed the stage of persecution and is now spreading its spiritual message in almost every country of the world. This illustrated and vividly written book gives a history of the movement from the Bahai point of view.

PREFACES: By Bernard Shaw. London. Constable and Company. Pp. 308. 19s. 6d.

Both the author and the publishers deserve the thanks of all English-reading men and women for following up the one-volume collection of G. B. S.'s plays with an one-volume collection of his prefaces. A review of such a collection is not the place for discussing Mr. Shaw's opinions, but those who might be inclined to consider them more or less out of date will do well to read the following lines from his preface to his posthumous. "As these prefaces, forming a series of pamphlets and essays on current political and social problems, are quite journalistic in character, and cover a period of nearly thirty years, none of them should be by this time left completely behind the march of our supposedly progressive civilization. Alas! it is so stationary, not to say stuck-in-the-mud, that the prefaces are still rather ahead of the times that belied them, and I dare say many of their new readers will conclude that I am a daring innovator of eighteen instead of what I am in fact: a sage of seventy-eight who having long ago given up his contemporaneity as hopeless, looks to future generations, through a quite different, to make a better job of life than our present

respectables and right honours and recommendations.

Of the printing and general get-up of this treasury of Shaw's wit and wisdom, and also, it must be added, of the excellent index, no praise is really necessary. Wonderful value for twelve and six.

THE LITTLE ENTENTE: By Robert Menzies, *London, George Allen and Unwin Ltd.* Pp. 384. 12s. 6d.

This is a full and authoritative account of the origins and history of the so-called Little Entente, that is to say, the defensive alliance of Czechoslovakia, Yugoslavia, and Rumania. In writing this work, which is the first to be published in English on this more or less unfamiliar subject, the author has drawn upon all the existing literature on the subject, and particularly on the writings and speeches of Dr. Benes, the Czechoslovakian Foreign Minister. A good bibliography, a map, and two illustrations enhance the value and interest of the book.

A STUDENT'S MANUAL OF BIBLIOGRAPHY: By Aristide Eckstein, *M.A., London, George Allen and Unwin Ltd. and the Library Association.* Pp. 12s. 6d.

This is an indispensable book for all collectors, students and librarians, who must have accurate information about the process of book-production in order to carry out their searches, researches or duties as the case may be. Bibliography is the art and science of recording and making books. It only takes books into account as material objects, and not as vehicles of ideas, and as such may be considered to be a humble branch of learning by some. But as everybody who has to do serious work with books knows well enough, it can be regarded only as the root of the value and soundness of every literary and scientific contribution. So, there is ample justification for the author's attention to bibliographers to be proud, and to think highly of their calling. The book is excellently written and contains chapters on the material of books, printing processes, history of printing and publishing, illustrations, binding, description and collection of books, and principles of compiling bibliographies. There are at the end, specimens of different kinds and quality of paper which serve to illustrate the observations of the author about paper.

THE TREATY OF VERSAILLES AND AFTER: By Lord Balfour, *Professor C. A. Webster, Professor Arnold J. Toynbee, Professor Denis Stuart, Baron Werner von Heintzheim, Senators Ferns Deaneville, Mrs. M. Tappan Hallowell, The Marquess of Reading and Sir Norwood Ayrill.* *London, George Allen and Unwin Ltd.* 1933. Pp. 192. 5s.

This symposium on the Treaties of 1919 in their relation to present-day problems originated as a series of broadcast talks by a distinguished group of scholars and statesmen, nearly all of whom had some connection with the actual making of the peace. These talks were considered too valuable to be allowed to fade away on the ether, and have been brought together in this book in a revised form. There is no doubt that the discussion was perfectly right, for the essays, taken together, form a lucid introduction to the Versailles settlement and the problems raised by it, which will be found particularly useful by

Indian readers, who, being less directly interested in this settlement, know very little about it. They are, in addition, an anthology of weighty controversial opinions on a subject vitally affecting the modern world. The book is divided into three parts. In the first Lord Balfour sets the scene and gives a living impression of the personalities of the peace-makers, which might be compared to Mr. Kaye's famous chapter in his *Economic Consequences of the Peace*, while Professor Webster explains the problems facing the conference. In the second part Professor Arnold J. Toynbee explains in four masterly chapters the terms of the Treaty and tries to show how far the results have been expected or unexpected. Last of all comes the group of essays in which the representatives of different nationalities and points of view consider the settlement in the light of present circumstances. In all these the writers have been given perfect freedom in the expression of their opinions. This, combined with the standing of the contributors, makes this little book a most illuminating contribution both to history and political discussion.

THE MONGOLS OF MANCHURIA: By Owen Lattimore, *London, George Allen and Unwin Ltd.* 1933. Pp. 317 and maps. 8s. 6d.

Mr. Owen Lattimore is too well known as an authority on Turkistan and Mongolia to need any introduction. Born in China, he has gathered widely in Central Asia and the Far East to collect first-hand information about the people and problems of this vast region. In this book he describes the social organisation, history and political problems of the Mongols of Manchuria, who hold a very important position in the three-cornered rivalry of Soviet Russia, China and Japan. It is indeed as the possible theatre of a clash between Soviet Russia and Japan that the land of the Mongols is coming into the notice of the outer world which cared little and knew still less about them. As Mr. Lattimore observes in his first chapter: "If the invasion of Manchuria means anything, it means an attempt to set up a continental power in Asia, based on the territories north of the Great Wall as an alternative to the maritime power exercised over China by the Western nations, as represented in the last hundred years of history by the 'open port treaties' and the treaty-port positions of advantage held by foreign nations. This means, in turn, that Vladivostok and the Siberian frontier of Manchuria are of minor significance compared with its Mongolian frontier. It means that even if war should break out over some question of the Siberian frontier, it would be decided by operations along the Mongolian frontier. For the 'Manchurian question' in the new form, symbolised by the State of Manchukuo is a completely asocial product of violence unless it means the opening up of the far more comprehensive question of Mongolia."

In this book Mr. Lattimore confides himself more specifically to an account of the Mongols of Manchuria, though he has to refer to the Soviet influence in Inner Mongolia, the Japanese infiltration in Inner Mongolia, and the possibility of a civil war between the sections of the Mongols themselves. The information given is partly derived from the existing sources, and partly from Mr. Lattimore's own investigations. It is a most valuable contribution to an important but obscure subject.

NIRAN C. CHAUDHURI

KAMMOHUN ROY—A STUDY OF HIS LIFE, WORKS AND THOUGHTS : By Prof. Jyotsna Nath Roy, M. A. Published by T. Roy and Sons, 117-1, Narbhar Street, Calcutta. Pp. 243 with 12 illustrations. Price Rs. 2-8 only.

The Centenary of the Raja was the occasion for some publishing activity and we find a variety of articles, studies and pamphlets on that pioneer of Modern India. The most useful and up-to-date was the booklet prepared by Mr. Anil Home and published by the Centenary Committee. But for the general public, there was not a single book condensing in its pages the bewildering mass of information and at the same time presenting a convincing portrait of that remarkable personality. This work has been admirably done by Prof. T. N. Roy of the Dyal Singh College, Lahore. He has spent no pains in keeping himself abreast of the latest discussions on Ram Mohan and at the same time he has maintained the attitude of sympathetic understanding without which distant and half-broken personalities and events seldom yield their secret meaning. In and through the interesting narrative of his ten chapters Mr. Roy has given us a fairly comprehensive survey of the Renaissance epoch which was a veritable "crescendo" of the drama of Modern India. Indians as well as non-Indians will profit by the reading of this volume which will remain for years as the cheapest and best-printed general study on Ram Mohan Roy. The author and his publishers, Messrs. T. Roy and Sons, deserve special praise on their choice of illustrations, adding considerably to the interest of the volume. A lot of books and papers written by Ram Mohan Roy and a general bibliography on the subject form the appendix to the book. The portrait of the Raja by R. P. Briggs R. A. and the pencil sketch after a steel-engraving from a *Memorial to the Physical History of India* by Dr. J. C. Pridmore, as reproduced in this volume, redound to the credit of the publishers.

KALIDAS NAIK

DESCRIPTIVE MATHEMATICS : By John Madhok, M. A., B. Sc. Published by Macmillan and Co. Limited. Price not mentioned.

The contents of this book are largely the results of a search, still very incomplete, through recent scientific writings for use of elementary mathematical methods in the description of quantitative phenomena. In determining the form of this book the author has been influenced by his experience of teaching these methods. The intention of the author is to enable the student in such a way, before he enters on his specialised study, that the mechanical and other difficulties in a quantitative treatment may not be inseparable obstacles to him later. The author also wants to show the student the limitations of a mathematical treatment so that he may be able in future to formulate his problems according to the light thrown on them by the mathematician. Hence in some places of this book methods have been adopted on which the ordinary teachers may look askance, for in this book frequently the responsibility is put on the student himself of finding examples or practice. Similarly, with the intention of practising the student in difficult situations the exposition in places has been made somewhat circuitous. This need cause no real difficulty : for the subjects chosen for this treatment are all such as are fully dealt with

in the usual text-books. The author has taken such problems into account as are chiefly important in the investigations of descriptive sciences and applied sciences. He deals with the Slide Rule, the Cartesian Graphs and Nomograms in a concise but illuminating way and suggests methods of applying them to applied sciences. He further describes the main functions of Statistics, Probability and Finite Differences, which, when applied to economic and scientific problems, give the narrowest margin of allowable error and tell us what aspects of the complex activities arising out of these problems are really decisive and should be known thoroughly. The chief merit of the author is to suggest the applications in a concise form and though much is required by way of explaining his methods, he has given in a nutshell almost everything of descriptive mathematics required for applied sciences. The want of such a work was loudly felt and, therefore, it is a very welcome publication. Though there is much room for improvement, our thanks are due to the author for his novel and difficult enterprise. The set-up and printing of the book are excellent and leave nothing to be desired.

SUKUMAR RAJAN DAS

M. GANDHI AS I KNOW HIM : By Satyadev Vajpey, B. A., LL. B. Published by Mr. G. G. Bhargava, 22 Dalal St., Fort, Bombay. Price Rs. 1-8.

Great men have their students as well as those who decry them. Mr. Vajpey has been a trusted and admiring lieutenant, but he has been since converted and now preaches the Marxist way of analysis—it will be easily guessed, therefore, that his "criticism" of "M. Gandhi" will be "searching," and that the man with which he worshipped his idol of yesterday will become whom he seeks to break it today. Before the reader begins the critique, he is told, with reference to Mahatma (no, simply "M.") Gandhi, that "his opposition to machinery, his advocacy of Khadi, his exhortation to the people to pray to God that Britain's hour be changed, his looking out from the widening political mass-movement on grounds of personal idiosyncrasy, his peculiar way of publicly maligning his own followers under cover of religious principles, his predilection to beat retreats in the thick of battle, his confirmed habit of putting the names into the wrong box and giving opportunities to his British friends to damn Indians on his own authority, have only helped the Imperialists to consolidate their position. And in all this he has taken advantage of the simple credulity and religious faith of the people."

This note of the publishers by way of preface warns up the chapter against "M. Gandhi" who is accused of exploitation, (to use a much-used word) the people; it hints at a probable part may be implicit rather than explicit—between him and the Britisher; and it also sets the tone of this book to a particular key intended both by the author and the publisher (!). Mr. Vajpey has nothing but unmitigated scorn for his "pious preachings," for his hostilities. Mr. Gandhi's courteous utterances in his statements are declared to be "insincere compliments in his usual manner"; and if he did not follow Mr. Tilak's lead, it was because he felt too big and proud. The simplicity of his speeches and the lack of his opposition should not, says Mr. Vajpey, blind us to their tame and uninspiring nature. If Mr. Vajpey does not seem to be satisfied with the formulation by "M. Gandhi" of his theory of Civil Dis-

confidence, we cannot surely blame him. But he has set his heart on not understanding him and therefore resents most of his activities. The modernism he describes as nihilism, and Pandit Madan Mohan Malaviya as "bols" and "idiotisms." The events described, from 1914 to 1922, show how Gandhi is foolishly playing into the hands of the Government and fanatically weaving theories of political action which are disastrous.

Mr. Yajnik deserves, however, credit for dramatically setting forth the incidents pertaining to his subject and for effectively abusing "H. Gandhi," saving him soundly for not bowing at once to the Mariani commission. The best that can be said of such an attempt is that it presents a perverted account of Mahatma's—howbeit perhaps, but blind to the greatness of a man undoubtedly great.

PATERNIANIAY SEN

DE VALERA: *By P. Dringath Sherga. The Upper India Publishing House Ltd., Lucknow. Pp. vi+218. Price not mentioned.*

The author has presented, in a handy form, a sketch of the life and works of Mr. De Valera, the President of the Irish Free State. Ireland has struggled for centuries for complete independence and still she is struggling for it. No patchwork of home rule or dominion status has been able to satisfy her up till now. De Valera in his life epitomises the ideal of an Irish republic and is now using all constitutional means to give it a real shape. The author has only brought forward this fact in his study of De Valera. The two appendices—one on "Land Laws in Ireland" and the other on "Irish Constitution"—will prove helpful to the reader. The former will help him to trace the origin of the land tenure question, while the latter will show him at a glance the changes the constitution has undergone since it has passed into an Act. A second edition of the book with fewer printing-mistakes is welcome.

JOSEPH C. BAGELL

THE THEATRE AND A CHANGING CIVILIZATION: *By Theodore N. Wollgren. John Lane, the Bodley Head Ltd., London. 1933. Pp. 283. 5s. 6d.*

The present work is from the pen of one who has connection with stage (in the capacity of a 'producer') for more than 25 years. He began his career as early as 1907 in his sister's theatre in St. Petersburg and later on had his own theatre in Moscow and afterwards directed theatres both in Imperial and Soviet Russia. We naturally expect a very interesting and instructive book from the pen of such a person. We are glad that this book under review is really a very good one.

In it the author makes a survey of the post-war theatre of Europe with a retrospective glance at the pre-war theatre which forms its background and must be borne in mind if recent tendencies are to be understood.

Mr. Wollgren looks to the institution of drama more as a philosopher than as an artist. To him the social significance of the theatre and its value and role in the evolution of ideas are essential factors in any consideration of the theatre in any age.

"It is absurd," he says, "to assert.... that the art of the theatre is a purely æsthetic function and has

nothing to do with 'humanism' either moral, religious, or political." But in spite of this rather orthodox view he does not ignore the character of the true theatre and says, "the desire of human beings to express their ideas and the rhythms of their souls in co-œthetical action, in movement and sounds, and to communicate these rhythms to other human beings, gave birth to theatrical performances."

This shows clearly that he is among those few who have mastered the secrets of theatrical art. It is due to his rare mastery of the principles of theatrical "production" that he expresses his indignation at the commercial film of the modern times which is called "a cheap falsification of nature. His idea is that those who churn out or sell films are profane of human insensibility. "The popular cinema," he says, "does not only cater for intellects. It breeds them." These are perhaps too harsh words but they should set us thinking.

MAHENDRA GHOSH

THE INDIAN PUBLIC DEBT: *By D. L. Dabey. With a Foreword by Sir George Schuster. O. B. Thompson & Sons and Co., Bombay. Price Rs. 8.*

The question of the public debt of India came into prominence some years ago when the National Congress under the inspiration of Mr. Gandhi passed a resolution to the effect that for the payment of some considerable portion of this debt the future Government of India would not be liable. The volume under review is an exhaustive study of the different aspects of the public debt of this country and this publication will certainly be an effective guide to all intelligent persons in the understanding of this economic problem.

The manuscript is mainly descriptive, though in places Prof. Dabey critically examines the policy of the Government and the position of the country and hazards suggestions of his own. The total public debt of India on the 31st of March 1930 was near about Rs. 12.23 crores. Of this the debt of the Government of India including of course advances to provinces and some other loans was Rs. 11.38 crores. Direct loans raised by the provinces was only Rs. 16.5 crores. Of the total public debt the rupee debt amounted to about 37 per cent. The one interesting fact which the author stresses is the phenomenal growth of the debt since 1904. In this year it stood at 510 crores of rupees. But in the course of 16 years it rose to 11.38 crores. In 1904 again the rupee debt represented only 35 per cent of the total liability, it being only 179 crores of rupees. But by 1930 it amounted to 490 crores or in other words to 37 per cent as pointed out already. Prof. Dabey after analysing the tendencies of the Indian money market comes to the conclusion that the short-term loan paper has appealed to our imagination more than the long-term securities. As for the sterling debt, it increased from 380 crores of rupees in 1914 to 486 crores in 1930.

Prof. Dabey is definite on the inherently strong and solvent position of the assets by which almost the whole of the debt is covered. Out of a total of 11.38 crores of rupees, 915 crores is invested in revenue earning assets such as railways, ports and telegraphs and other commercial departments. The total uncovered and unproductive debt of the Government of India is estimated at only 82 crores of rupees or only 7 per cent of the total debt.

This illustrates the fact that "no important country in the world can boast of a stronger financial position as regards its public debt and the corresponding assets."

One of his suggestions that a Central Reserve Bank should be set up without delay has already been superseded by the establishment of such bank in 1934. Another important suggestion made by the author is the creation of an Indian Board of National Investment, Countries like Great Britain, Japan, Australia and South Africa have their National Debt Commissions. It is essential that India also should have some such institution.

The book is handsomely written and is introduced to the public by Sir George Schuster, the ex-Finance Member of the Government of India. The printing and go-up are ordinary. The price is far too high. It should have been less than what has been fixed.

NARINE CHANDRA ROY

PUZZLE DIGEST: Published by Mills and Jones, G. T. Madison. Price Rs. 3.

It is a kind of ready reference in which you find hints for solution of Cross-words, Add-a-let, Five and Take, and other similar games.

TAQDIR AND PRE-DESTINATION: By Muhammad Muhammad Ali, M. A., LL. B., Darul Uloom Deoband, Lahore. Pp. 34. Price 4s. 3.

In this small book the author has discussed the doctrine of Taqdir or pre-destination, and has shown that the doctrine of pre-destination or the decreeing of a good course for one and an evil course for another finds no support from the Holy Quran, not even in Bikhara, but is of later growth. The non-Muhammadan reader will find much of interest in it.

INTRODUCTION TO THE STUDY OF HADITH: By Muhammad Muhammad Ali, M. A., LL. B., Darul Uloom Deoband, Lahore. Pp. 34. Price 4s. 3.

Sunnah or Hadith is admittedly one of the sources of Islamic law and practice, preceding the practice and sayings of the Prophet. As Islam covers the whole sphere of human activities, hundreds of points had to be explained by the Prophet by his example, action and word; and the importance of Hadith to a Mussalman can hardly be exaggerated. Hadith records as many as six hundred. The collection of Hadith began in the life-time of the Prophet and ended in the third century of Hijra; and they were of two kinds—the *Mutawatir*, and the *Jamil*. The *Mutawatir* were arranged, not according to the subject-matter of the Hadith, but under the name of the companion upon whose authority the particular Hadith finally rested. The *Jamil* not only arrange reports according to the subject-matter, but is also more critical. The European critics of the Hadith go so far as to suggest that even the companions of the Prophet were so unscrupulous that they fabricated Hadith; while the serious Muslim critics of the transmitters of the Hadith are agreed that when a Hadith can be traced back to a companion of the Holy Prophet its authenticity and authority are beyond all question. The reader is referred to this booklet for all such information and criticism offered by the author. It is really a good introduction to the study of Hadith.

A MANUAL OF GENERAL KNOWLEDGE AND OFFICE COMPENDIUM: By J. S. Srivastava, Lucknow. Pp. 393+128. Price Rs. 3.

It is a useful compilation which has run to the second edition, but there are some inaccuracies which we hope will be removed in the next edition.

SPEECHES AND WRITINGS OF SACHCHIDANANDA SINHA, with a Foreword by Mr. C. Y. Chatterjee. Pp. 305. New Narmada Ltd., Allahabad. Price Rs. 5.

We cannot do better than introduce this selection of the speeches and writings of Sachchidananda Sinha to the attention of our countrymen as well as of Englishmen. In the words of Mr. C. Y. Chatterjee, Mr. Sachchidananda Sinha "has attained eminence both at the bar and in public life. He has distinguished himself equally in the legislatures, in conferences and on the platforms. Clear-headed, persuasive and eloquent, Mr. Sinha has richly made an epoch of his public services, which extend over a period of two generations, are too many to be detailed here." A record of the speeches of such a man is preserved here in this collection; and there is in this collection a wealth of knowledge and ability, of patriotism, as well as a large fund of humour. The subjects are very various and such as to appeal to readers of every taste and every opinion. Some of the speeches, e.g. his presidential address at the 50th session of the All-India Congress conference held at Delhi in March 1929, are so thought-provoking that we would ask every Indian to read, mark and inwardly digest them.

This book should have a ready sale and be in the hands of every keen student of our public life and public men. Our hope is that we have not too many books of this kind. The publishers would have done well in appending a short biography of Mr. S. Sinha, and in taking an occasion which we are told will be repeated in the next edition. The printing and go-up are good.

J. M. DATTA

STUDIES IN THE LAND ECONOMICS OF BENGAL: By Sachin Sen, M. A., B. L., Advocate. With a Foreword by the Hon'ble Sir B. P. Singh Roy, K. L. Minister, Local Self-Government, Bengal. Published by the Book Company, Ltd., Calcutta. Pp. XI+492. Price Rs. 6 only.

Bengal is essentially an agricultural country and therefore her problems are intimately bound up with the land. It is strange to find that very few of our scholars have cared to study the complicated land-problems of Bengal. Mr. Sachin Sen's book has thus recovered a long-felt want.

The book opens with an Introduction which states the fundamentals of agricultural economics with special reference to Bengal. It is divided into six chapters: (1) Land Revenue Administration up to 1793, (2) Decennial and Permanent Settlements, (3) Taxation of Land, (4) Agricultural Rent, (5) The Zemindar, (6) The Rest. In short, the land-revenue system in all its ramifications is elaborately dealt with in the book.

It is true that the land-problems of Bengal are highly varied. Some of the problems are relics of history, some of them are worsened by imperfect

legislation, principally tenancy legislation, and some others have grown up through the interplay of economic forces. Therefore, to deal comprehensively with the land-problems is not an easy task. But the reviewer is glad to note that Mr. Sen has performed his task with credit.

It must be admitted that Mr. Sen has leanings towards landlordism. He is a believer in the landlord-tenant system which is, in his opinion, essential to good agriculture in Bengal. The fields of England prove the same truth. Mr. Sen states: "The advanced position of English agriculture is due, in a great measure, to an excellent system of adjusting the relations between the landlord and the tenant. In English agriculture, along with the perfecting of the Agricultural Holdings Act, there has been the growth of a sense of justice in the minds of both the landlords and the tenants. In Bengal we need this, the sense of justice, sense of fair play in the landlord and of reciprocity in the tenant." Mr. Sen goes further and says: "Honest farming has two tests: first, that the farm shall be operated in accordance with the rules of good husbandry; secondly, that the farmer shall not fail to pay the stipulated rent. It must be admitted that without honest farming, the cordiality between the landlord and tenant which is an essential condition of the success in agriculture will be a far cry."

The book has an excellent index. The neat printing and fine get-up of the book do it small credit to the publishers.

KARUNA K. NANDI

KELLY'S DIRECTORY OF MERCHANTS, MANUFACTURERS AND SHIPPERS OF THE WORLD: Published by Kelly's Directories Ltd., 195 Strand, London.

As a guide to the Trade of the entire World, Kelly's Directory of Merchants, Manufacturers and Shippers of the World is supreme. The 1936 edition has been extensively revised and is indispensable to the business man for the maintenance and development of his business outside of his own country. Those who possess an earlier edition of this outstanding work will be well aware of its sterling qualities and will in their own interests wish to secure a copy of the latest edition, which has taken into account the numerous changes which have occurred in names, addresses, etc. during the past year.

At the price of Rs. 45 post free this Directory gives remarkably good value. In its two volumes it covers the whole World, sections being given for every country, including a comprehensive and reliable separate section for India.

The arrangement makes reference very simple and to increase further the general usefulness of the book, there are adequate and complete indexes which are designed to give the maximum assistance to users. By consulting these indexes one can only too easily find without difficulty the names and addresses of firms throughout the World which are engaged in the trade in which he is interested.

Kelly's Directories Ltd. are holders of royal warrants of appointment to His Majesty the King and His Royal Highness the Prince of Wales, and have been established in business since the year 1793. They are publishers not only of London's Directory, the Post Office London Directory, but also of 50 per cent of the different directories based in Great Britain, at least 15 times as many as those issued by any other

firm of directory publishers in Great Britain. They are with their world-wide organisation better equipped than any to produce a directory of the World.

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FRENCH

CULTURE PHYSIQUE HINDOUE: By Jatinendra Chakrabarty. Published by Les Editions Asyar, 4 Square Rapp, Paris, 6 francs.

Mr. Chakrabarty is an old student of the *Faculté des Sciences*, Paris and served as adviser to several important Indian States in their industrial development. A few years ago he came into touch with the enlightened chief of Assam who has the credit of developing the breathing exercises of ancient Hindu *Pranayama* into a regular treatment for chronic ailments. His system has been popularised in Bengal by Mr. Chakrabarty, who published a Bengali book on the subject and, which he got published in French during his recent business tour through France and Europe. His old Professor Mon. Sylvain Lévi has, in recommending the book to the public, said in his preface that among the Gymnosophists of ancient India known to the Greeks, there were veteran champions of "Nature-cure" whose methods should be seriously studied by those devoted to the science of therapeutics. Illumination of the soul was considered inestimable to those who were weak in body as we find clearly furnished by Hindu masters who said, *Niyama ātmaśāntiḥ sa bhoga*. "This self cannot be realised by the weak". Thus physical hygiene was taken to be the basis of spiritual equilibrium and through the various Yoga *Asanas* and exercises of *pranayama*, as Mr. Chakrabarty has shown in his thought-provoking book, the Hindus made a substantial contribution to the health sciences of humanity. The book deserves the careful study of the doctors as well as of the general public. Several neatly drawn diagrams of the exercises go to enhance the usefulness of the volume.

KALIDAS NAR

SANSKRIT

THE MAHABHARATA, ADIPARVAN: *Passim 1*; critically edited by Dr. N. S. Sankaranarayanan. Published by the Bharatavarsha Oriental Research Institute, Poona.

This is the last instalment of the *Adiparvan* which, as presented now by the learned editor, will settle many points of *śloka*, about the formation of the Mahābhārata, arising mainly out of indiscriminate printing of any and every text. Over one hundred pages of the volume were devoted to the exposition of the method of textual criticism. This *Pāṇiniya* will stand for years as the noblest monument of conscientious scholarship and vigilance the claims of Indian research in Indian studies utilising the materials and men of this half-explored continent. The Sāradā Codex and the Nepal MS. of the Great Epic have opened our eyes to the treasures that are still available to us, if only we set about working with the determination and good-will displayed by our friends of the Bharatavarsha Institute. The birth centenary of Sir R. G. Bhandarkar will be celebrated in 1937 and we hope it will be worthily signalled by the completion of this series edition of the Mahābhārata.

The editor gives us a classification and detailed account of the manuscripts, leading to a verifiable pedigree of Adhyayan versions, starting with Vyāsa's *Śāstra* and coming down to the earliest available MSS. of the 16th century and after. Then follows a critical survey of the various recensions and their interrelations. The hurried publication of a few papers by Prof. P. P. S. Sastri of Madras, supported to be the critical edition of the South Indian MSS., naturally forced Dr. Sankhakar to re-assess the whole question of Mahābhāṣa criticism and to formulate clearly the Principles followed by him in the constitution of the text. Over ten years of patient analysis in collaboration with the *śāstra* from all parts of India, has given Dr. Sankhakar a vantage ground for lucid and convincing generalisations which find use in the field of Indology as common today. Very appropriately therefore Prof. Sylvain Lévi, President of the *Société Indologique* of Paris has observed: "We possess heretofore, thanks to the zeal, the science and conscience of Dr. Sankhakar, a model edition of Adhyayan which later researches can neither modify nor enrich to any appreciable extent." This is indeed a rare compliment coming from an "outsider" critic like Prof. Lévi, the *deus* of European Indologists.

In "the perforce neglect of the Mahābhāṣa *Śāstra*" our intrepid pilot Dr. Sankhakar no doubt was cheered by many fellow-sailors, Indian and European, whose he welcomed as "beacon lights," that we greet in him the marvellous, heart of India scholarship illustrating the dark corners of our glorious history. His Mahābhāṣa studies which with most catholicity of outlook, he places on line parallel to the formation of the Javanese *Bhāṣana* (1000 A. D.) of the Andhra *Bhāṣana* of Nānaya *Bhāṣa* (1125) of the Bhāṣanajñāni of Kāśmir (1020 A. D.) and of the Persian adaptation of the great Akbar's reign (1555), will, someday develop in us huge, special departments of Mahābhāṣa research in our Universities. Meanwhile our sincere congratulations go out to him on this signal success.

KARNATAK NAR.

VAKYAPADIYA—PRATHAMA KANDA

With the gloss by the author and the commentary of Pratikāśhara. Edited by Chandra Sekhara, M. A. M. O. L., Professor of Sanskrit, Dnyaneshwari College, Lahore. Published by L. Rup Lal Kaper for L. Rup Lal Kaper Trust Society, Anand, Lahore. Price Rs. 3.

How we have a fine critical edition of one of the earliest and most important works on the philosophy of Sanskrit grammar. The volume contains the text and what the editor supposes to be the author's own gloss or it also extends from a commentary by Vṛṣabhara or Vṛṣabhāra. The volume gives the name of the author as Harivṛṣabhā which according to the editor refers to Hari or Bhartṛhari, the author of the text, *śāstra*, being an honorific term (Sanskrit Introduction, p. 18). The gloss as published in the Benares edition of the work is stated to be a shorter version of the latter gloss published here (Sanskrit Introduction, p. 18). The value of the edition would have been enhanced if the version missing in the Benares edition and the Benares MSS. were distinguished by some indication. The preface in English gives an account of the MSS. examined and the detailed introduction in Sanskrit

deals with the author, his works and the *śāstra* today, thereof. There are indices of the important words in the text and gloss and of the first lines of the verses of the text as well as of the quotations in the gloss and commentary.

The edition bears the stamp of the library devoted to it by the learned editor. He has not only collated quite a number of MSS., to determine correct readings but has also taken the trouble of tracing some of the verses of the work in various works where they have been incidentally quoted and explained. A reference (which is not unfortunately complete and full) to those works has been made in the foot-notes under the verses concerned. In some cases the explanations as contained in these works have been quoted.

It is regrettable that the abbreviations used in the foot-notes have not been explained except in the case of those used to indicate the MSS. column. Though some of these abbreviations like *aj* which apparently refers to the Benares edition of the work quite clear, there are others like *aj*, *z*, *g*, *l*, *n*, *p*, *o* which are not at all intelligible.

CHINTAHARAN CHAKRABARTY

SANSKRIT—BENGALI

BRĀHMASŪTRAM—Second Pada of Second Chapter with Śaṅkara's *Bhāṣya* and the *Bhāṣya* of Vidyānātha, *Śāstra* and the *Śāstra* of Rāmānuja with translations of the *Bhāṣya* and the *Śāstra*: By Pandit Gauri Kṛishna Vedantashāstra. Edited by Pandit Rajendranath Ghosh. Vedantashāstra with a preface and notes.

Pandit Rajendranath Vedantashāstra is well known in the learned world for his valuable contributions in the field of Nyaya and Vedānta and as an editor and translator of the manuscripts of Indian philosophy in the Bengali language. Bengal owes a great deal to him, and we only state a sober truth that the general diffusion of Vedāntic culture has to a large extent been possible by his ceaseless efforts extending over decades. His present edition with the Bengali translation and his critical notes will add a new feather to his cap. The second Pada of the second chapter of the Brāhmasūtra, called the Tarkapada, is one of the most difficult and at the same time the most important sections of the work. In this section the different philosophical schools, that were coexisting with one another at the time, have been subjected to criticism and ultimately the inadequacy or the fallacy of the doctrines has been proved. This section, therefore, has its irresistible attraction for students of Indian philosophy and stands apart from the rest in view of its divergence from the general method and trend of discussion followed in other parts. In other parts the Brāhmasūtra is chiefly occupied with finding out the import of the Upanishadic passages and its light is with other rival orthodox schools in the matter of ascertainment of the true philosophy taught in the Upanishads. But in this section which is embodied in the present volume under review the Śaṅkara no longer appeals to the authority of Śruti and meets the opponents on their own ground and he draws his arguments from the resources of independent reasoning. Our editor, however, has done a service to Bengali literature

by bringing out this part with a Bengali translation which has been done by Pandit Chandra Krishna Velastatirtha under his inspiration and guidance. The translation will be helpful to the understanding of the difficult text. The introduction by the editor, though brief, contains many valuable information, and the editor has put forward a bold plea that the Buddhist doctrines criticised by the Śaṅkaras are not the discovery of Gautama Buddha but of older Buddhas, and these were only given a new orientation by the historical Buddha. The original Buddhists was only an adaptation of the Vedic doctrines which were gradually transformed by the latter Buddhas and their followers. It cannot be expected that this theory of Paṇḍit Vedantasharma, which is advanced in the introduction and followed out in his critical notes, will find ready and willing acceptance in academic circles. But a case has been made out and it deserves to be worked out in all its bearings either by the editor himself or by any other ambitious scholar. We think it premature to pronounce any opinion either way and leave it an open question.

The translation work has been faithfully done and the editor and the translator deserve our thanks. Considering the difficulty of the Bhagvat and the Bhārat in this part the success of the translation cannot be considered to be a mean achievement. The editor has followed on his method of interpretation of the Sāstra and Āśādhikāra on the basis of the working of the Sātra and has shown how it fits in with the arrangement of Śaṅkaras. We had, in our review of the Śaṅkarpada, an occasion to draw the attention of scholars to the merits of this method and we maintain our recommendation to entering students of Vedānta to follow it up to its logical conclusion. We recommend this edition to students and laymen alike without the least mental reservation and we have no doubt that they will derive substantial help in understanding the central position of Vedānta philosophy.

SATRAJIT BHAKTACHARYA

ENGLISH-GUJARATI

HISTORICAL INSCRIPTIONS OF GUJARAT. (From ancient times to the end of English dominion.) Part I. Edited by Acharyaji Giriprasada Talasila. B.A. M.R.A.S. (Junior). Price of Indian Museum, Bombay. Published by the Porbes Gujarati Sabha, 265, Girgaum, Back Road, Bombay. K. I. 1913, pp. 4-8-6.

To facilitate the people of Gujarat with the history of the people—as much of it as may be gathered from its inscriptions—the Porbes Gujarati Sabha has brought forward this handy volume which will be perused with delight by the students of the subject. Part I contains inscriptions of Asoka, Rudrasamudra, Rudrasena, Jayasamudra, Skandagupta, Dharmasena, Śilāditya and others—emperors, kings and potentates belonging to various dynasties—taken from learned journals and valuable histories as well as from museums at Vallā, Bhavnagar, Junagadh, Rajkot and Bombay. Each section begins with a brief historical and critical note, and the text of each inscription is prefaced by an account of it, with

where it was found, whence lay its significance, size, together with other and relevant historical information. Thus follow the inscriptions—translated into Devanagari and translated into Gujarati; sometimes different readings have also been given. There has been no photographic reproduction of any of the inscriptions and the price has been kept comparatively low to suit all pockets and to encourage sale of the book in educational institutions and among those interested in historical researches. Though specially intended for Gujarati-speaking people the book will be appreciated by all who want to be posted in the historical literature of India and specially in its inscriptions.

It is refreshing to note that the Sabha, which has already to its credit a number of important publications, has a definite programme of its own and intends to publish treatises of historical interest relating to Gujarati and Gujarati literature which will be eagerly needed.

P. R. Sax

GUJARATI

ARDHUN ANU: By Jayantī H. Shukla, of the *Chandrasekhari Karyalaya*. Printed at the Lakhmi Steam Printing Press, Bombay. Pp. 148. Paper cover. Price Rs. 12.

"*Ardhun Anu*", truly translated, means "the better half" and these are twelve, very entertaining stories, showing how "the better half" of Hindu Society is being treated at the hands of the remaining half. The very great misery which is still the lot of women in these days of education and advance, is set out here in language which is sure to be understood by the class of readers for whom the stories are written. For instance, the story "Lost Heart" (Haya Hain) describes how the evil of parents selling their young girls to old and aged bridegrooms is still rampant in full force. The other story explaining why a graduate lady principal of a girls' school remained unmarried, shows up the perfidious nature of men in respect of the other sex. On the whole we find it to be a delightful little book of stories.

JINA VANI: Translated by Shukla. Printed at the Gujarati Printing Press, Bhavnagar. Pp. 225. Illustrated Paper cover. Price Rs. 1.

The different Darśanas have been comparatively studied by a Bengali scholar, Shriyut Haranāth Bhattacharyya, and the results published in the Bengali monthly called *Jina Vani*. The papers thus published have been translated into Gujarati and they furnish very serious reading to those who are thinkers and interested in research work. The writer of the original papers is neither a Jain nor very familiar with Jain Śāstra. But still whatever little he has studied, he has studied very well. The section, e.g., dealing with the existence of God, according to the ideas of Jain metaphysics, is a very well-written dissertation, and would repay perusal. The last section dealing with the inscriptions about Mahārāja Khārād is useful with all information obtainable up-to-date on the subject.

K. M. J.

TRAINING INDIANS FOR MILITARY CAREERS

II. THE DEHRA DUN ACADEMY AT WORK

By Sr. NIHAL SINGH

I

THE instinct to pick out the right man for the right place that the British governing classes are credited with possessing certainly found expression when Colonel (afterwards Brigadier) L. P. Collins, B. S. O., O. B. E., was appointed the Commandant of the Indian Military Academy at Dehra Dun. By temperament he was exceedingly well fitted to do the spade-work involved in creating, on Indian soil, an institution of this type.

Instead of being stiff and stand-offish in manner, talking in gruff monosyllables and they consisting largely of words of command, he had a pleasant personality and possessed a happy knack of getting things done by carrying with him persons who were to serve as his instruments. His frank, open way, too, stood him in good stead in starting the wheels of the machinery going.

At no stage did he surround his work with mystery. Instead of keeping visitors out of the Academy grounds, he welcomed them, put them immediately at ease, encouraged them to ask questions and gave them facilities for studying the work of the institution over which he presided.

These qualities made it possible for him to win the respect and confidence of the Gentlemen-Cadets placed in his charge by the Military Department of the Government of India. On one occasion when he was kindly showing me over the Academy, I noted that such young man whom he passed and who saluted him was addressed by name. A personal relationship seemed to exist between the officer-in-the-making and the man who, in the last analysis, was responsible for shaping his destiny.

In her sphere Mrs. Collins has been equally successful and has done much to make the Gentlemen-Cadets feel at home both in and out of the Commandant's House, where they have been frequent and welcome guests. Those associations which, I am told, are fostered by all members of the staff, have an important bearing on the future social life of males in the Indian Army.

These social contacts were particularly valuable because during working hours and in the quarters they were supplemented with discipline according to the highest military standards. No Gentlemen-Cadet, I am sure, can for instance, view with equanimity, much less with indifference,

a wrongdoer into the Commandant's presence, when the young man has indignantly failed to conform to the Standing Orders, or when his work has not given satisfaction. This is as it should be, otherwise the graduates of the institution would not command respect.

The officers associated with the Commandant for conducting the Academy were all carefully selected. Such was particularly the case with the instructors. Each was regarded as specially proficient in the subject he was detailed to teach. At least one of them—Major (now Lieutenant-Colonel) R. A. Savory, M. C.—appointed to teach strategy, who reported for duty on May 1, 1932—had, I believe, had teaching experience at (the Royal Military College) Sandhurst in England.

A word must be said about the Adjutant-Captain (now Major) J. F. S. Markham who arrived in Dehra Dun on July 15, 1932. A Scot by birth and belonging to one of the "crack" British regiments—the Black Watch (1st Battalion)—he was the right-hand man of the Commandant. His responsibilities during the formative period were particularly heavy.

The Adjutant, too, I may add, as the Commandant's Secretary (to use a civilian expression). He, in addition, has been responsible as the Commandant for the drill and discipline of the Gentlemen-Cadets.

His racial heritage of caniness, his mental alertness and physical energy specially fitted him for the position. I doubt if any Gentlemen-Cadet ever succeeded in "putting it over him"—to use a schoolboy phrase—or, at least, did so twice.

II

While these selections were admirable in themselves, they did not make up for the complete omission of Indians from the higher staff of the Academy. Not one of the men who did the spade-work there—except in the purely physical sense—was of Indian blood and birth. Nor was a single Indian who could, as of right associate with the British officers on equal terms, employed as an instructor.

In the course of my several visits to the Academy, I saw, at least on one occasion, an Indian possessing the Viceroy's Commission marching a detachment of the Gentlemen-Cadets up and down the parade ground. But say one who knew sights of military matters knew that

he was no more than a glorified non-commissioned officer.

All the Indians that I came across on various occasions, excepting the genial young Punjabi who has the entering contact were, invariably, of inferior status. They served meat and drink or polished shoes.

The criticism of Indians from the higher staff of the Academy caused regret. I want to recall, to some M. L. A., who put a question on that subject. The Army Secretary explained, if my memory serves me right, that no Indian officer possessing the necessary seniority and qualifications was yet (the spring of 1933) available.

It would have done no good to have rejoined that that lamentable state of affairs had resulted directly from the policy, until recently pursued, of excluding Indians from the Commissioned rank. The time that has been lost cannot be regained through reexamination or regrets. But it might have been pointed out that there was no dearth of Indian civilians who might have been engaged to teach certain subjects that duly qualified civilians can teach just as well, if not better than, military men.

Nor would it have been an unbound of innovation so to employ civilians. The Dominion of Canada does not entrust all phases of education of its cadets to military men, though owing to the energetic policy it has pursued for over half a century in respect of training officers, it does not have to resort to that practice through lack of officers possessing the necessary seniority and qualifications.* I shall refer to this matter again when I deal with the course of instruction at the Indian Military Academy at Dehra Dun.

III

I, for one, should have liked to have seen one or more Canadians with experience at the Royal Military College at Kingston employed

from the very beginning, at the Dehra Dun Academy. This for several reasons:

(1) The first batch of officer-instructors at Dehra Dun were no doubt, carefully selected men for their respective posts. I have said as much. But, to the best of my knowledge and belief their experience was limited to that gained by them in the Imperial Army. It would greatly surprise me to learn that even one of them had served in any Dominion defence force, much less taught in a Dominion military college.

If India is, some day, to be a Dominion and is to have a Dominion Army, as was contemplated at one time,† it surely is not too early to begin training officers with that aim in



An interior view of the free Mess built by a Punjabi contractor, Rai Rana Bahadur.

view. No arrangement could have furthered that object better or more speedily than to have employed, at digging the Academy foundations, men with some (preferably long and valuable) experience of teaching at a Dominion training centre.

(2) In one essential respect conditions in India are similar to those in Canada—the virtual absence of the institution that the English call the “public school.” The Canadians who organized the Royal Military College at Kingston in the seventies of the last century were not oblivious of the fact that the people in the “Old Country” from whom they had sprung had built up their upper military fabric on the basis of public school education: but they did not deem it necessary or even expedient to develop that type of education as a pre-requisite of military training. Some

* Refer to the Author's article, *Canada's Way of Training Army Officers*, in the July issue of *The Modern States*. See also *The Canada Year Book, 1933*, compiled in the Dominion Bureau of Statistics and published by the authority of the Minister of Trade and Commerce, Ottawa, where it is noted, on page 1043, that the staff of the Royal Military College at Kingston “is composed of a commandant, a staff-surgeon, and a competent staff of civil (the Indians are the author's) and military professors and instructors.”

† See reference to this point in the preceding article of this series (p. 199 of *The Modern States* for August, 1935).

of the Canadians who went from the ordinary schools to Kingston, qualified for the King's Commission there and subsequently were employed as instructors there, could therefore, have been of great service to us, especially during the formative period of the Academy.

(3) In Canada there has not yet arisen a military caste or a ruling caste, as is the case in Britain. Thus the fighting services have never been elevated to the plane of a fetish as in the British Isles. Finance, industry, merchandising and cognate professions and trades are, if anything, rated higher than an army career. The employment of one or more officers brought up in the traditions of Canadian democracy would, therefore, have exerted a healthy influence upon the young Indians in training at Dehra Dun.

(4) The poor man's son in Canada has, in my way of thinking, a far better chance of qualifying, in normal times, directly for the King's Commission than he does in Britain. That fact, in itself, is of the greatest significance to an impoverished people like ourselves and the more the Canadian experience in the training of Indian cadets is assimilated, the better for us.

I was happy to learn, some time ago, that a Canadian graduate of Kingston had succeeded a British officer who had been transferred from the Academy. I do not yet know whether he had any teaching or administrative experience there. As other openings occur, this precedent will, I hope, be followed and one will be taken to appoint Canadians with such experience at Kingston.

Military appointments are generally made, I understand, for four years. Soon the Academy will be in its fourth year. There then will be the opportunity to place one or more Canadians with Kingston experience in administrative positions and they be given scope for dominating the institution.

IV

The subjects prescribed for the competitive test for entrance to the Academy as well as those studied there show that they have been laid down by authorities who may be only sub-consciously, are aiming to produce officers for the Imperial rather than for a Dominion army. I will first examine the subjects for the entrance examination held by the Public Service Commission on which Indians of education and experience are represented.

English is, for instance, given great prominence. Even French and German are assured a place. No Indian language—not even Hindustani, the nearest figure Indian—however, figures in the list. Why should our languages—both modern and classical—be thus ousted by European tongues?

A remark contained in one of the reports submitted by the examiners for the Academy as

summarised in an official publication, unconsciously reveals the psychology that has dictated the selection of the subjects. It reads:

"The ability of the better candidates to understand and express themselves in English was good and, as far as knowledge of English is concerned, they should prove well qualified for the profession for which they are competing."

Is a French, German, Italian, or Japanese officer, who does not know a word of English, unfitted solely for that reason, for the fighting profession?

It must, moreover, be remembered that the young Indian who wins his right through this competition to enter the Academy, will be trained there to command, not a British, but an Indian, military unit. The one he will lead is action, if fortune favours him that far, will almost without exception, be completely ignorant of the language a knowledge of which is considered to qualify him for the fighting profession.

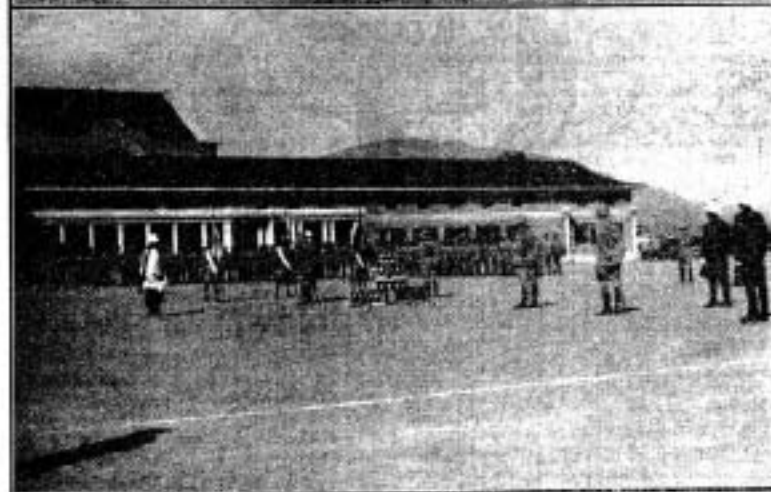
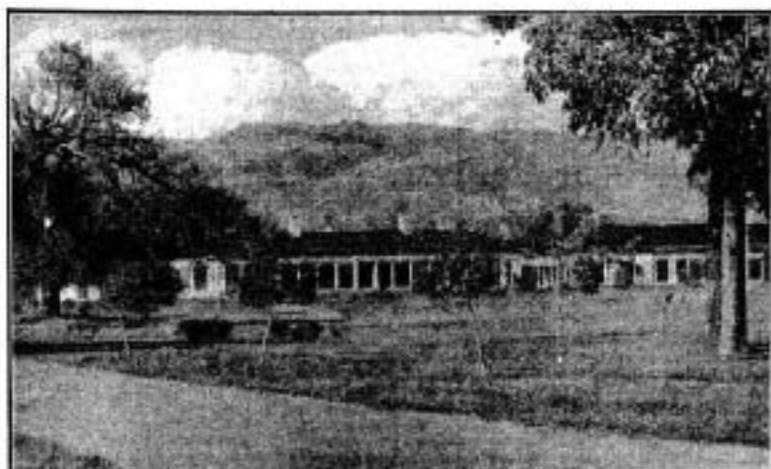
I would be the last person to belittle, much less to deny, the advantages that flow from knowing English, especially to students of military science. I do, however, suggest that the statement quoted is, to say the least, naive and reveals a psychology that interests me.

The precedent set in this regard, by Canada may well be adopted in India. There French (the language of the Canadians of French descent) was for a small percentage compared with their compatriots of British stock) assigned a place on par with English in the scheme of studies at the Royal Military College at Kingston. Here in India Hindustani may be adopted. Of this I shall write in another connection.

The only Indian subject included in the list for the entrance examination of the Indian Military Academy is "Indian history." The choice of taking it or not is left with the candidate—it is not, in other words, one of the obligatory subjects.† The paper set in the examination held in October, 1934 (the last test for which I have particulars)

* Pamphlet of the Competitive Examination for admission to the Indian Military Academy, Dehra Dun, and Royal Indian Marine held in October 1934. P. 47.

† The obligatory subjects are: Part I. (1) Interview and Record—500 marks. (2) English Language—300 marks. (3) General Knowledge—300 marks. (4) Elementary Mathematics—150 marks. (5) Geography—150 marks. Part II: Two of these subjects, and not more, must be taken. (a) French or German—300 marks. (b) Lower Mathematics—300 marks. (c) Higher Mathematics—300 marks. (d) European history from 1650—300 marks. (e) Indian History—300 marks. (f) Physics—300 marks. (g) Chemistry—300 marks. One of the following may also be taken: (a) Outline of English History from 1485—150 marks. (b) Elementary Science—150 marks. (c) Freshhand or Geometrical Drawing—150 marks. The number of marks represents the maximum.



Above: The new quarters erected for the gentleman-cadets are not on the grand scale as the accommodation provided, in the years of plenty, in the barracks originally built for the (defunct) railway staff college. Even then the young Indians undergoing training are no worse off in this respect than the young Bhoias at the Royal Military College at Sandhurst.

Below: A glimpse of the ceremony held last autumn on the occasion of the presentation of the King George V Banner and Colours to the Academy by his Excellency Lord Willington.

contains five questions (out of twelve) that relate directly to the British period:

"7. Describe briefly the struggle for supremacy among European powers in India during the second half of the eighteenth century, and account for the ultimate triumph of the English (British)."*

"8. Explain the Afghan policy of the Government of India from 1837 to 1839."

"9. Estimate the share of Warren Hastings in establishing and developing the British power in India."

"11. Indicate the main stages in the development of the Indian constitution from 1861 to 1919."

"12. Describe the measures taken by the British Government for the suppression of social abuses in India, and indicate the policy connected therewith."

The examiner was apparently not satisfied with the answers given in respect of social and political questions, for we read:

"... I have not seen any really good answer on the development of Indian constitution and the policy of the Government in relation to the suppression of social abuses. It would be desirable to encourage the candidates to acquire a more thorough and accurate knowledge of such subjects."²

I wonder if questions pertaining to matters that have recently raised or continue to raise strong feeling in the country should be put to young men desirous of entering a military academy, from which politics must of necessity be debarred. They might, in some cases, rather result in dissimulation or in answers that might annoy the examiner, unless he be a person possessed of a keen sense of appreciation of other people's points of view.

V

My own impression is that the young men between eighteen and twenty years of age who enter the Academy through the portals of the competitive examination measure up to a fairly high standard of intelligence. With few exceptions, they are not, I hear, as alert as their fellows in Canada who enter the Royal Military College at Kingston at, I believe, a little earlier age. In respect of discipline and methodical ways and possibly also of literariness of body, I would judge them to be somewhat below the Canadian standard.

British military men (and even many British civilians) would attribute these defects to the fact that most of them have not had "public school" education. In proof of that contention they would point to the superiority in those respects of *Gentlemen-Cadets* who have had such training.

* *Id.*, p. 31.

² *Id.*, p. 38.

I have no quarrel with men who take that stand. With their racial heritage and personal experience they could do no other.

Few young Canadians who win through the competitive test, held under the superintendence of the Department of National Defence, their right to admission into the Royal Military College at Kingston, have, on the contrary, had "public school" education. The difference between them and the Indians who enter the Academy through the gate of competition must therefore be accounted for in a different way.

My own view is that our domestic and social life, even at this stage of our development, does not make for individual and national discipline. In regard to capacity for devotion to her progeny and self-sacrifice to ensure their well, the Indian mother has no peer. Not is she behind her Western sister in her ability, such less in her desire, to instruct her children in the eternal verities of which she, even though she be unlettered, may possess an admirable comprehension. Her very virtues, however, stand—in many, perhaps most, instances—in the way of her subjecting them to a rigid discipline. Indulgence—always well meant but seldom conducive to welfare—prevents her from ranking her sons and daughters, especially sons, rigidly conform to an ordered life.

If we wish the harness, due to be unyielding, we shall have to see to it that the twig does not become supple.

The facilities for acquiring a wide, general knowledge—acquiring it subconsciously do not exist even in opulent Indian homes to anything like the extent to which they do in the farm-houses in the Canadian "wilds."³ The daily paper is regarded there as a necessity and not as a luxury. I have never visited a place so remote from a vitalizing urban centre that I did not see magazines as well—often many of them and of several kinds. Though eight years have elapsed since my last visit (1928-29) even then radio had penetrated to the farthest northern limit of habitation and was serving to broaden the intellectual horizon, and not merely to set the Canadian foot to moving its rhythm over the board floor.

If we aspire to fashion our policies and to administer them without external let or hindrance we have to improve our domestic and social life in these and kindred respects.

VI

In addition to the front gate of admission to the Academy, of which I have written, there is a side entrance. It is meant especially for army

³ My booklet *On the Door-step of Prosperity in Western Canada* written for and published by the Canadian Government (Department of Immigration and Colonization) contains specific instances which may be read with interest and I believe, with profit by my country-people.

men, who, officially, may be as old as twenty-five, and for cadets of the dynasties ruling Indian States and Indian State subjects. The "Indian Army Special Certificate of Education" gives them the title to pass through it.

The provision of two doors to an institution is open to objection on principle as well as on grounds of expediency. There is bound to be a marked difference in age, intellectual equipment and experience between the men who enter through the competitive examination and those who find their way in through the other portal. To say the least, this practice tends to produce heterogeneity—innumerable, particularly, in this instance.

While the Public Service Commission publishes from time to time the papers it sets to the candidates desirous of entering the Academy through competition, and the pamphlets containing them and much other useful information can be purchased by any one for eight annas, Army Headquarters, under whose aegis the aforementioned certificate is issued do not appear to follow that procedure. Why?

If the intellectual standard to which the men who earn their title to that certificate is exactly, or even approximately, the same as the one to which the "competition walk-ins" (as they are popularly called) must needs conform, then why two examinations and, above all, why two examinations conducted by two bodies? Surely the Public Service Commission is efficient and independent enough to be entrusted with the whole "job".

I have grave doubts, however, that the standard is the same or similar. Few of the "A", or Army cadets, could get through the Public Service Commission test, if they tried, much less win a high place in the competition. Such, I am sorry to say, is the impression I have formed and my impression, naïf, I am assured, with those of others, some of whom have had even better opportunity to study the cadets of this category than I.

Then, too, there is the question of age to consider. It tempts men of education who, on account of having passed their twentieth year, could not sit in the competitive examination, even if they had the intellectual equipment to succeed in winning one of the coveted places, to enter the army, either as privates and climb up a rung or two on the s.c.o.-ladder (way to lance-captainship, the minimum qualification), or to obtain a Viceroy's Commission (in reality only a glorified s.c.o.-ship) and crawl into the

Academy by the side door. This sort of procedure may conduce to advancing an individual—enable him to gratify his personal ambition. But is it good for the nation?

The student the army cadet at the time of his entrance into the Academy, the shooter will, as a rule, be his career as an officer, provided, of course, that he manages to scrape through the tests—oral, written and practical. Assuming that the "Academy age," as it may be called, coincides, in every instance, with the true age—and I have serious doubts on this point—many of these men, in the normal course, will be nearing the retiring age hardly when they have attained to a Major's rank. That cannot be



A corner in the Anti-Room, corresponding to a Common Room in a semi-military institution.

regarded as a brilliant prospect for a nation of 250,000,000 persons which recently was told that it did not have a single officer of its own senior and qualified enough to be employed on the Academy staff.

This matter is of fundamental importance. I hope that it will attract the attention of both our people and the Government of India. The sooner the dualty of entrance arrangements is done away with, the better for the country and even the military profession.

VII

Since grey matter—and not merely brown—enters into modern warfare in an ever-increasing degree, it would have been thought that Gentlemen-Cadets whose intellectual equipment would not stand the test of competition would, as a rule, make slower progress with their studies at the Academy than the "competition walk-ins." Army Headquarters were apparently of a different opinion. The officers who model the principles on which the Academy has to be

run, seems to have considered that these (i.e. G. and Viceroy's Commission) cadets would do better because they had already been subjected to military discipline, were more or less familiar with the military routine and, above all, their bodies had undergone "P. T." (physical training). They would, therefore, be able to devote most of their time to filling up gaps in their ordinary education and to studying military subjects. Upon that assumption a first-term course (two and a half years, including the vacations) was deemed ample for them.

It was thought, on the other hand, that the "competition wallahs," though, without exception, possessing better intellectual equipment, would lag behind the army cadets, lacking, as they did, experience of the military machine and, in many cases, even that of the O.T.C. (Officers' Training Corps) and being, perhaps, below the army physical standard. Additional ground for misgiving was, I believe, the fact that many of them did not belong to the caste and races which are classed as martial. A three years' course was, in any case, prescribed for them.

Affairs did not align themselves with these notions of Army Headquarters. Soon after the Academy had begun to function the inexperience of training two sets of Gentleman-Cadets in the same classes was felt.

There were only two alternatives open to the authorities:

(1) They could either retrace their steps and in so doing give the impression that they had taken the wrong turning or

(2) they could persevere in their course and duplicate arrangements for teaching academic and military subjects. This device would have added to the cost of maintenance of the institution.

I should have liked, in some days, to have seen the latter course adopted, despite the additional expense it would have entailed. The difference in the intellectual attainment of most of the army and some of the Indian State cadets compared with that of the "competition wallahs," is palpably no great that separate classes for the two would have conduced to individual and collective efficiency and also made for personal happiness. It would certainly have made the task of the officers-instructors easier and pleasanter.

This course was not adopted, however. Why, I do not know. Probably the cost it would have piled up was deemed prohibitive.

The shortening of the course to two and a half years for the "competition wallahs" was welcomed by them and, even more so, by their parents or guardians who would save the expense of maintaining them there for another term (not less than Rs. 1,000, I am told). This device did remove the inconvenience occasioned to the Academy authorities by the differentiation to which I have referred. It failed, however, to abolish the differences in the intellectual preparation of the two sets of cadets. These differences were too solid to be eliminated by an executive order or a changed administrative arrangement.

VIII

The Commandant and his staff have no part in determining the policies governing the Academy. They cannot say who should be admitted into the institution and who should be barred out. They have to do their best for the Gentleman-Cadets sent down to Dehra Dun to be trained by them.

Be it said to the credit of Brigadier Collins that he, judged by a statement made by the Army Secretary in the Indian Legislative Assembly, has shown not the least desire to shield inefficiency. He appears to have reported, within a year of the opening of the Academy, that between cadets who came at the top and those at the bottom such difference was detected that the lower were finding it difficult to keep pace with the top men. He might have also added that the progress of the top men was being impeded by these laggards.

Not has he been content merely to detect inefficiency. He has shown no patience with it. Some of the men who could not get on were detected. Others, who proved hopeless, were sent away.

A measure of the inflexibility he has shown—and shown wisely—in this respect is given by the treatment accorded the first batch of Gentleman-cadets committed to his care. If I remember right, they numbered in the beginning forty,

* In this connection, the following remark contained in the report made by the Interview and Record Board deserves to be given the widest publicity:

"(2) Eighty-six of the candidates had served in a U.T.C. (University Training Corps), a School Cadet Corps, or the Auxiliary Force, India; but some of them had not attended many parades. A considerable number of candidates, of course, had no opportunity of rendering any service of this kind, being either ineligible to join the A.F.L. or having been at a college or school where there was no Cadet Corps or U.T.C. Many candidates who had taken Science subjects said that they were unable to join a U.T.C. because the hours fixed for laboratory work did not leave them free to do so. The Board notes with pleasure that one or two colleges have made an endeavour to regulate their hours in such a way as to remove this obstacle, and the Board hope that this practice will grow. Other candidates said that it was impossible to represent their university or college in games and to attend parades, and that, consequently, if they were good at games, they were forced to represent the college instead of joining a U.T.C. The Board do not think that it should be impossible to arrange college or university games in such a way as to enable the players to attend a reasonable number of parades, if they wish to do so." *Proceedings of the Competitive Examinations for Admission to the Indian Military Academy, Dehra Dun, and the Royal Indian Marine, Held in October 1934.* pp. 49-50.

Only twenty-nine sat for the final examination held last winter. So carefully had the insufficient ones been weeded out by him that not one failed to qualify for the Commission.

As an editorial writer (in Britain) suggested, some of the "admissions" were suspected to have been secured through "undue influence." Probably the greatest merit that a competitive test conducted by an independent authority has, is that it leaves no ground for entertaining such suspicions. The sooner this method is adopted for admissions to the Academy to the exclusion of every other mode, the more secure will be India's military future.

I note with satisfaction that the Government

* *The Times of India*, dated September 19, 1933.

of India have made a departure which, while small, is nevertheless noteworthy. Of the fifteen seats in the Academy set aside to be filled by means of a competitive examination, only twelve were filled strictly according to the order of merit as ascertained by the first test. The remaining three were filled by nomination, so to speak, I presume, "the communal balance," as the phrase goes. This option has, I understand, continued to exist, but, I believe, has not been availed of after the first experiment, which, I fear, could not have been at all encouraging. This is a move in the right direction and needs to be continued to the logical end.

* The first article in this series appeared in *The Modern Review* for August, 1935.

WHAT ROMAIN ROLLAND THINKS*

By SUBHAS C. BOSE

WEDNESDAY, the 3rd April, 1935. It was a bright sunny morning and Geneva was looking at its best. In the distance, silhouetted against the clear blue sky, stood the snow-capped heights of Salève. In front of us there lay the picturesque lake of Geneva with the stately buildings mirrored in its glassy bosom. I was out on a pilgrimage. Ever since I had landed in Europe, two years ago, I had been longing to meet that great man and thinker—that great friend of India and of India's culture—Mon. Romain Rolland. Circumstances had prevented our meeting in 1933 and again in 1934, but the third attempt was going to succeed. I was in high spirits, but occasionally a thrill of anxiety and doubt passed within me. Would I be inspired by this man or would I return disappointed? Would this great dreamer and idealist appreciate the hard facts of life—the practical difficulties that beset the path of the fighter in every age and clime? Above all, would he read what fate had written on the walls of India's history?

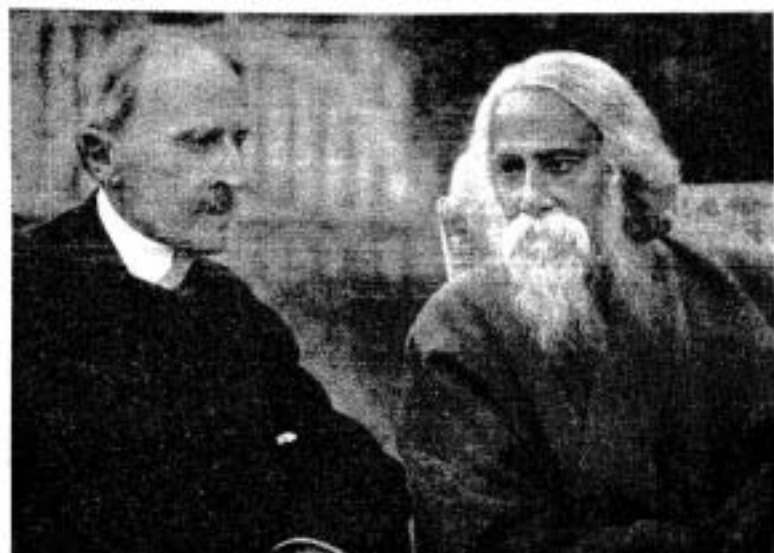
What heartened me, however, were the inspiring words in his letter of the 22nd February. . . . "But we men of thought must each of us fight against the temptation that befalls us in moments of fatigue and unsettled-

ness, of repairing to a world beyond the battle called either God or Art or Freedom of the Spirit or those distant regions of the mystic end. For fight we must, as our duty lies on this side of the ocean—on the battle-ground of men."

For full two hours we drove along the circuitous route which skirts the lake of Geneva. It was charming weather and while we raced along the Swiss Riviera we enjoyed one of the finest sceneries in Switzerland. As we came to Villeneuve, the car slowed down and ultimately came to a standstill in front of Villa Olga, the residence of the French servant. That was indeed a beauty spot. Sheltered by an encircling row of hills, the house commanded a magnificent view of the lake. All around us there was peace, beauty and grandeur. It was indeed a fit place for a hermitage.

As I rang the bell, the door was opened by a lady of short stature but with an exceedingly sympathetic and lively face. This was Madame Romain Rolland. Hardly had she greeted me than another door opened in front of us and there emerged a tall figure with a pale countenance and with wonderful penetrating eyes. Yes, this was the face I had seen in many a picture before, a face that seemed to be burdened with the sorrows of humanity. There was something exquisitely sad in that pallid face—but it was not an expression of

* This article has been revised by Mon. Romain Rolland.



Johnin Lolla

Johnin Lolla

à M^r Subhas Chandra Bose

cette image d'une rencontre
entre l'Orient et l'Occident

mai 1935

Johnin Lolla

"To Hon. Subhas Chandra Bose
This picture of a meeting of the East and the West."
May 5, 1935. Boston Ireland.



Romain Rolland

Mr. Subhas Chandra Bose

on behalf of the
Villanore, 6 April 1935

Romain Rolland

To Mr. Subhas Chandra Bose—
In cordial remembrance of our meeting in Villanore
on the 3rd April, 1935.
Romain Rolland.

defeatism. For no sooner did he begin to speak than colour rushed to his white cheeks—the eyes glowed with a light that was uncommon—and the words that he poured forth were pregnant with life and hope.

The usual greetings and the preliminary enquiries about India and Indian friends were soon over and we dropped into a serious conversation. Mon. Rolland could not—or did not—speak English and I could not speak French. So we had as interpreters Mademoiselle Rolland and Madame Rolland. My purpose was to discuss with him the latest developments in the Indian situation and to ascertain his present views on the important problems before the world. I had therefore to do much of the talking at first in order to explain the Indian situation as I saw it and comprehended it. The two cardinal principles on which the movement of the last 14 years had been based were—firstly, Satyagraha or non-violent resistance and secondly, a united front of all sections of the Indian people, *i. e.*, capital and labour and landlord and peasant. India's great hope was that the Satyagraha movement would fructify in a peaceful settlement in the following manner. Within India, the movement would gradually paralyse the civil administration of the country. Outside India, the lofty ethics of Satyagraha would win the conscience of the British people. Thus would the conflict lead to a settlement whereby India would win her freedom without striking a blow and without shedding any blood. But that hope was frustrated. Within India, the Satyagraha movement no doubt created a non-violent revolution, but the higher surcles, both civil and military, remained unaffected and the "King's Government" therefore went on much as usual. Outside India, a handful of high-minded Britishers were no doubt inspired by the ethics of Gandhi, but the British people as a whole remained quite indifferent; self-interest drowned the ethical appeal.

The failure to win freedom led to a very earnest heart-searching among the rank and file of the Indian National Congress. One section of Congress now went back to the old policy of constitutional action within the Legislatures. Mahatma Gandhi and his orthodox followers, after the suspension of the

civil disobedience movement (or Satyagraha), turned to a programme of social and economic uplift of the villages. But the more radical sections, in their disappointment, inclined to a new ideology and plan of action and the majority of them combined to form the Congress Socialist Party.

"What would be Mon. Rolland's attitude," I asked at the end of my lengthy preface, "if the united front is broken up and a new movement is started not quite in keeping with the requirements of Gandhian Satyagraha?"

He would be very sorry and disappointed, said Mon. Rolland, if Gandhi's Satyagraha failed to win freedom for India. At the end of the Great War, when the whole world was sick of bloody strife and hatred, a new light had dawned on the horizon when Gandhi emerged with his new weapon of political strife. Great were the hopes that Gandhi had kindled throughout the whole world.

"We find from experience", said I, "that Gandhi's method is too lofty for this materialistic world and, as a political leader, he is too straight-forward in his dealings with his opponents. We find, further, that though the British are not wanted in India, with the help of superior physical force, they have nevertheless been able to maintain their existence in India in spite of the inconveniences and annoyance caused by the Satyagraha movement. If Satyagraha ultimately fails, would Mon. Rolland like to see the national endeavour continued by other methods or would he cease taking interest in the Indian movement?"

"The struggle must go on in any case"—was the emphatic reply.

"But I know several European friends of India who have told me distinctly that their interest in the Indian freedom movement is due entirely to Gandhi's method of non-violent resistance."

Mon. Rolland did not agree with them at all. He would be sorry, if Satyagraha failed. But if it really did, then the hard facts of life would have to be faced and he would like to see the movement conducted on other lines.

That was the answer nearest to my heart. Here then was an idealist, who did not build

castles in the air but who had his feet planted on terra firma.

"There are people in Europe," I said, who say that just as in Russia there were two successive revolutions—a bourgeois democratic revolution and a socialist revolution—so also in India there will be two successive revolutions—a national-democratic revolution and a social revolution. In my opinion, however, the fight for political freedom will have to be conducted simultaneously with the fight for socio-economic emancipation. The party that will bring political freedom to India will be the party that will also put into effect the entire programme of socio-economic reconstruction. What is Mon. Rolland's opinion on the point?"

He found it difficult to express a definite opinion because he was not aware of all the facts of the Indian situation.

"What would be Mon. Rolland's attitude," I continued, "if the united front policy of the Indian National Congress fails to win freedom for India and a radical party emerges which identifies itself with the interests of the peasants and the workers?"

Mon. Rolland was clearly of opinion that the time had come for the Congress to take a definite stand on the economic issues. "I have already written to Gandhi," said he, "that he should make up his mind on this question."

Explaining his attitude in the event of a schism within the Indian National Congress, he continued, "I am not interested in choosing between two political parties or between two generations. What is of interest and of value to me is a higher question. To me, political parties do not count; what really counts is the great cause that transcends them—the cause of the workers of the world. To be more explicit, if as a result of unfortunate circumstances, Gandhi (or any party, for the matter of that) should be in conflict with the cause of the workers and with their necessary evolution towards a socialistic organization—if Gandhi (or any party) should turn away and stand aloof from the workers' cause, then for ever will I side with the oppressed workers—for ever will I participate in their efforts * * *, because on their side is justice and the law of the real and necessary development of human society."

I was delighted and amazed. Even in my most optimistic moods, I had never expected this great thinker to come out so openly and boldly in support of the workers' cause.

The strain resulting from our animated conversation was great and I felt anxious for the delicate health of my host. However, a relief came when tea was announced and we all moved into the adjoining room.

Over cups of tea our conversation went on uninterrupted. Many were the problems that we rushed through in our two and a half hours' discussion. Mon. Rolland was greatly interested in the Congress Socialist Party and its composition. His concern for the continued incorporation of Pandit Jawaharlal Nehru and other politicals was profound. His interest in all the actions, speeches and writings of the Mahatma was astonishing. For instance, he pulled out from his old files a statement of the Mahatma in which he had expressed his sympathy for socialism. We talked at length of Mahatma Gandhi and his tactics. I ventured the remark that the Mahatma would not take a definite stand on the economic issues. Whether on political or social or economic questions, he was temperamentally a believer in "the golden mean". I then referred to what the younger generation regarded as some of the defects in his leadership and tactics, namely, his incorrigible habit of putting all his cards on the table, his opposition to the policy of social boycott of political opponents, his hope of a change of heart on the part of the British Government, etc. It did not afford us any satisfaction, I said, to oppose him or even criticize him—when he had done more for his country than any one else in recent history and had raised India considerably in the estimation of the whole world. But we loved our country more than any personality.

I asked Mon. Rolland if he would be good enough to put in a nutshell the main principles for which he had stood and fought all his life. "Those fundamental principles," he said, "are (1) Internationalism (including equal rights for all races without distinction), (2) Justice for the exploited workers—implying thereby that we should fight for a society in which there will be no exploiters and no exploited—but all will be workers for the entire community,

(3) Freedom for all suppressed nationalities and (4) Equal rights for women as for men." And he proceeded to amplify some of these points.

As our conversation was drawing to a close, I remarked that the views he had expressed that afternoon, would cause surprise in many quarters, since they appeared to be a recent development in his thought-life. This remark worked like an electric button and set in motion a whole train of thoughts. Mm. Roland spoke of the acute mental agony he had passed through since the end of the War in trying to revise his social ideas and his entire ideology. "This combat within myself," he said, "extended over a very wide field and the problem of non-violence was only a part of it. I have not decided against non-violence, but I have decided that non-violence cannot be the central pivot of our entire social activity. It can be one of its means—one of its proposed forms, still subject to experiment." Continuing he said, "The primary objective of all our endeavours should be the establishment of another social order, more just and more human. * * * * * If we do not do so, it will mean the end of society." Then referring to the methods of activity, he said, "My own task has been for several years to try and unite the forces * * * * * against the old order that is enslaving and exploiting humanity. This has been my rôle in the World's Congress of all political parties against War and Fascism, which was held in Amsterdam in 1932 and in the permanent Committee appointed by that Congress. I still believe that there is in non-violence a strong though latest revolutionary power which can and ought to be used, * * * * *

I interrupted him at this stage to ask him how the world at large could know of his present ideas. To this he replied, "My social creed of these fifteen years has been expounded in two volumes of articles which have been just published. In the first one 'Quinze ans de Combat' (Fifteen Years of Combat), Editions Rieder, Boulevard St. Germain 108, Paris VI—I have spoken of my inner fight and the evolution of my social ideas. In the second book 'Par la Révolution La Paix (By way of revolution to peace) Editions Sociales Inter-

nationales, 24, Rue Racine, Paris VI, I have dealt with questions concerning war, peace, non-violence, * * * and the co-ordination of their efforts in fighting the old social order." Continuing he said that some of his friends had refused to recognise all that he had written, preferring to accept only those portions with which they agreed. These two volumes* would, however, be a faithful record of the evolution of his thought.

Our conversation did not end without a discussion of the much-apprehended and much-talked-of war in Europe. "For suppressed peoples and nationalities," I remarked, "war is not an unmixt evil." "But for Europe war will be the greatest disaster," said he; "It may even mean the end of civilisation. And for Russia, peace is absolutely necessary if she is to complete her programme of social reconstruction."

Before I took leave of my host, I expressed my deep gratitude for his kindness and my great satisfaction at what he had conveyed to me. I valued so greatly his sympathy for India and her cause that it had filled me with anxiety and fear whenever I had tried to imagine what his reaction would be towards the latest developments in the Indian situation.

The sun was still shining on the blue waters of the lake of Geneva as I emerged out of Villa Olga. Around me there stood the snow-covered mountains. The air was pregnant with joy and it infected me. A heavy load had been lifted off my mind. I felt convinced that this great thinker and artist would stand for India and her freedom whatever might be her immediate future or her future line of action. And with that conviction I returned to Geneva a happy man.

Karlsbad,
2. 7. '35.

EDITOR'S NOTE:—In order to comply with the requirements of the press laws in force in India, so far as it is possible for us to understand them, we have omitted certain portions of this article, indicated by asterisks.

* I have just received a present of these two books from the author. What a pity I cannot read them in the original! I feel like learning French if only for the sake of reading these books.

ITALO-ABYSSINIAN CONFLICT

By ABINAS CHANDRA BOSE, D. L.

THE Italo-Abyssinian conflict, which has engaged the world's attention for some months past, has now developed in magnitude, increased in seriousness and grown in complexity. Deliberations of the League of Nations, pacts like the Kellogg-Briand "No more war" Pact, etc., have proved abortive and failed in averting the catastrophe, and the two countries, instead of composing their differences by friendly peace negotiations, are fast entering into a fierce struggle, which it is feared, is likely to weaken, destroy or shake the very basic principles of the League of Nations and might also profoundly affect its future. Vain attempts of a final settlement of the dispute were undertaken and a constructive contribution towards a solution was made, but nothing prevailed with Premier Mussolini, and he turned down each and every conciliatory offer on the ground, amongst others, that it would not ensure security to Italy nor satisfy her aspirations for overseas expansion in East Africa. Concentration of troops, building of motor roads, reconnaissance by aeroplanes, etc., are being considered more worth pursuing than any talk of conciliation and arbitration, inasmuch as, according to the Italian Charge D'Affaires, an incident which has cut short the slender tie of friendship between the two countries and disturbed the ownership and possession of Walwal cannot be submitted to arbitral decision.

* Mr. Eden, British Minister for League of Nations Affairs, in reply to a question by Mr. Lambour, made the following statement in the House of Commons on July 1, 1935:

"I was authorized to make to Sir Ogier Muscatelli an alternative suggestion to obtain a final settlement of the dispute between Italy and Abyssinia. His Majesty's Government would be prepared to offer to Abyssinia a strip of territory in British Somaliland giving access to the sea.

"This suggestion was not lightly made, and only the gravity of the situation would lead us to give up British Territory in this way. This suggestion did not commend itself to Signor Mussolini, who was unable to accept it as a basis for the solution of the dispute. (See *Contemporary Archives*)

Of what cause or causes is the present dispute an offshoot? What leads the two countries to relapse into the old state of conflict? Manifestly there had been nothing antagonistic between the two countries up till the 1st October, 1934. We find these exchanging notes of alliance "in which Abyssinia confirms her friendship for Italy as per existing protocol and Italy avows that she has no aggressive plans in connection with Abyssinia" (*Le Courier d'Ethiopie-Keesing's Contemporary Archives*). This unqualifying of pledges of friendship disappeared all at once presumably in consequence of two successive



Mussolini standing upon a Tank is addressing army officers

attacks: one being on November 29, 1934, at Gonder in Northern Abyssinia and the second on December 5 in Italian Somaliland near the Abyssinian frontier. The first attack was against the Italian consulate and was peacefully concluded on November 27, 1934. The second one, according to a report published in the Italian Newspaper "La Stampa" was against the Italian native garrison in the wells of Walwal in Italian Somaliland. The following Abyssinian version of the Italian aggression contained in the protest to the League of Nations was issued at Geneva on December 16, 1934:

"On November 23 last, the Anglo-Ethiopian Commission investigating pasture lands in the Abyssinian Province Ogaden was prevented by an Italian Military Force from continuing its work



Emperor Haile Selassie, his consort and children

from its arrival at Ussal, situated about 100 kilometres (60 miles) within the frontier. [Walwal is an important outpost, on account of the wells in its neighbourhood. Both sides lay claim to its possession. In recent years Italy has strengthened its outposts in this territory. Walwal, Amdele and Wandere have been improved. The Abyssinians claim, however, that the three posts are well within their side of the frontier line.] On December 3, Italian troops, with tanks and military aeroplanes, suddenly and without provocation, attacked the Abyssinian escort of the Commission.

"The Abyssinian Government protested by a Note on December 26. Despite the protest, Italian military aeroplanes, three days later, bombed Aden and Gologu, in the same province.

"In response to the protest of December 6 and request for arbitration of December 11, under Article 2 of the Italo-Abyssinian Treaty of August 2, 1928, the Italian Charge d'Affaires, disregarding the protest, demanded indemnity and moral reparation in a Note of December 11, and declared in a Note of December 14 that his Government does not see how a rebellion of an incident of the character can be subjected to arbitral decision. [Seydoux Times, *Messenger Commercial*—K. C. A.] The Italian version is a travesty of the foregoing one and truly, on the contrary, tends to charge Abyssinia with offensive attitude and

demanded (a) reparations for those killed and wounded in the fight in Ussal; (b) apologies from the Abyssinian Governor of Harar; (c) Honours to the Italian flag; and (d) "Those responsible should be punished."

The above are the two recent incidents alleged to be principally responsible for the present friction between the two countries. No doubt many more followed in feverish succession and the Abyssinian Government put in unrelenting protests to the League of Nations against fresh and new assaults of the Italians "on her territory and nationals in the districts bordering on Italian Somaliland and Eritrea"¹⁴. But do all these

¹⁴ The Abyssinian Foreign Minister on December 26 protested by telegram to the Secretary-General of the League of Nations that Italian Forces are advancing into Abyssinian territory, in consequence of which the situation is becoming "increasingly serious."

"The Italians are building a motor road, they have occupied Afabe, said to be in Abyssinian territory, and the telegram continues, 'a reconnaissance by an Italian aeroplane over Geriandi seems to point to a further attack on that locality, which has already been bombed by Italian 'Planes'—(Daily Telegraph—K. C. A.).

"The Abyssinian Government on January 3, appealed to the League Council against alleged Italian aggression.



Coronation of Haile Selassie

wholly account for this conflict? Can the aggression near Walwal excusation the Italians so much as to lead them to take such a gross revenge of war? The recent incidents have only strengthened causes which, though they have paled out of view, but have not lost their potency. So the present situation, in order to be clearly seen and nicely explained, must be traced to the lines of advent of Italy in Abyssinia, for colonial expansion—a hat, which if it once seizes a nation,

on her territory and nationals in the districts bordering on Italian Somaliland and Eritrea.

"The appeal was in the form of a telegram from Mr. Bersey, the Abyssinian Foreign Minister, to M. Armand, Secretary-General of the League." Complaint is made of the conduct of the Italian authorities in the neighbourhood of Gorkgabi.

"Complaint is made that Italian troops are marching in front of Gorkgabi, and definitely committed aggression against Abyssinian subjects on December 28. Italian aircraft are continually flying over Gorkgabi and there are tanks in the neighbourhood."

"A new conflict is reported between Abyssinian armed forces and Italian garrison troops in the area of Ushak. The following official communiqué was issued by the Italian Foreign Office on February 19:

"Abyssinian pressure with a continued massing of armed troops has recently been felt in the zone of the Ushak wells. On the morning of January 20, a group of armed Abyssinians attacked our outposts at Addeb, south of Ushak. There was an exchange of firing, which caused loss on both sides. The Royal Legation at Addis Ababa has received instructions to present to the Ethiopian Government a formal protest regarding this new incident."—(Le Temps-E. C. A.).

does not know how to disappear. So from the year 1882 down to down the desire for overseas expansion in the Italian mind, and the Italian garison was routed many a time on the barren soil of East Africa on its march in quest of new homes in the inhospitable regions of Abyssinia. Despite the vaunting speeches of the Signor while addressing a Fascist Division due to embark for Africa, the Italian Government cannot forget the several signal defeats inflicted on them by the black race. The Adowa disaster is still fresh in their minds, whatever excuses may be offered to palliate it. The disgrace still remains unforgetten and to wipe it out is one of the objects of the present massing of troops, overwhelming array of air force and all other spectacular warlike preparations to overcome the black



Mussolini's native army from Italian Somaliland

"In January, 1907, the Abyssinians, in consequence of a refusal from General Gera to withdraw his troops, surrounded and attacked a detachment of 500 Italian troops at Dogali, killing more than 400 of them." *Encyclopedia Britannica*.

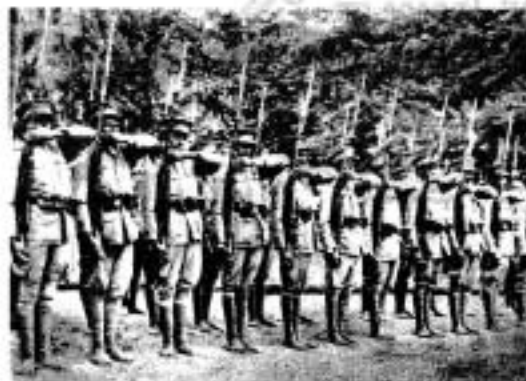
The second defeat was in the year 1894. Colonel Bissietti heavily defeated Mangacha in 1895. Menelek advanced with a large army of 90,000 men strong in "national support of Meneghin" and met Baratieri who was at the head of 12,000 men near Adowa on March 1, 1896 and inflicted a handsome defeat on him.

men." So there is the inevitable sacrifice of territorial expansion concerning the hearts of the Italians, as also the memory of the Adowa disaster galling their heroic spirit. To these, it was added the desire to obtain "greater facilities for trading and development of the natural resources and mineral wealth in Ethiopia" and construction of a "southern highway from Massawa, the Italian port in Eritrea, across Abyssinia, to the other port of Mogadishu in Italian Somaliland", the aggressive conduct of the Italians will be adequately explained.

So a war holds out immediate prospects of advantage to Italy. It is far her a probable pursuit. Hence she cannot look for any mandate, from whatsoever it may originate, and has little regard for terms of treaties entered into under constraint of distressing circumstances.



Ethiopia's cavalry



Bare-footed Abyssinian soldiers

* The Italian Government issued the following communiqué:—

"As a precautionary measure two divisions the 'Folgoranti' and the 'Gavinati'—were mobilized between February 5 and February 11.

"The two divisions mobilized do not exceed a total of more than 20,000 to 25,000 men.

"Only contingents, and not the whole 1911 class which would be 200,000 men—had been called up.

"An Official British communiqué has been issued on

"Signor Mussolini declared that the decisive moment had come."

"The Italian nation would have to make a great effort, after which it would occupy a great place in the world" (Rester).

"If Europe is not still worthy to fulfil her colonizing mission in the world, the hour of her decadence is inevitably sounded."

declared Signor Mussolini. These declarations clearly show what is in the mind of the Italian Premier. The war is inevitable. On July 6 Signor Mussolini avowed,

"We have decided upon a struggle in which we, as a Government and people, will not turn back. Our decision has been taken and it is irrevocable." (H. C. A.)

Italy's policy is clear. She cannot accept any decision which does not concede her

May 7 ordering the mobilization of new forces numbering about 200,000 men.

"The Under-Secretary for Peace and Propaganda in a communiqué issued on May 31 announced immediate mobilization of a contingent of 50,000 men on a precautionary measure" as a means of partial mobilization of the Abyssinian forces and fresh war preparations in Abyssinia." (Le Steep—H. C. A.).

Rester reports under date August 6 as follows:

"It is understood that the opening campaign is intended

demands in too against Abyssinia, though they may be characterized as sweeping or may go far beyond what a mediator can legitimately think of. She has declared her minimum demands." Neither the Commission of Conciliation nor the League of Nations can make these demands acceptable to the Emperor of Ethiopia without depriving her of her independence and stripping her of all her sovereign rights. So no negotiations can take the place of fighting, nor are the Italians inclined that way in the least.

Now a few words about "the bloodless Ethiopians." Either country's contribution towards this awful conflict has not yet been precisely adjudged by any neutral power. The exact amount of truth contained in the statement that the Ethiopians have been forced into this conflict absolutely against their will has not been yet ascertained. But this must be allowed at the same time that, if the attitude of the Abyssinians throughout is rightly examined, the conclusion that they prefer an honorable settlement by neutral powers or through the League of Nations to warfare cannot be resisted. Their disinclination to fight should not be attributed to their lack of martial spirit or want of formidable strength. The Abyssinians can muster an army of 1,000,000 men. Besides, the treaty of August 21, 1930, which permits the Emperor to obtain arms and munitions for necessary defence, is still honored. So there can be no hindrance to purchase them abroad. Therefore, what makes them averse to war is their strict adherence to the provisions of that famous Treaty of "perpetual friendship" concluded between Italy and Abyssinia on August 2, 1928. That treaty makes it incumbent upon the parties to put all disputes arising between them to arbitration. This unqualified demand for the solemn treaty acts upon their militant propensity and urges them to exhaust all resources of amicable settlement before they plunge headlong into war. So, no sooner had the Walwal incident happened than the Abyssinian Minister sent a note to the Italian Government proposing that the matter of the conflict and the boundaries be submitted to arbitration. Another despatch was sent to the League of Nations complaining against the Italian aggression and invoking its intervention under Article II of the Covenant which provides that

"Any war or threat of war, whether immediately affecting any of the members of the League or not,

is hereby declared a matter of concern to the whole League, and the League shall take action that may be deemed wise and effectual to safeguard the peace of nations. In case any such emergency should arise, the Secretary-General shall, on the request of any member of the League, forthwith summon a meeting of the Council."

Next comes her appeal on July 4 to the United States invoking the Kellogg-Briand "No More War" Pact, of which America, Italy, and Abyssinia are co-signatories.

In this connection two declarations of Ras Tafari, Negus of Ethiopia, on the present situation, are significant and will help us to a great deal to come to the conclusion that a keen desire for peace has taken possession of the Ethiopians and this laudable desire still persists.

The Emperor Ras Tafari on the critical relations between his country and Italy said on February 14:

"I will not be coerced or intimidated. The action of the Italian Government in mobilizing troops in Italy, as a precautionary measure, causes me extreme regret, as it undermines confidence, and does not allay the suspicions of the people.

"This action, however, in no way alters my determination to work steadily to secure arbitration.

"I am anxious to carry out as quickly as possible the agreement recently reached at Geneva. My interpretation of that agreement is that Ethiopia and Italy should recommence direct negotiations forthwith, with the sole purpose of arriving for prompt arbitration on matters in dispute.

"It was recognized at Geneva that the first essential would be to fix a neutral zone between the opposing troops and I would welcome an immediate agreement to fix such a zone between Geragheh and Walwal, without prejudice to the ultimate decision concerning the ownership of Walwal, which we claim is Ethiopian territory.

"Consequently I ordered the withdrawal of all my soldiers from the vicinity of Walwal, maintaining only an observation post of 300 men at Geragheh. I gave the strictest orders to the commandant at Geragheh, further than 3 kilometres from the post, and these orders were reiterated after the Geneva discussions.

"These orders have been implicitly obeyed. Allegations that my troops recently attacked, or occupied Afsh, are without foundation.

"The charter of the Council of the League of Nations was that a resumption of direct negotiations should lead to arbitration. I and my Government also desire this, and we will not be coerced or intimidated into accepting to negotiations following any other course."—(Daily Telegraph).

In another declaration contained balance on the League of Nations to avert war was expressed by the Abyssinian Emperor, Haile Selassie, in a speech at Addis Ababa. He said,

"Despite all efforts to find a peaceful solution Italy is unceasingly sending troops and war material to her two adjacent colonies. The danger of a war is becoming more and more serious, but we still place our hope on the League and especially on Britain and France."

to overwhelm Abyssinia, with a massed attack by 400 aeroplane using tear-gas.

*The aims of Italy may be summarized as follows:

- (a) Room for Italy's surplus population to migrate and prosper.
- (b) Freedom to exploit the alleged untold mineral wealth of north and north-eastern Abyssinia.
- (c) The control of Abyssinian foreign policy, and the right to represent the Empire in Europe.
- (d) Installation of Italian Officials at Addis Ababa who would play a large part in the administration of the country."—(E. C. A.).

The Emperor added :

"If efforts to secure peace fail and devilish force prevails, Ethiopia will arise and with the Emperor leading, defend the country to the last drop of blood." (Genter.)

So, unless there occurs an eleventh hour surprise, a war is more than a mere probability. It will be a great surprise to the world, if the Italian Government accept the award of the

Committee of Conciliation which is to hold its sining on August 16 in Paris. Once before the Committee broke down on the issue of the Frontier question, the Italian representative claiming that any such discussion was outside the competence of the Commission and the protest was also may be wrecked on the same rock.

August 15, 1935

A BRIEF SURVEY OF THE RECOMMENDATIONS OF THE MOSLEM EDUCATION ADVISORY COMMITTEE

By RAMESH CHANDRA BANERJEE, M.A.

(Mr. Jamnada Mohan Dutta has laid us under an obligation by contributing his illuminating article "A few thoughts on the Report of the Moslem Education Advisory Committee" to the April issue of *The Modern Review* of this year. The present humble article proposes to be a supplement to, and not a substitute for, the same. The subject is, I think, of great public importance; and a full and frank discussion of it is very necessary for the good of the education of the country. I have tried to avoid facts and discussions of Mr. Dutta as far as possible, without creating gaps in the continuity of the theme or marring the arguments. My humble intention is to give a tolerably full idea of the demands of the M. E. A. Committee.)

THE report of the Moslem Education Advisory Committee published 1934 is a study in psychology. The numerous "recommendations" made by the sixteen prominent and highly educated Muhammadan gentlemen are best examples of the length to which the magnificent propensity of the human mind can be carried without the least regard for justice and equity, so far as others are concerned. It will be little exaggeration to say that the gentlemen of the committee seemed to be thinking that there were only two parties concerned in the matter, viz., they themselves and the Government, the givers and the takers. The irrelevant thought that there are a few Hindus in the country, who contribute three-fourths of the Government money and whose interests should also be considered by the Government, does not seem to have bothered them very much. Throughout the report there is only one cry ringing—"Give us this and give us that." The problems of education as such, unemployment of educated young men which is so intimately connected with the education of the present day, the harmful effects of education in segregate communal schools, how far national interests are served by the education now in vogue, the problems of the teaching profession, possible improvements in vocational and general education—these and similar matters do not seem to have received much or any attention. The one predominating thought in the minds of the members seems to be to press the Government for more and more money. Special stipends,

special scholarships, special boarding allowances, special schools and colleges, special posts and reservation of places in Government offices and Government-controlled educational institutions—this is the theme that is kept up from one end of the report to another. Spoon-feeding is, no doubt, good, up to a certain extent. One can only hope that there are thoughtful public-spirited Moslems who do not agree to their community being spoon-fed for ever.

Apart from what the great Muhammadan community will think in the matter, the general public ought to take an interest in it. Great constitutional changes are in the air. The educational policy of the Government, defective as it is at present, is likely to be more seriously affected in the near future by causes that are well known. It is, therefore, necessary for the public to keep themselves acquainted with the important developments that occur in connection with the educational work of the Government. Let us now turn our attention to the recommendations of the M. E. A. Committee which are certain to influence the education policy of the Government more and more in the near future.

For the sake of convenience and clearness, I shall deal with the recommendations serially as they occur in successive chapters of the report.

PRIMARY EDUCATION

In regard to "Moslem Primary Education in Bengal" (Chapter III) the committee makes

22 recommendations of which the following are noteworthy:—

No. (1) Fencing the introduction of free and compulsory primary education, maintain should be retained as separate institutions.

(But, it is added, "if provision is made for religious teaching in primary schools when the Primary Education Act will be in force, and textbooks do not contain anything" objectionable, no such distinction will be necessary).

No. (6) In mixed primary schools of two teachers, one must be a Moslem.

No. (7) "Rules should be framed to prevent the exhibition of religious symbols or the use of signs which may be offensive to the pupils of any community."

No. (8) Hides should be burned in the intervals of the Moslem cultivating class to close the primary schools at certain seasons of the year according to local needs.

No. (9) In all primary schools work should be suspended for an hour on Fridays to enable Moslem boys to say their Jummah prayers and for half an hour on other days to enable them to say their midday prayers.

No. (11) The number of Moslem-training schools in the province should be increased half the number of schools for training of primary school teachers be designated Moslem-training schools.

No. (12) In board schools under the Primary Education Act, the number of Moslem teachers should be proportional to the Moslem population of the district.

No. (13) "Adequate" representation of Moslems on the Education Committees of local bodies and in school boards formed under the Primary Education Act.

No. (14) Number of primary scholarships open to competition should be divided according to the number of primary schools and textbooks and separate selection of candidates to be made for each competition.

No. (17) & (18) Additional grant of Rs 3,00,000 for excess grants to maktabs (Maktabs already get grants 50 p. c. in excess of ordinary primary schools).

No. (19) "Higher scholary" in these institutions.

No. 200 Models maktabs to be established at every sub-division under the control of the district boards.

No. (21) At least half the members of the school boards should be Moslems.

Let us now carefully examine the recommendations. Some of these have been couched in very clever diplomatic language which may deceive the unwary reader. No. 1 is a veiled hint that unless all primary schools are nationalised, in a way, the existing maktabs must be retained. No. 4 asks for 50 p. c. division of the number of teachers in mixed primary schools having only two teachers. But No. 12 demands Moslem teachers in board schools in proportion to the district population. Nowhere is there any stipulation about the number of pupils of the Hindu and the Moslem community. Suppose, in a mixed primary school, there are

45 Hindu and 5 Moslem boys. If two teachers are employed, one must be a Moslem, if the school be a board school, in, say Chittagong or Noakhali, how is the proportion of 90 Moslems to 10 Hindus, for instance, to be worked out? The 10 p. c. is, of course, to be ignored. But what if the reverse is the case? Nos. 13 and 22 are of similar nature. The cry of population percentage is raised by Moslems wherever any profits are to be distributed. But is the matter of work for the public, contribution to public institutions, this argument is conveniently forgotten. Efficiency, of course, is out of the question where communal proportion must be preserved!

Recommendations (7) and (9) will, in a way, turn the future primary schools into mosques and very curiously, the dangerous "music before mosque" question is raised here. In the apparently innocent phraseology of Recommendation No. 7 lies hidden the rabid communal animosity. It is well known that there is hardly any religious "symbol" or "sound" which, used in a school, can offend the feelings of Hindus. On the other hand, extraordinary quickness in taking offence at such things has been shown by the communally-minded Moslems, as is proved by recent events in the country. If it is really intended that school houses and school work should be completely dissociated from exhibition of religious feeling of any kind on the part of pupils and teachers, why then is the proposal for suspension of work every day for Moslem prayers (Recommendation No. 9)? Readers will easily note the language of these two recommendations. In No. 7 it is not said that "offensive" symbols or sound should not be used in mixed schools, that is, where both Hindus and Moslems read; but the request seems to be in respect of all schools. In No. 9, the language is couched and clear—"in all primary schools" work should be suspended to enable Moslem boys to say their prayers. The reader may think that by implication, "all primary schools" means those where Moslem boys read. But who knows? It will be no wonder if gentlemen, who seriously concerned arrangements for teaching Arabic or Persian to be made in all secondary schools, irrespective of the number of Moslem boys attending them (as we shall see later on), order suspension of work for midday prayers to suit the convenience of prospective Moslem pupils.

Recommendation No. 8 wants to close primary schools at certain seasons "in the interest of the Moslem cultivating class," as if certain seasons which will cause inconvenience to Moslem cultivators will not do so to Hindu cultivators!

Recommendations 17 to 21 all want more money for these segregated communal institutions that are, even in the opinion of expert educational officers of the Government, detrimental to the educational progress of the Moslems themselves. The maktabs are already in a privileged position. They enjoy more Government

grants-in-aid than ordinary primary schools (which are also opened to Moslems) proportionately. This excessive Government favour to makhtabs does not satisfy the M. E. A. Committee. It wants nearly four lacs of rupees more. Regardless of the fact that mainly on these makhtabs alone with the madrasahs, about 16 times more money is spent by the Government than it spends on exclusively Hindu institutions, and that even Government funds have their limit, the Committee feels no delicacy in making this extraordinary demand. That so many highly educated men can unhesitatingly demand such a huge sum out of public funds for communal institutions is an amazing phenomenon. That they openly espouse full communal separation is further proved by the recommendation (36) that even primary scholarships should be divided according to the number of makhtabs and primary schools, and that half the existing Gurm-crafting schools should be called Muslim training schools (No. 11)—the objection against the word "guru" being due, perhaps, to the fact that it is supposed to be a "Hindu" word.

Such is the nature of the advice given by the M. E. A. Committee in respect of the primary education of Muslims. Evidently, the Committee does not want little children to forget the communal differences, as far as possible, in common schools, reading a common curriculum through the common mother tongue. It wants, on the other hand, to show up the existing differences even where they need not be shown, that is, in the temples of learning. It does not stop here; it tries to widen the gulf, create a spirit of discord in the minds of the future citizens of the country in the earliest stage of their life. If there are thoughtful and patriotic Moslems in the country, they ought to see that the source of national life is not further poisoned in this way. As if it is not enough disgrace for a nation to have a set of schools as symbols of communal separation, the Committee proposes to carry the spirit of separation into all primary schools. How much better it would have been if it had the foresight and courage to advise Government to close down all communal schools and merge them all in one class of common schools for general education where boys of all castes and communities might begin their life in an atmosphere of communal love and harmony!

I cannot bring the subject of Moslem primary education to a close, before referring to the Committee's futile attempt to prove (p. 41 of the Report) that makhtabs are not segregated schools. Space will not permit me to give a detailed account of the genesis of the existing makhtabs. But suffice it to say that the earliest objection of Moslems to participating in the common educational system of the country inaugurated by the British Government was that the atmosphere of the schools was "not Moslem, the teachers were

Hindus, and that there was no provision for religious instruction of Moslems." To meet these objections, secular education was provided for in the old makhtabs, retaining their religious character. In the makhtabs teachers are Moslems, reciting of the Quran and teaching of Islamic ritual is part of the curriculum, even the vernacular of the province takes on a communal colour there and becomes Muslim Bengali; and in official language also, makhtabs are "Muslim primary schools." Yet the M. E. A. Committee wants people to believe that makhtabs are not segregated schools.* If, in spite of their definite communal nature, some Hindu boys are found in them as unwelcome guests trying to receive, in the midst of great difficulties, a smattering of elementary education, it is because there are no ordinary primary schools within a manageable distance, and their love of education is very strong.

The following words of Mr. Zohar Rahn, a Europe-trained Moslem gentleman, will be very appropriate in this connection:

"A few words about Makhtabs. I consider them even more harmful than the higher educational institutions. They are veritable institutions of segregation and deserve the strongest condemnation. They segregate the rising generations of the two great communities at a time when their minds are most pliant, most receptive and most impressionable and, hence, most capable of constructing an everlasting framework which might have averted many communal troubles in their subsequent lives."†

Incidentally, there is another side to these makhtabs. Mr. Zohar Rahn says in the same article:

"... Moreover the money spent on the Makhtabs is only a sheer waste of money. Because many of these Makhtabs, specially for girls, exist only in the registers and in many others the actual attendance falls far short of attendance as shown in the registers. The girls' classes usually being held within the purdah avoid detection of actual state of affairs by the inspecting officers."

Further:

"Much useful purpose will be served by the amalgamation of the Makhtabs with the primary schools."

SECONDARY EDUCATION (CHAPTER IV)

On this subject, the Committee makes 16 recommendations. The main demands are:

No. (1) Population percentage of appointments to be held by Moslems in Government High schools.

No. (3) "Adaptive" representation of Moslems

* Vide Hunter's "Indian Musalmans," from which profuse quotations have been made in the Report itself.

† Vide also Hunter Committee Report.

‡ "Pseudo-communalism," by Mr. Zohar Rahn. 7th America-Bangor Patriote (Dak edition)—2nd May, 1932, pp. 7 and 12.

on the teaching staffs of aided secondary schools—that is, not less than 45 p. c. of the teachers must be Moslems and this must be a "condition precedent" to the sanction of grant-in-aid.

No. (7) "Adequate" representation of Moslems on the managing committees of aided schools. It on one should it be less than 25 p. c. of the members.

No. (4) The University should take steps to secure "effective" representation of Moslems on the managing committees and teaching staffs of aided high schools.

No. (8) Free-scholarships for Moslems should be 25 p. c. of the total school population.

No. (6) Teaching of Arabic and Persian in high English schools, "irrespective of the number of Moslem pupils attending them."

No. (10) "Schools serving Moslem areas should be substantially financed."

No. (11) "Adequate facilities should be offered for starting schools in suitable centres in Moslem localities."

No. (18) Age-limit should be lowered in respect of free-scholarships to give Moslems better chance to compete with Hindus.

No. (16) "Islamic history should be made an optional subject for the University Matriculation Examination."

In the course of the demands for population percentage of teachers in Government schools, and for at least 45 p. c. in aided schools, there is no mention of educational qualifications. Perhaps the Committee thinks that these are of no use in educational institutions; the only thing that matters is a certain percentage of Moslem teachers, qualified or unqualified. Similarly, when it is demanded that at least 25 p. c. of the members of the managing committees must be Moslems, it is not thought necessary to enquire how far Moslems have helped to found a particular school. In neither case, does the number of Moslem pupils count. A school may be founded by the efforts of Hindus alone, the pupils may be Hindus entirely. That will not prevent the Moslems from having at least 45 p. c. of the posts of teachers as well as at least 25 p. c. of members of the managing committee. On page 52 of the Report it is shown that the percentage of Moslems in total pupils in the middle and high stages of secondary schools in 1931-32 was 25.4 and 30.3. As to the number of secondary schools founded by Moslems, no accurate figures are, of course, available. But one may not be held blameless if he draws his own inferences from the fact that up to 1931, there were approximately 1000 high schools founded by Hindus and only 37 by Moslems.* It is now for impartial readers to judge how prospective is the demand for population and similar percentage of teachers on the staffs and members on the managing committee of schools.

The demands contained in Recommendations

10 & 11 would not be significant had it not been a fact that there are already 5 secondary schools founded and maintained by Government exclusively for the general education of the Moslems *viz.*, the Anglo-Persian department of the Calcutta Madrasah, the two Moslem H. R. schools at Dacca and Chittagong, and two Moslem M. E. schools in Calcutta, there being no school of this nature exclusively for Hindus. In the face of the above fact, and the other well-known one *viz.*, that Moslem education draws nearly 17 times the money spent by Government for purely Hindu education, does not the demand for extra "facilities" and "substantial" aid for schools in Moslem areas sound extravagant?

The solicitude of the committee for Arabic and Persian and Islamic history only proves its eagerness to sow the seeds of the spirit of communal separation in the minds of Moslem students. Those who are concerned with school education for a long time know that Bengali Moslem students find Sanskrit more congenial to their natural tastes and aptitude until certain extraneous influences begin to work upon their minds in the vain attempt to Arabianize genuine Bengali life. In spite of the extra leniency of the examiners in Arabic and Persian on account of communal partiality, the heavy strain caused to Moslem students by their efforts to acquire a rudimentary knowledge of these difficult foreign languages should have been a matter of serious consideration on the part of the Committee. Neither do the Committee seem to bear in mind the fact that a knowledge of the history of the country is more necessary for matriculation boys than that of the history of the other countries. Hence they recommend that Islamic history should be one of the optional subjects in the matriculation examination, which cannot be done, generally speaking, without excluding history of India or some other equally important subject.

Recommendation No. 15, namely, that the existing age-limit for free scholarship in schools should be lowered is, of course, on a par with other absurd demands for the benefit of Moslems alone, irrespective of considerations for other communities.

But Recommendation No. 8 has more beauty in it than any other. If this principle is accepted by, and Moslems avail themselves of it in a moderate way, economic difficulties of Moslem students will be fully solved. For example, in a school with 80 Hindu and 20 Moslem boys, all the latter will have to be free students. They will thus receive education at the cost of the Hindus, practically. Besides this, at least 45 p. c. of the teachers must be Moslems; on the Managing Committee also there will be at least 25 p. c. Moslem members, if not more, though they may not have done anything to found the school. Thus, without spending a pie and without rendering any service, the Moslem Community will have so many boys receiving free education in a school

*Vide article—"Hindu and Muslim public spirit in Bengal." *The Modern Review* for March, 1934.

founded by Hindus, almost half, if not more, of the posts of teachers and a powerful, if not predominant, voice on the Managing Committee. Is not this proposal more alluring than the prospect of winning a prize at the Derby Sweep, where one has to spend at least some money to gain races?

But, there is more wonder in store for us. There is Recommendation No. 7 which says:

"Special hostel stipends should be granted to poor Moslem boarders and they should be relieved of the liability of paying seat rent, furniture rent, the municipal taxes, etc."

So, come one, come all! Every thing free! Education free! Free board and free lodging! No rents and taxes of any kind! Of course, the M. E. A. Committee is not an unreasonable body. They demand hostel stipends, etc., for "poor" Moslems only. But, then, is not the whole Moslem community poor? And hence are not all Moslem students poor? Look at the splendid privileges granted to the students of this "poor community" elsewhere. Says the Report:

"It may be noted that in Madras all poor Moslem pupils are admitted at half-fare into all recognized institutions." (Page 60).

One wonders at the commendable spirit of moderation displayed by the Committee in demanding only 25 p. c. and not cent per cent, free scholarships for the inevitably "poor" Moslem students. However, if the Moslems can gain only these two points (Recommendations Nos. 7 and 8) and cleverly keep to the limit, they can receive education at the cost of the Hindus, as well as board and lodging and kindred things in the cost of the Government three-fourths of whose funds are supplied by the Hindus. And after receiving (not necessarily completing) education at the cost of others they will have "free" admission to Government service, service under semi-government local bodies and educational institutions. Here is a chance for Hindu-Muslim unity again. So, Hindus, loosen your purse-strings, do not miss this new opportunity of cementing Hindu-Muslim unity. The Government, in these days of the Communal Decision, cannot reject these demands. And Hindus must not oppose them, for, then, if not anybody else, Hindu Congress leaders like Mr. Bhulabhai Desai and others will be angry!

COLLEGE AND UNIVERSITY EDUCATION (CHAPTER V)

On the subject of college education, the Committee's recommendations lean towards the same narrow communalism as will be proved by the following out of a total of 14:

Free-studentships should be raised to 8 p. c. of the total college population of which 6 p. c. should be reserved for Moslems (No. 1).

The present rule forbidding the holding of a

free-studentship along with a stipend or scholarship should not be observed in the case of Moslem students (No. 2).

Moslems should be "adequately" represented on the staffs of Government colleges and appointments should be made by the D. P. I. without reference to the Governing Bodies (No. 3).

Lower seat rent and more rent-free seats in Moslem hostels are demanded (No. 6).

A "definite" percentage of seats to be reserved for Moslems in medical, engineering, veterinary and training colleges and the percentage to be gradually increased (No. 7).

(N. B.—There are already reserved seats in these institutions for Moslems).

Minimum qualifications should be accepted in the case of Moslems for admission to professional and technical colleges (No. 8).

Admission tests should not prevent the percentage of Moslem students being reached (No. 9).

The grant-in-aid rules should be modified so that there may be "adequate" number of Moslems on the Governing Bodies of aided colleges and "such adequate representation be the condition precedent to the sanction of grant-in-aid." (No. 14).

A glance at the above will convince the reader of the unjust and excessive nature of the demands made. There is also an ominous hint as regards the future of the non-Government colleges, of which only 3 can be taken as founded by Moslems and 29 by Hindus. The desire to thrive at the cost of the Hindus, and curtail whatever independence is now enjoyed by the private educational institutions mostly founded by Hindus is seen here too. These comments will be superfluous, except that to give effect to No. 14, admission tests will have to be done away with for the benefit of Moslems.

UNIVERSITIES

With regard to the Calcutta University, the following recommendations (out of a total of 12) show the attitude of the M. E. A. Committee:

No. (1) "That the election of members of the Senate by the registered graduates be made on the lines of the Dacca University, i.e., Moslem graduates electing Moslems and Non-Moslem graduates electing Non-Moslems. There should be a separate electorate of Moslem graduates to elect half the elected members of the Senate."

No. (2) "The proportion of the number of Moslem members of the Senate to the total number of Indian members should be the same as the proportion of the Moslem population to the total population of Bengal." N. B.—The M. E. A. Committee's reverence for Europeans is plainworthy.

No. (3) Seats to be reserved for Moslems in the Syndicate.

No. (4) "A definite percentage of ministerial and administrative posts be reserved for Moslems."

No. (5) "That an adequate number of Moslems should be represented on the selection board, Committee, board of moderators, in arts and science, in the school committee, in the Press and Publication committee, in the students' welfare committee, and in the Board of Indian Vernaculars."

No. (6) "That more Moslems be appointed as examiners and paper-setters."

No. (7) "That in the case of schools and colleges already recognized, the University should notify the authorities that as vacancies occur in the committees Moslems should be appointed until the community is adequately represented."

No. (8) "..... Schools in Moslem areas should receive sympathetic treatment in the matter of recognition."

No. (12) "That books by Moslem authors should be prescribed as text-books by the University Post-Graduate Department."

As regards the Dacca University, the following recommendation is worth noticing:

"50 p. c. representation should be given to Moslems in all selection committees."

I have given above the demands of the M. E. A. Committee with regards to the Calcutta University at some length, because these matters ought to receive the serious attention of the Hindu public of Bengal. The University of Calcutta is practically a creation of the Hindus. Behind every brick of the magnificent edifice lies Hindu brain, Hindu labour and Hindu money. Even now, the endowments that constitute the sinews of the institution are almost all Hindu. In March, 1934, the year in which the M. E. A. Committee published its report Mr. Shyamsunder Mukherji (now Vice-Chancellor) said in the Bengal Legislative Council during budget discussion that the value of the endowments received by the University during the five years preceding was 16 lacs, of which a little more than two lacs was contributed by a Christian gentleman (Dr. R. C. Mukherji) and only Rs. 600 was given by the Moslems.* Yet the M. E. A. Committee wants Moslem representation on the Senate on population basis, "adequate" representation of Moslems in every committee and board, reserved posts of clerks, examiners and professors, etc. etc. Nowhere does the Committee consider the question of educational qualifications of the Moslems, though these should be the first requisites of the senators, syndics, and others in this matter.

If the contribution in money made by the Moslem community to the University is negligible, the numerical strength of the students of the same community reading in the college under the University is not less so. According to the table given by the Committee itself (page 64 of the Report) the percentage of Moslem students to the total number of students reached the grand figure of 15.3 in arts colleges and 12.9 in professional colleges in 1931-32. This remarkable progress has been made after nearly a quarter of a century of extraordinary and excessive favoritism shown by the Government to the Moslems in all possible ways in all educational institutions under its control. Is it not a convincing proof that undue indulgence is really a hindrance, not a help, in any sphere of life, above all in the educational sphere?

* A. B. Pataika (Dak)—23 March, 1934.

Viewed side by side with the fact that there are nearly 180 Hindu registered graduates as against only 6 Moslem graduates,* the demand for half the elected members of the Senate to be elected by the Moslem graduates alone is nothing short of preposterous. Recommendation No. 7, if given effect to, will nullify many provisions of the school code which has received sanction both of the Government and the University.

But Recommendation No. 12 is the strongest of the whole lot. The Post-graduate department exists for higher culture. Text-books selected by the department for M. A. and M. Sc. examinations should be of pronounced merit and noted for scholarship displayed therein. Here also the demand is made that books by Moslems must be chosen, without mentioning the question of the merits of the books. Can absurdity go further?

The introduction of the virus of communalism into the Senate and Syndicate which is proposed by the M. E. A. Committee will not only throw out the Hindus from their legitimate places in the institution built up with their life blood, but will also cause incalculable harm to the cause of education of the country as a whole. Therefore, let those who are honestly interested in the welfare of the Calcutta University be on their guard.

The situation of the lovers of the Bengali language is also shown to the following words of the M. E. A. Committee's report:

"There are Moslem writers of Bengali books of merit and ability, but still the Moslem works are not so to be found or prescribed texts in the University curriculum. The text-books in Bengali prescribed by the University are in some cases repugnant and even repelling to Moslem sentiments. Text-books prescribed by the University are associated with Hindu traditions, Hindu legends, and Hindu philosophy." (Italics are mine.)

As to the statement contained in the first sentence, suffice it to say that it is false. Moslem writers of elegant Bengali, like Mosharraf Hossain, Muhammad Husain, Jasmuddin, Barkatulla, Golam Mustafa, Wazir Ali, Kasim Nazim Islam, have found their places in the Intermediate and Matriculation Bengali selections. But, here also, common questions should not arise. Students should read only the best writings, irrespective of the religion professed by the writers.

As regards the complaint of text-books prescribed by the University being "revolting" and "repugnant," because they are "associated with Hindu traditions, Hindu legends and Hindu philosophy," the same may be said by Hindus with regard to the writings of Moslems. These traditions, etc., are at least Indian and the fathers and forefathers of many Bengali Moslems of the

* The figures are from Mr. J. M. Datta's article—"Relative public spirit of Hindus and Mohammedans," *The Modern Review*, June, 1934. The auditor of the Calcutta University for 1934 gives a list of 282 registered graduates of whom only one is a Moslem.

present day loved and respected them. By the by, have Moslems any objection to reading the Shahnamah, which contains descriptions of kings and men of Persia in pre-Moslem days, or stories and scenes from the Old Testament of the Bible?

It is to be noted that the M. E. A. Committee appointed in 1914 also raised a similar cry against standard Bengali—(pp. 17 and 18, M. E. A. Committee's Report, 1935). Many Moslem individuals and associations similarly attacked standard Bengali in their evidence before the University Commission of 1917-29 (Report vol. VII). It is clear that a crusade is being carried on against that exquisitely rich and beautiful language which has won the admiration of the civilized world and has secured the Nobel Prize, only because the language and its literature have been built up mainly by Hindu Bengalis.

By the by, the M. E. A. Committee which is strictly fond of the formula of population percentage in all matters of gain, has perhaps forgotten to put forth two eminently just demands, namely, that 54.5 per cent. of the places in the university examinations must be reserved for Moslems and that the same percentage of wards of that strange stock, named "Muslim Bengali" must be used in all Bengali text-books of the University. (The Dacca University is already striving to achieve the second object.)

MADRASAH EDUCATION (CHAP. VI)

This object receives fuller treatment at the hands of the Committee. The chapter covers 32 pages, the next longest chapter being the one on *Maktabs* (chap. III), which occupies 19 pages. This is only natural for a committee to whom only communal matters and communal aspects of other matters were subjects worthy of consideration.

The Recommendations (22 in all) are to the effect that the reformed system of *Madrasah* education should be retained, that 60 p. c. members of the Dacca Board should be Moslems, that Tibbi (Hakimi system of medical treatment) should be included in the course of studies of the Calcutta *Madrasah*, that Rs. 90 be the minimum grant to a Junior *Madrasah*, and Rs. 200 to a high *Madrasah*, etc. etc.

The amount of grant-in-aid demanded for a *Madrasah* is considerably larger than that which an ordinary Middle or High school can hope to obtain.

"EDUCATION OF MUSLIM GIRLS AND WOMEN." (CHAP. VII)

On this subject there are 23 Recommendations in all, of the same type as those in the case of Muslim boys, the following being more noteworthy:

Establishment of a Government High School for Girls (No. 1). (This has already been done).

Starting of three Government hostels—one at Calcutta, one at Dacca, and the third at Chittagong

—for Muslim girls; and no less well, (perhaps even, municipal hostels, etc., to be paid by the boards) (No. 10).

Stipends for poor Muslim girls to enable them to meet hostel charges (No. 11). Pro-student-ship for Muslim girls to the extent of at least 20 p. c. of their own enrolment in Government and aided schools (No. 12). All poor Muslim girls to be exempted from payment of conveyance charges (No. 14).

All the other demands are of the same nature as those in the case of Moslem boys, viz., appointment of Moslem teachers, Moslem members on managing committees, "liberal" grants-in-aid to schools (including *Madrasahs*), special scholarships, appointment of a Muslim lady to the post of Assistant Inspectress of schools for Muhammadan education, etc. etc.

Remarks made in connection with the Committee's demands for Moslem boys' education also apply here.

SCHOLARSHIPS (CHAPTER VIII)

The members of *The Modern Review* have already an idea of the very large number of scholarships specially reserved for Moslem students from an article which appeared in its some time ago.* There are no special scholarships for Hindus and the depressed classes, who are admittedly backward in education, have been shown scanty consideration in this respect. The considerable number of special scholarships reserved for them does not preclude Moslem students from competing for the general

* Vide Article—"Muhammadans and the Educational Policy of the Government."—*The Modern Review* for November, 1931.

* Total number of Government scholarships under the Calcutta University (i.e., for Matriculation and upwards) is 271, of which 66 are reserved for Moslems, 11 for the Depressed Classes and the rest for all.

Of the 66 scholarships under the Dacca University, 25 are reserved for Moslems, 3 for Depressed Classes, the rest for all.

The total number of Government Scholarships for Middle and Primary Examinations is 518, of which 79 are reserved for Moslems, 100 for Depressed Classes, and the rest for all.

Scholarships endowed by Hindus under the Calcutta University at the disposal of Government—20, open to all.

Scholarships endowed by Moslems for Moslems in the Calcutta University—8.

Endowed by Hindus for Moslems—3 (in the Calcutta *Madrasah*).

Total number of Muslim Scholarships and stipends distributed in schools and colleges throughout the province is 820. Jack Muhammadan Scholarships—6 (of Rs. 50 each annually).

V. B.—There are 30 Government scholarships in the Calcutta *Madrasah* of a total monthly value of Rs. 120. There are 8 scholarships in the Beghly *Madrasah*. Of the 14 Trust Funds for stipends and prizes in the Calcutta *Madrasah*, 3 are permanently endowed by Hindus, viz., Scindia Fund, Darbhanga Fund and Gwalior Fund. Besides all these there are 18 Muslim scholarships.

scholarships. In spite of this, the M. E. A. committee observes:

"The existing special scholarships and stipends are not only inadequate in number but are in most cases insufficient in value to enable poor Moslem students to continue their education without pecuniary embarrassment."

After harping on this topic, the Committee proposes special scholarships for Moslem boys and girls under 18 different heads:

Overseas scholarship, post-graduate research scholarships, graduate scholarships, senior scholarships, junior scholarships, scholarships on the results of the school final examination, middle scholarships, primary final and primary preliminary, for the Alexandria School of Engineering (Dacca), for the Bengal Engineering College, for the Government Commercial Institution (Calcutta), Dacca Government Moslem High School, on the results of the Junior and High Madrasah examinations and Islamic Intermediate examination, for students of the Calcutta Madrasah and for medical students. Scholarships are to be available in the Islamic College (Calcutta) too. The number of scholarships under different heads varies from 1 (overseas), and 2 (post-graduate) to 240 (primary final), 385 (middle) and 275 (medical students) and the value of each from Rs. 100 to Rs. 5 p. m.

Altogether, the M. E. A. Committee wants for the Moslem students 1526 scholarships (excluding the overseas one) of the aggregate value of Rs. 14011 a month as against the 240 exclusive Moslem scholarships of Rs. 1934 a month now existing, according to its own report. As the scholarships are tenable for from 1 to 4 years, the amount will become 3 or 4 times heavier from the 3rd or 4th year of the introduction of these new rules.

The reservation of special scholarships in such large numbers will not, of course, preclude their holders from competing for general scholarships. The Muslim scholars will also get free-embursments in all institutions (Schools, Colleges and Universities) irrespective of any rule to the contrary. If suitable Moslem girls are not available for enjoying some special scholarships, these may be given to boys. If Moslem students are not to make use of scholarships in any special institution, the scholarships may be given to Moslem students in general institutions. In other words, care must be taken that no scholarship remains unused and that none is used by a Hindu.

No one should object to giving scholarships, stipends, etc., to poor and deserving students. Let students, as such, get as many privileges as possible. But, the reservation of privileges on communal grounds is most objectionable.

APPOINTMENT OF MUSLIMS IN EDUCATIONAL SERVICES. (CHAPTER IX.)

The following recommendations, besides others will speak for themselves:

NON-MUSLIMS.

Muslims to hold posts in proportion percentage. Until this proportion is reached the formula of 2 Muslims to 1 non-Muslim to be observed in filling up vacancies.

In cases when a suitable Moslem candidate is not available in a particular department, first the Assistant D. P. I. for Moslem education, and then, if necessary, the Government should be asked to supply a candidate.

No proposal for retrenchment should affect the number of Moslem officers.

A larger number of Moslem district and sub-divisional inspectors should be appointed, and, until the population percentage is obtained, 3 Muslims to 1 non-Muslim should be the proportion in filling up vacancies, etc., etc.

It is to be remembered that besides the large share of the general Government posts held at present by Muslims, there are the special posts—the Asst. D. P. I. for Moslem education, and one Asst. Inspector of schools for Moslem education in each division.

MUSLIMS.

Here also the population percentage is demanded. The request that "Mathematics be made co-optical subject in the competitive examination for recruitment in the Bengal Civil Service" is self-illuminating.

A few words on the results of the introduction of communalism in Government service may not be out of place. It is a fact that, because of the avowed communal bias of the Government and the well-organised character of the Moslem community, Hindu Government officers in many cases are not only afraid to look after the legitimate interests of their community, but shrink from doing bare justice to their co-religionists. If there is any risk of incurring the anger of the Moslems. There are many highly placed Hindu officers who are handicapped by their constant dread of subordinate Moslem officers as well as the local Moslem public even in doing their duty. Moral cowardice, no doubt, also plays a part here. On the other hand, many Moslem Government officers make the fullest use of their official position to further the interests of their community. In view of these facts, the motive behind the Moslems' insistence on the appointment of more and more inspecting officers under whose control there are large numbers of Moslem and general schools, will be clearly seen. The unfortunate attitude of a class of inspecting officers exerts an almost paralyzing influence on schools founded and managed by Hindus, though they are open to all.

TEXT-BOOKS AND TEXT-BOOK COMMITTEE. (CHAPTER X.)

Though it is well known now that the T. B. Committee is a sham of which the keepers and managers are Moslems, yet the demands on this subject are:

That 50 p. c. members must be Moderns, that 750 p. c. of the assistants on the establishment of the T. B. Committee should be Moderns, that "text-books should not contain non-factual ideas, ideas and expressions which are regarded by Moderns as objectionable."

That readers and printers of a definitely Modern character should be prescribed for Muslims, that Muslim readers should be alternative text-books in primary schools, books by Modern authors should be included in the list of text-books for university examinations, etc. etc. (Italics are mine.)

It is to be noted that the M. E. A. Committee under notice has not repeated the demand of the Committee of 1914, viz., that Modern authors being poor should be allowed to submit their books to the T. B. Committee in manuscript! Perhaps the authors have become rich now!

PHYSICAL EDUCATION OF MUSLIM STUDENTS. (CHAPTER XI)

Love of communalism and favouritism play a great part here, too, as will be seen from the following recommendations:

That funds be provided to assist Muslim institutions in purchasing play fields, "that the rule regarding educational institutions to contribute two-thirds of the estimated cost for the purchase of games apparatus be relaxed in favour of high and major Madrasahs," "that the introduction of Rai Nauti and folk dances be not insisted on in special Muslim institutions," etc. etc.

It seems the efforts of Mr. Garasaday Dutt to revive the virile national dances of Bengal are going to be opposed by the powerful "allies" of the present British Government. What earthly objection there can be against the innocent manly exercises, is hard to conceive—except that these are being re-introduced by Hindu efforts. I have seen a distinguished educationist, a high Government official, taking special delight in the Raibeshi dance. It is hopeful to see at least one Muslim gentleman with different views in this respect. From the conduct of a class of Muslims, one is inclined to suspect that they are determined to behave like the proverbial "dy in the olment" in every affair concerning the welfare of the nation at large.

THE MUSNETS

There are five minutes attached to the end of the report. Some of these are also interesting. Sir Abdulhul-ul-Mamun Sahmawary says:

"Urdu and Muselman Bengali should be mediums of instruction like classical Beagali."

Mr. Mahmood Hasan says, besides other things, that:

"suitable parish arrangements must be made for Muslim girls in all Government girl schools," adding that "it is possible for a Muslim girl in the Parish to pass the B. A. examination without coming out of the parish."

Musli Nur Ahmad M. A., B. L. of Chittagong simplifies work by making the recommendations

that "annual special allotment of Rs. 50 lacs, in addition to what is at present being allotted for Muslim education" should be provided. He is "unapologetically of opinion that unless Government accept this recommendation and allow the required sum year after year, there is no hope of Muslim regeneration in the near future in Bengal."

How simple and candid! If other members followed this example and each recommended a modest sum of, say, fifty, sixty or eighty lacs in a lump, without going into details, such labour and time would have been saved and the report, instead of covering 172 pages in print might have been finished in one page for the convenience of all readers!

One more noticeable thing is that among the 16 Muslim gentlemen who signed the report (excluding the D. P. I. Mr. Bomanley and the present Minister of Education who did not sign) there occurs the name of Mr. A. K. Fazlul Haq, whose pre-arranged election to the Mayadny of the Calcutta Corporation has been proclaimed by some Congress men as an indubitable proof of Hindu-Muslim unity. For the enlightenment of Hindu Government officers, it may also be mentioned that Khan Sahib M. A. Momen, President of the Committee, is a Government pensioner and that three other Muslim signatories are still in Government service.

A WORD TO THE HINDUS

However strongly we may condemn some Muslims for their communal activities, we Hindus are also Marauders in many respects. The Hindus of Bengal have not yet done anything in a systematic and organized way to check the spread of communalism. The Muslims must be given this credit that they have the power of organization. While Hindus allow their rage to go by default before the Government, the Muslims with their better practical sense do just what is needed at the right moment. The Hindus are idly looking on while the whole field of the country's education is being vitiated by the poison of communalism. I may mention in passing that the last Hindu educational conference held about two years ago under the distinguished presidency of Rishi Ramaswami Chatterjee passed a resolution to the effect that a deputation of leading Hindus should wait on the Governor of Bengal to represent the case of the Hindus in the matter of education. Nothing appreciable has since been done. While the Muslims are trying to gain their ends by tactfully approaching the Government and pressing very strongly what they think to be their claims, we are simply sleeping. As long as our schools and colleges depend on Government help and protection, it is utterly senseless to allow others to influence the Government to peripetize the national cause without ourselves trying to get the best out of the same.

Before concluding, I have to beg pardon of

the readers for taxing their patience to such an extent, I have dwelt at some length on these matters, because I think it necessary to give the public a clear and comprehensive view of the powerful efforts that are being made to further poison the whole educational system of the country from top to bottom, so that steps, if possible, may be taken to combat the evil.

To my Muslim brethren I will now present the following words of Mr. Zohar Rahin in the article quoted before :

"Every educational institution, ranging from the type of Islamic college, Calcutta, down to the village maktab, founded on communal basis, cannot but create a feeling of antagonism between the literates of the two communities. Nothing can be more unfortunate, nothing can be more suicidal for a country than to keep the two essential components of her population educationally and culturally alien from each other."

If there were more Muslim leaders who could give their co-religionists equally good advice and persuade them to abandon their love of communal institutions, the Muslim community and, thereby,

the whole country would have been highly benefited.

But, for the rapid spread of communalism in educational institutions and the departments of the Government, the Government of the country that gives open and substantial encouragement to this mentality deserves more condemnation. I draw the attention of both to the following very salutary words of the Hon'ble Sir Douglas Young, Chief Justice, Lahore High Court, uttered at a banquet given by the Sikhs :

"Whereas I am concerned, the only criterion whereby I would judge these matters (ban) was merit. Others might settle such matters communally, but I will not."

"If every community depended on their own exertions for their own advancement then on being helped to get jobs, it would be so much better for themselves and for India. India will attain the place which she so eminently deserves only when complete reliance is learnt to be placed on one's own exertions. "The community which will ultimately rule India will be that community which had confidence to stand by its own exertions." A. B. Petrick (Disk) May 5, 1935, p. 18. May 18, 1936.

COMMENTS AND CRITICISM

"Scholarships and Council Seats for 'Hajis'"

To

The Editor,
"The Modern Review,"
Calcutta.

Dear Sir,

I read your note on the scholarships awarded by the Sangh. If you had inquired from me about this matter I would have been too glad to give you all the information at my disposal. I am really sorry that more applications do not reach me from Bengal. The same thing happened last year. And the contrast between Assam and Bengal is surprising.

You may not be aware that the Sangh has an advisory committee of three for awarding scholarships. The members of the Committee are the following: The Principal of St. Stephen's College, Delhi, The Principal of Hindu College, Delhi, and the General Secretary of the Sangh. The President of the Bengal Harijan Sevak Sangh makes recommendations whenever necessary and these are generally accepted by the advisory committee.

You may also not be aware that in 1933-34 a sum of Rs. 500 p. m. was allotted to Bengal for Scholarships, i.e., half the Rajmural Charity Trust allotment. In 1934-35 this sum was reduced to Rs. 375 p. m. but then also it formed half the Rajmural Charity Trust allotment. This has been further reduced to Rs. 45

p. m. this year, as the Bengal Charity Trust have considerably reduced their total allotment. I hope this explanation will satisfy you.

Yours truly,
N. B. Mukherji,
Joint Secretary,
Harijan Sevak Sangh, Delhi.

"Tea Propaganda Harmful"

To

The Editor,
The Modern Review, Calcutta.

Sir,

We must congratulate you on the publication of your editorial notes—headed by—"Tea propaganda harmful" in the July number of *The Modern Review*. Tea is not only a luxury, but it is also harmful to our health. It may be beneficial to a cold country like England, but it is harmful and unbecoming to the people of India which is a hot country. Sir P. C. Roy who is a recognised chemical authority in India, is deadly against tea-drinking. It is proper that you have sounded a note of warning not "to adopt tea as a daily beverage."

Muhammad Akbar Chaudhary,
Duhaila, Sylhet.

22. 7. 35.

BENGAL GOVERNMENT PROPOSALS ON THE DELIMITATION OF CONSTITUENCIES

By JATINDRA MOHAN DATTA, M. Sc., B. L.

THE Bengal Government has published its proposals on the delimitation of constituencies, and has invited criticisms. The proposals are defective, disappointing and inadequate in several respects. In this article also we shall deal with a few of them.

THE MUSLIM CHAMBER OF COMMERCE

Of the five Indian commerce seats, one has been allotted to the Muslim Chamber of Commerce. The Bengal Provincial Advisory Committee on the delimitation of constituencies by a majority of nine votes to five made the same recommendation. Now, a few words as to the origin and history of the claim of the Muslim Chamber. The Muhammadans had never been modest in making demands; they always over-stated or over-rated their claim in the hope that even if they give up something by way of compromise they would retain enough to satisfy all their communal aspirations. But even they did not put forward any such claims—any communal claims for the special seats before the Lochan Committee; for they knew such claims to be absolutely untenable in the matter of trade and industry, where interests are not and can not be divided on communal lines. Even the witnesses appearing on behalf of the Muslim Chamber of Commerce before the Bengal Provincial Advisory Committee had to admit that "there is no communalism in commercial matters." [P. 94 of the Report, Vol. II.]

Mr. Ramsey MacDonald's Communal "Award" or Communal Decision No. 1 was published on the 17th August 1932. And so far as Bengal is concerned, the Muhammadans are given 119 special seats out of a total of 250. The Muhammadans form 55 per cent of the population; and they are given 119 seats, while the Hindus who form 44 per cent are given 80 seats. Thus, so far as the right to representation is concerned, 1 Muhammadan—14 Hindu.

The Muhammadans at once took the hint. They require only 7 more seats to make them an absolute majority. Of the 8 Labour seats,

they are expected to secure 5; and of the 2 University seats, they annually expected to get 1. So to make their absolute majority sure, they put forward their claim to 1 Indian commerce seat. The Muhammadans had no commerce organisation before; forthwith the Muslim Chamber of Commerce was organized and incorporated on the 1st October, 1932, and a claim on their behalf was naturally put forward.

As for the Muhammadans' share in the total trade the Bengal Provincial Banking Enquiry Committee observes that the "Muhammadans take only a very insignificant (italics ours) part in commerce, being represented by a few men from the *Western Presidency* (italics ours)." [P. 30 of the Report.] Khan Bahadur Aziz-ul-Haque was one of the Muhammadan members; and had the statement quoted above not described their position correctly, he would have been the first man to add a dissenting note.

The Muslim Chamber of Commerce submitted a written memorandum before the Bengal Provincial Advisory Committee; and their representatives, Messrs. M. A. H. Isphani and M. Rafique, were orally examined and cross-examined by the Committee. In their oral evidence Mr. Isphani presented the Committee with certain new facts about exports and imports; and claimed the Muhammadans' share in them to be 'nearly 75 per cent.' [See p. 85 of the Report of the Provincial Advisory Committee on the Delimitation of Constituencies 1933-34, Vol. II (Part III)]. The Committee was taken by surprise. In fact Mr. S. M. Bose, M. L. C., one of the members, complained thus:

"The Muslim Chamber's case as made out during the evidence was totally different from that made out in their Memorandum submitted to the members. Before the Committee a mass of facts and figures were adduced without any previous notice and without any opportunity of previous examination and checking being afforded to the members." [P. 10, Vol. I of the Report, etc.]

Now, a few words as to the correctness or otherwise of the statements in the Memorandum and the new facts of oral evidence.

In their Memorandum they stated the

capital of eight registered companies to total Rs. 94,20,000; and they estimated the aggregate capital of other firms to be 'more than 15 crores of rupees.' [P. 83, Vol. II of the Report]. The grand total of capital is thus something like Rs. 16 crores.

In his oral evidence Mr. Rafique stated that "the total capital of the members now was over Rs. 18 crores." [See p. 84.] Cross-examined by Mr. Narendra Kumar Bose, B. A., B. L., M. L. C., they said:

"Q. In para 2 of your statement (i.e., their written memorandum), it appears that the capital of your registered firms is Rs. 94 lakhs. Is that paid-up capital or nominal capital?

A. Practically all paid-up. We shall let you know the details.

Q. You say in your statement that the total capital of your members is about Rs. 18 crores. You estimated it by name, wasn't it?

A. By information we have got."

[See p. 89 of the Report, Vol. II (Part III).]

In the Memorandum submitted by the Muslim Chamber they gave the capital of the following firms to be as noted against their names:

Dost Muhammad & Co. Ltd.	7,50,000
Muslim Press & Publication Ltd.	1,50,000
Nurman Jeffery Ltd.	1,50,000
Idrak Chaudhri Ltd.	1,00,000
Wine Brothers Ltd.	1,00,000

But from the Report of the Joint-Stock Companies in British India, &c. for 1931-32, published at Delhi in June 1933 (the latest official publication on the subject), we find that the authorized capital of Dost Muhammad & Co. Ltd. to be Rs. 7,50,000, but not a single pie of it to be paid-up! If the Mr. Rafique, who was appearing on behalf of the Muslim Chamber to give oral evidence be the same person as Councillor Rafique of the Calcutta Corporation, then all that we know is that some one in *loco parentis* to him is named Dost Mohamed, and that he is a trader. The Muslim Press and Publication Ltd. was not in existence. The paid-up capitals of the last three were respectively Rs. 25,100; Rs. 64,000 and Rs. 200 only. So much for the accuracy of the statements in the Memorandum and oral evidence which can be verified!

The total capital of 104 members of the Muslim Chamber is Rs. 18 crores; the average capital per member, therefore, works out to some Rs. 17 lakhs. And if they be assumed to be making profit at the court rate of

interest, *et c.*, 6 per cent, each of them must be making a profit of over Rs. 1 lac. But the total number of assessors, (including Hindus, undivided joint Hindu families, Europeans and Christians etc.) paying income tax over incomes of Rs. 1 lac in Bengal was 93 in the year 1933-34. (See Return IV, p. 85 of the All-India Income-Tax Return and Returns for 1933-34.) The claim urged on behalf of the members of the Muslim Chamber seems to be extremely doubtful.

From the Directory of Exporters of Indian Produce and Manufacturers, (8th edition, the latest available), an official publication, we find only 2 Muslims out of a total of 43 jute exporters from Calcutta; 9 Muslim rice exporters out of 32; 1 Muslim cotton exporter out of 8; 6 Muslims out of 17 grain exporters; even in the trade where we would expect a monopoly of the Muslims, we find 4 Muslims out of 16 exporters in raw cane, buffalo and calf hides; 2 Muslims out of 19 oil seed exporters. So Mr. Ispahani's claim that the Muhammadans' share is nearly 75 per cent has got to be taken with more than the proverbial dose of a grain of salt!

According to the spokesmen of the Muslim Chamber there are 51 Bengali Muhammadan members out of a total of 104. Now, who are these 54 Bengali Muhammadans? The following questions and answers will be instructive:

Mr. Ghazdar: I think that those who are born in Bengal can be said to be Bengali Muhammadans. How many such members are there in the Muslim Chamber of Commerce?

Mr. Rafique: Fifty-four.

Mr. N. K. Bose enquired how many Bengali Muslims are managing directors of their firms, and asked to name three Muslim cases.

Mr. Rafique: It will be impossible now to do so. We can give the list later on if required.

[We think the time has come when the list should be published for public information.]

Mr. N. K. Bose enquired of Mr. Ispahani as to the place where he was born.

Mr. Ispahani: In Madras.

[See p. 86 of the Report, etc., Vol. II (Part III).]

Mr. Ghazdar put the easiest census test: what about the "domicile" test? My wife and all my three children are born in Bihar; but they are Bengalis, and not Beharoes, by any stretch of imagination.

The real fact seems to be that the Muslim Chamber is an essentially non-Bengali speaking body composed in its most important

elements of Persians and Moslems from the Bombay and Delhi side. And they would be only too ready to sacrifice the true interests of Bengal; e.g., in the salt duty controversy, they supported the Bombay view as against the Bengal view.

Let us finish this with a short extract from Mr. S. M. Bose's Note of Dissent:

"In no other province has any Commerce not been allotted to a Commercial Chamber of Commerce. In Bombay, there are numerous wealthy Moslems who control a large volume of trade, but they have no separate representation as Moslems in the special Commerce seats, nor have they, so far as I am aware, asked for this. In Madras, there is the Hindu and Sikh Association representing the Moslem traders—a very powerful body—which has no separate representation nor asked for this. The reason why such a demand has been made in Bengal, where trade in the hands of Moslems is much smaller than that in Bombay, is easy to understand. It is because the object is to secure a communal majority in the legislature."

And that is why the Bengali Muhammadan politicians, without any exception, are supporting the Muslim Chamber in their claim.

REPRESENTATION OF CALCUTTA

Under the present constitution Calcutta is represented by 6 non-Muhammadans and 2 Muhammadans out of a total of 114 elected members. Calcutta, the premier city of India, can not be said to be over-represented if it sends 7 per cent of the elected M. L. C's. Bombay sends 8 M. L. C's out of an elected total of 86; and has thus 9·2 per cent representation. Madras, with less than half the population of Calcutta, sends 6 M. L. C's out of an elected strength of 98; and thus has 5·1 per cent representation. London sends 62 M. P's out of England's total of 492 or out of 615 for the entire United Kingdom.

Under the coming constitution, the total strength of the Bengal Legislative Assembly is going to be 250. The Bengal Provincial Advisory Committee recommended 6 General seats and 2 Muhammadan seats for Calcutta. They wanted the retention of the present representation; although relatively Calcutta's representation comes down from 7 per cent to 3·2 per cent. But the Bengal Government has gone a little further; they recommend a reduction to 4 General seats for Calcutta. Thus Calcutta will have 4 General+2 Muhammadan seats in an Assembly of 250; or in other words a representation of 2·4 per cent.

This proposal is extremely illogical. 262,664 Muhammadans of Calcutta are going to have 2 seats; while the 794,259 (mostly) Hindus are to have 4 seats only. The average population per Muhammadan seat is 131,000; that per General seat is 109,000. Had the present strength of 6 been retained, the average would have come down to 132,500—a figure very nearly equal to that of the Muhammadans.

The inequity of the proposed distribution will appear from the following figures of Literates, and Literates in English for the whole of Bengal, and for Calcutta respectively.

	Of all ages			
	Literates		Literates in English	
	Hindu	Muslim	Hindu	Muslim
All Bengal	3,032,906	1,593,370	737,988	194,629
Calcutta	340,007	91,540	104,515	20,007
	1,102,272	1,484,780	575,398	254,978

Thus Calcutta has 11·2 per cent of the Hindu literates and 2·2 per cent of the Hindu literates in English; and 5·7 per cent of the Muslim literates and 11·1 per cent of the Muslim literates in English.

If we confine ourselves to those who are adults, the results will be still more striking.

	Those who are adults			
	Literates		Literates in English	
	Hindu	Muslim	Hindu	Muslim
All Bengal	1,222,286	650,614	415,179	145,746
Calcutta	224,380	66,786	116,017	22,254

As the figures for all Bengal and Calcutta are not strictly comparable, the former being the number of those who are 24 and over, and the latter for those who are 20 and over, we refrain from making any remarks.

And in Calcutta more than half the number of persons assessed to income-tax in Bengal reside, and nearly all the super-tax assessors.

But all the same Calcutta, especially Hindu Calcutta is going to be penalized. The Hindus are politically active; give them, therefore, less than the population ratio of representation in the legislature. Of the Hindus, caste Hindus are most active, therefore reduce their influence as much as you can. And the more educated section among them should be reduced to as much impotence as can be done—Calcutta being most active, it must be penalized. Is that the idea?

DARJEELING AND KURSEONG

The Hindu (General) inhabitants of the Darjeeling and Kurseong Municipalities can-

not vote in the urban constituency of the Rajshahi Division Municipal (General) according to the Government proposals. Neither can they vote in the rural constituency of Jalpaiguri *or* Siliguri, for care has been taken in the Government proposals to exclude 'municipal areas' from the extent of constituency. But so far as the Muhammedans are concerned they can vote in the rural constituency of Jalpaiguri *or* Siliguri—Darjeeling (Muhammadan). The respective numbers of non-Muslim (practically all General) and Muslim population of these two municipalities are shown below:

	Muslims		Non-Muslims (General)	
	Male	Female	Male	Female
Darjeeling	552	240	20,126	5,529
Kurseong	147	64	3,897	3,873
	<hr/>		<hr/>	
	719	310	14,635	12,708
	<hr/>		<hr/>	
	1,029		28,350	

Coming to the literates of all ages among the different communities, we get the following figures:

	Muslims		Non-Muslims	
	Male	Female	Male	Female
Darjeeling	450	43	5,515	980
Kurseong	33	11	1,281	276
	<hr/>		<hr/>	
	583	54	6,796	1,256
	<hr/>		<hr/>	
	577		7,872	

Thus although the Muhammedans forming an insignificant part of the population and less literate, are enfranchised, the Hindus are debarred from voting. Because two crazy youths attempted to shoot H. E. the Governor, thousands and one restrictions have been placed upon the entry of the Hindus into Darjeeling; and now they are going to be denied all political power.

EUROPEAN *vs.* INDIAN COMMERCE

The Government proposals with regard to the distribution of commerce seats begin with the assumption

"Of the 18 Commerce and Industry seats, it is anticipated (Indian side) that 14 will be assigned to European interests and 5 to Indian interests."

The Government starts with a wrong assumption that 14 seats will be allotted to European Commerce and begs the whole question. Who will allot as many as

14 seats to them? The Parliament has, not done that; nowhere either in the Government of India Bill or the Act does one find mention of the allotment. In the White Paper, it was definitely stated with regard to these Commerce seats:

"The composition of the bodies through which election to these seats will be conducted, though in most cases either predominantly European or predominantly Indian, will not be statutorily fixed. It is, accordingly, not possible in each Province to state with certainty how many Europeans and Indians will be returned. It is, however, expected that, initially the numbers will be approximately as follows:— * * * Bengal, 14 Europeans, 5 Indians * * * [See App. III, Part I, Schedule.]

If the European claim be based on the so-called expectation of the framers of the White Paper, we shall presently explain it. At present there are 11 European Commerce seats and 4 Indian Commerce seats,—a total of 15, in the Bengal Council. If the total be increased to 19, then proportionately the Europeans will get 14 and the Indians 5—that is what the framers of the White Paper meant by their expectation.

The justice or otherwise of the Government proposals will be made clear, if we consider the following facts:

CONSTITUENCY	No. of Electors	Seats at present	as proposed
European			
1. Bengal Chamber of Commerce	218	4	7
2. Calcutta Trades Association	54	1	2
3. Indian Jute Mills Association	33	2	2
4. Indian Tea Association	506	1	2
5. Indian Mining Federation	118	1	1
	<hr/>		<hr/>
	Total	11	14
Indian			
1. Bengal National Chamber of Commerce	243	2	2
2. Bengal Mahajan Sabha	172	1	1
3. Mowari Association	194	1	1
4. Muslim Chamber of Commerce	304	x	1
	<hr/>		<hr/>
	Total	4	5

Thus at present 72 European electors elect 1 member; in future 56 electors will do so. Now 153 Indian electors send 1 M. L. C.; in future 143 will do so. In view of the enormous weightage of the Europeans in the general constituency, any increase in the Commerce seats is sheer injustice. Further, the European Commerce magnates take little or less interest than the Indians in the Council

affairs, as will be apparent from the following statement which shows the number of elected seats filled with and without contests :

	EUROPEAN SEATS		INDIAN SEATS	
	without contest	with contest	without contest	with contest
1920	11	—	—	2
1923	10	1	—	1
1924	11	—	—	2
1929	11	—	—	2
Total	43	1	—	5

It will be seen that only 1 seat was ever contested by the Europeans during the last

fifteen years. And then these elected often resign necessitating frequent bye-elections. But it is not so with the Indians, where in spite of the play of dominant personalities, more than half the seats are contested, and there are no resignations. Then again, the particular European interest is often over-represented, e.g., A Co. is a member of the Indian Tea Association; B Co., its managing agents, is a member of the Bengal Chamber of Commerce.

Such being the case, we think 11 Commerce seats for the Europeans are enough; the rest should come to the Indians.

INDIAN WOMANHOOD

SIRMATI DHARMASHILA JAYASWAL (Mrs. Lal) a very promising student of the Patna University, graduated from the Bencore University, and sailed for England. While studying abroad, she gave ample proof of the versatility of her talents by securing a degree of the London University, an Irish diploma in Teaching and, finally, qualifying herself for the Bar. She has just returned to Patna and started practising as the first woman barrister of Bihar and Orissa, under the

guidance of her learned father, also an eminent jurist Mr. K. P. Jayaswal, M. A., (Oxon.), Barrister-at-law. From her father also she has imbibed a passionate devotion to Sanskrit studies and has translated a play of Bāṇa.

Mrs. HALIMA KHANUM has passed the B. A. Examination of the Calcutta University this year. She is the first among the Muslim ladies of Assam to pass this examination.



Sirmati Dharmashila Jayaswal



Mrs. Halima Khanum

FOREIGN PERIODICALS

What's in a Name?

Margaret Ross observes in *The Inquirer*:

Though it is doubtless true that "a rose by any other name would smell as sweet" there are nevertheless times when there is a good deal in a name, as I am discovering. At first when I visited the Shul Hills I was known as "Ka Mei," but this time I have got a new name, and one that signifies that yet another barrier has broken down, for now they call me "Kong Margaret" or "Kong Ben." Now "Ka Mei" meant a white woman, a European lady, and is never used for anyone else. "Kong," on the other hand, means "Big Sister" and is used by small children when addressing their elder sisters. It is a name which conveys at once affection and respect, as to an older member of the same family. Previously every time I was addressed the difference between respect and then was stressed. But now my name implies that I am one of themselves, no longer a stranger in the midst.

And while on the subject of names I must say a little more about Khas naming customs, which are in some respects very different from ours. For one thing women do not take their husband's name on marriage. The man and the woman each keep their own name and often the girls take their mother's and the boys their father's; but this is by no means an irremediable custom, that very often when you ask a child's name you find that he has just one name, his own, no surname at all. All this, of course, is a little confusing for a stranger.

I said that the married men and women kept their own names, but that is only partly true. For official and business purposes they do, but amongst their own people they cease to be called by their own names, as soon as they have a child, and become instead "The Mother of So-and-So, the Father of So-and-So." Mr. Dorjai Singh, for instance, the secretary of the Uistatian Union, is only known by that name in his capacity as secretary and as Government official. Amongst his own folk he is always "Pala Theo." Theo being the name of his eldest daughter. And his wife is never under any circumstances "Mrs. Singh," and I have not the least idea what her own name is, never once having heard it. She is just "Kerie ka Theo" always and to everybody. And so with them all. In fact I think it is considered rather shameful to retain one's own name, for it means that one is childless and that is not at all the right thing.

Miracles And Psychism

The following extracts from an address delivered at the Volantia Center, Boston, by Swami Pranamanda are reproduced from the *Message of the East*:

One time when the Lord Buddha and his disciples were dwelling in Rajagaha, Jethika, the son of Setthadha, having received a precious bowl of

sandalwood, decorated with jewels, . . . erected a long pole before his house and put the bowl on its top with this legend: "Should a samana take this bowl down without using a ladder or a stick with a hook, or without climbing the pole, but by magic power, he shall receive as reward whatever he desires."

"And the people came to the Blessed One, full of wonder and their mouths overflowing with praise, saying: 'Great is the Tachagata. His disciples perform miracles!' Kassapa, the disciple of the Buddha, saw the bowl on Jethika's pole, and stretching out his hand, he took it down, carrying it away in triumph to the vihara. When the Blessed One heard what had happened, he went to Kassapa, and breaking the bowl to pieces, forbade his disciples to perform miracles of any kind."

A short time after this, a disciple approached the Lord Buddha with a mind full of doubt.

Disciple:—O Buddha, our Lord and Master, why do we seek in the pleasures of the world if thou forbiddeth us to work miracles and to attain the supernatural?

Buddha:—O savaaka, there art a novice among novices. . . . How long will it take thee to grasp the truth? Thou hast not understood the words of the Tachagata. . . .

Disciple:—Sayest thou there are no miraculous and wonderful things?

Buddha:—It is not a wonderful thing, mysterious and miraculous to the worldling, that a man who commits wrong can become a saint, that he who attains to true enlightenment will find the path of truth and abandon the evil ways of selfishness? The bhikkhu who renounces the transient pleasures of the world, for the eternal bliss of holiness, performs the only miracle that can truly be called a miracle."

The average man does not like to hear this type of teaching. He really desires that the great teachers exhibit what he calls miracles, and feels disappointed unless something is given which has the flavor of the supernatural. Genuine spiritual teachers have a different sense of values, however, and in India they warn their followers against the dangers of the *shaktis* or psychic powers.

Indian Labour in Ceylon

The following report appears in the *International Labour Review*:

As appears from the Government reports for 1933, the registered total Indian population of Ceylon at the end of the year was 710,000. Of these by far the greater part, namely, about 690,000, were living on estates, the chief crops grown with the help of Indians being rubber and tea.

In consequence of the catastrophic fall in the prices of all grades of tea in the latter half of 1932, the tea industry was faced with such a difficult situation that a reduction of wages became inevitable. It was carried

through with the concurrence of the Government of India and came into force on 30 May, 1931. In agreeing, however, to the proposals of the Ceylon Government the Government of India stipulated *inter alia* that reduction should be treated as temporary and that an increase in wages should be considered as soon as the industry revived. Accordingly, when the prices of tea and rubber improved from the middle of the year and the need for additional labour was felt, the representatives of the planting community agreed voluntarily to raise wages. Consequently, wages were raised from 1 November, 1930 to a rate somewhat below the one in force at the beginning of the year.

On the 103 estates visited during the year by the Inspecting Medical Officers, sanitary conditions were on the whole found satisfactory, but there was still room for improvement.

The number of registered estate schools increased from 344 in 1932 to 378 at the end of 1933. This increase is mainly due to the fact that the registration of several schools for the purpose of State grants, which was deferred in 1932 for want of funds, was permitted during the year. Owing to the depression and the consequent departure of a large number of labourers to India there has been a decrease in the total number of children of school-going age on estates. But the percentage of such children attending schools has increased from 50.21 in 1932 to 52.74 in 1933.

Miniatures

The following extracts are quoted from a lecture delivered by Mr. Basil E. Long and published in *The Journal of the Royal Society of Arts*:

The word has more than one meaning—it covers both illustrations in manuscripts, and little portraits, and by extension it has been applied to small objects such as reduced replicas of military models. Originally, however, its meaning does not seem to have had anything to do with small dimensions. It is generally supposed that the word miniature is derived from the Latin *miniare*, meaning red lead, a substance used as a pigment in the illumination of medieval manuscripts. Miniature portraits, which are the subject of my remarks, derived from illustrations, and that is no doubt why the term was applied to them. I do not know when it was first used in England, but it did not become general till the eighteenth century, and then probably owing to French influence, partly, perhaps, through the translation of a popular French manual entitled *L'École de la Miniature*, called in its English form *The School of Miniature*.

A miniature, in the sense of a portrait, may be roughly defined as a portrait not more than a few inches high. By extension, portraits up to a foot or more in height, painted in a similar technique to a smaller one, may sometimes be classed as miniatures. Miniatures were formerly called portraits in little, liveries or pictures.

I suppose the earliest miniatures of which there is any record are those ancient Coptic-Roman ones done on glass. The glass was coated with gold and the design was scratched in the gold and filled with black, a method later called *chalcography*, from the name of a Frenchman named Chalcus. Here is a specimen of the Roman type, the figures stare with that rather owl-like expression which is so common in Coptic-Roman portraits and figures of the early Christian era.

However, the miniature portrait as generally understood may be said to have originated in the first half

of the sixteenth century. Portraits of kings, artists, etc., occur earlier in illustrated manuscripts, but separate miniature portraits intended to be worn or handed about, so far as I am aware, do not seem to have been painted before the time of Holbein. Holbein came to England in 1526, and again in 1531, and was not only probably the first miniaturist but, one of the greatest who practised in this country. Only a handful of his miniature portraits are known. Two of them are in our public galleries: the Wallace Collection has the artist's self-portrait, and the Victoria and Albert Museum the portrait of the Lady whom Henry VIII described as his Flemish maid.

Italian National Leisure Time Society

Randolph Harrison writes in the *Monthly Labour Review*:

The Opera Nazionale Dopolavoro, which is also known by the initials O. N. D. or simply as Dopolavoro, is a vast organization for the diversion and instruction of workers of all categories during their leisure hours. It might be called "The National Leisure Time Society" or "Dopolavoro" is a combination of the two Italian words "dopo," meaning after, and "lavoro," meaning work. Its purposes, as set forth in law, are the following:

(a) To promote a sound and profitable employment of the leisure hours of intellectual and manual workers through institutions capable of developing their physical, intellectual, and moral capacities, and

(b) To provide for the increase and co-ordination of such institutions, furnishing them with all assistance and, where appropriate, guaranteeing the incorporation thereof.

Dopolavoro has been compared with the Young Men's Christian Association that it applies its members in all important communities with a clubhouse affording athletic, cultural, and social facilities which are designed to occupy their spare time wholesomely. Dopolavoro's activities are infinitely wider in scope, however, as will be shown and it has all the power and resources of the Italian Government of which it is an organic part, behind it. Furthermore, instead of being only a young men's association, its membership is drawn from the entire wage-earning adult population of Italy, from Government officials to day labourers, and there are many other points of similarity.

Among the exceptional benefits enjoyed by members of Dopolavoro are reduced fares on the national railways, discounts on the admission price to theatres and places of public amusement, dramatic and musical entertainments provided even in the remotest rural districts, and athletic events and excursions organized for their benefit in all parts of Italy. They have the advantage of reduced rates for medical care and hospitalization. In addition to insurance against industrial accidents, they have insurance against accidents occurring outside of working hours; they are given the opportunity to perfect themselves in their chosen trades or professions and to acquire other accomplishments and they are provided with elaborate cultural and educational facilities. All of these benefits are obtained by the payment of such nominal dues that they are within reach of the most humble workman.

Ethiopia—The Newest Theatre of War

The following editorial appears in *The New Republic*:

Italy's ambitions in Ethiopia derive from three motives. First of all, as Marcellini told England in last no many words, Italy is determined to build to an empire. She feels that she did not get her share of colonies by the Treaty of Versailles and now, without the sanction of any document, she is going to take what she thinks she should have. "It is," as one Italian Senator put it, "the earliest destiny of Italy to possess Ethiopia."

The African empire, also, is not the place of fever and jungle it has been reported to be in the past. Its climate varies from that of the Alps to the heat of tropical swamps and, in its mountainous regions, it is said to possess sizable deposits of coal, iron, sulphur, copper, gold and platinum—which, inaccessible though they may now be, are valuable properties to a nation embarked on a career of imperialist expansion. It has already developed as an important export trade in coffee, hides, ivory, cloth, cutch, feathers, gum and pepper. Of greater importance than any of these, however, are the oil deposits reported by explorers and surveyors—and Italy's war machine has been greatly handicapped by the lack of oil in Italy.

The second reason why Italy wants Ethiopia is because of the location of its two East African colonies—Eritrea and Italian Somaliland. The only way to get from one to the other is by water or through French territory. In 1906 France and England gave Italy permission to construct a rail-road across Ethiopia to connect the two separated colonies. For various reasons the road was not built and it is now the Italian theory that work can proceed only if Ethiopia is subjugated by military force.

The third reason for Italy's Ethiopian ambitions comes out of that part of the fascist philosophy which holds that the people of a fascist country, in order to support their regime, must occasionally be treated to a demonstration of might and led the raw meat of nationalistic pride. Italy's first Ethiopian adventure, in 1896, came to disaster when an army of unbeseeching under Emperor Menelik defeated a well equipped expeditionary force under Colonel Baratini in the battle of Adowa. That then still remains in the Italian side and it has never ceased to rankle. When Mussolini scored at England and said he had an old score to settle, he meant Adowa. If, then, the Italian army can administer a crushing defeat to Ethiopia, the Italian people, according to fascist theory, will feel their national honor has been avenged and will have had demonstrated for them (with the benefit of propaganda) an example of *Il Duce's* might.

Help For China?

The *Japan Weekly Chronicle* publishes the following news:

A London despatch to the *Asahi* says that Sir Frederick Leith Ross, who is leaving for China on August 9th on a mission of financial and economic inspection is fully cognizant of the important place of Japan in China's reconstruction work.

Keenly alive to the fact that China's financial recovery is impossible without Japanese co-operation, Sir Frederick has had frequent interviews with Mr.

Tozō, the Japanese financial commissioner in London and other Japanese financiers and economists on the currency, the exchange, the silver, the loan and other problems with a view to acquainting himself with the general attitude of Japan towards the question of assistance to China. He is also earnestly studying matters relative to Manchuria, getting into touch with members of the Barclay Mission in this regard. Altogether, there is very indication that he is attaching special importance to Anglo-Japanese co-operation in the work of improving Chinese finance and economy.

Sir Samuel Hoare's speech in the House of Commons on the 11th instant intensifies the impression that Britain is seeking co-operation with Japan.

Sir Frederick Leith Ross will visit Washington on his way to China, and see Mr. Hall, the American Secretary of State, and his financial advisers in order to ascertain the policy of the American Government—in regard to other especially. He will arrive in Japan on September 5th and interview Mr. Tanaka, Vice-Minister of Finance, with whom he is personally acquainted, and also other Japanese statesmen.

His stay in China will be for about six months. At the conclusion of his inspection there, he will revisit Japan and discuss freely with the Japanese authorities measures of financial help to China.

Sari—Past and Present

On the evolution of the Sari Mrs. Pratima Tugay writes in *The Asiatic Review*:

In the Middle Ages, the "sari" transformed itself into a more elaborate bodice with short sleeves, which just encircled the breast, leaving the waist free. We still see that bodice, in all its glory, in Rajasthani and in the United Provinces, and also amongst the people of Gujarat.

This bodice is called "kanchali" or "angia," and is usually worn with a thin veil covering the upper portion of the body and passing over the head. In the seaside resorts of Europe the "kanchali" has been unconsciously adopted by the fashionable devotees of sun-bathing.

With the Maghul invasion some Persian influence modified the "mushala," it became a wide skirt, transparent, as one can see in the Indo-Persian miniatures, and resembling the "gyjarsa," which then first made its appearance in India. Gradually the transparent "mushala" became more and more elaborate and ended in the simple skirt which we still see in northern India, and whose swaying movements lead such grace to the women when they walk. Some of these skirts use up as much as 30 yards of cloth.

But in other parts of India like Bengal and Orissa and in the south no trace of the skirt is to be found. The "mushala" here became wider and longer, but retained a drapery and took a definite shape in the sari. The Hindu word sari is derived quite regularly from the Sanskrit *sari* through the intermediate stage *sadi*. The word *sari*, however, looks as if it were an old vernacular word adopted into Sanskrit.

The sari is a piece of cloth, it may be either cotton, silk, or wool, generally 45 inches in width and 6 yards in length. The measurements vary in different provinces, according to the season in which it is draped around the body. It has always two borders, sometimes in plain colours, but more often

with elaborate designs. Only widows wear saris without borders, as a sign of mourning.

We can trace the evolution of the sari in Bengal in her folk-songs, in the terra-cotta figures of her temples, and also in the popular pictures still drawn by the painters of Kalighat. Here did the fashion of the sari, which it had its origin in Bengal, spread little by little all over India? Historical events might be the initial cause of it. How did the sari end by covering the head, then drawn like a veil over the whole face, its folds held up by one hand, just leaving one eye uncovered, as can still be seen with the ladies observing strict purdah? Is it the influence of the Muhammadan ladies "Bourras" which induced the Hindu ladies, among whom the purdah was unknown before the Muhammadan conquest, to cover their head in order to be more respected by the invaders who were not used to the Indian women's free habits? It is to be noted in this connection that the women of the Deccan country, which escaped the Muhammadan influence, go about bareheaded and do not observe purdah—the sari in the south is simply thrown over one shoulder.



Sari—Past and Present

There are four principal styles of draping the sari, the Punjabi, or Gujarati, the Maharatti, the Bengali, and the Nepali. At present the Maharatti style of wearing the sari is the most popular in India.

The sari is usually woven in cotton and silk, but there is great variety in the texture, design and color.

Each province has its own specialties. I can only describe some of the characteristics of the saris that are popular at present. In South India there is a great industry in the making of saris at Madurai, where the cloth is woven and dyed. Madurai saris have very wide yellow borders with marvelously rich colour combinations. In China, red and yellow coloured backgrounds are popular with the women. The edges at the two ends have beautiful designs woven in wide stripes. There is also another material not widely known, but which I consider very artistic which is called "tharshok" in that country. In this the whole ground is covered all over with designs in a pleasing combination of colours. This sari is used as a bridal garment.

The Dacca muslin of Bengal has been famous for many centuries, and at one time used to be imported to England. Such a fine cotton is not woven anywhere else. The art of spinning such fine yarn and embroidering the cloth with beautiful designs is unfortunately almost dead. At present the Dacca weavers supply the market with a variety of coloured saris at popular prices, but the genuine artistic Dacca muslin saris can only be seen in museums. Machine-printed saris on silk are made which are very popular in the fashionable circles of Calcutta. But we can no longer buy the once famous "Baluch" silk, the only weaver who had known the traditional art having died a few years ago. His artistic productions were cherished even more than the rich Bourras brocades by the discriminating public. At one time only a few could afford to buy Bourras silk saris with their elaborate embroideries of gold and silver thread. But now Bourras saris can be had at popular prices and the wardrobe of the middle class woman is not complete without a few of these pieces. In spite of all the change in fashions, the steady demand for Bourras saris has kept this industry from perishing. Gujarat is known for its "patola" saris. It is woven in heavy silk with designs covering the whole ground. In Gujarat and parts of Rajasthan are also made the "Bandhi" by the tie-dyeing process, both on cotton and silk. Marathi women always wear a veil made of this fabric. Maharatti saris are made in coarse cotton, or heavy silk, and are distinguished by their short colour combinations—often in checks—and the use of green and red borders. There is a lovely sari made in Orissa called the "chander".

Although the women of Nepal wear the sari there is no local industry for the making of it. They generally import printed calico cloth for their saris from the United Provinces. The Nepalese women wind the sari round their waist and use a separate piece of cloth over the upper part of the body. Another square piece of cloth like a shawl covers the head.

The sari has conquered, as we have already said, the whole of India, it is on its way to conquer Asia and Europe. Its beautiful folds and its classical perfection give it an eternal beauty which will never age, just as the Egyptian garments, the Greek chiton and the European drapery of the Middle Ages that we see in the museums have an unchangeable nobility above all fashions.



INDIAN PERIODICALS

Tagore's poems

The following poems by Dr. Rabindranath Tagore are quoted from *Tam-Bharoni News*:

SHYAMALI

I have built with mud a shelter for my last hours
and have named it Shyamali.
I have built it on that dust
which bores in it all sufferings
and cleanses all stains.

A POEM

Why hasten to the deserted market place
When the dusk deepens at the edge of the
waning day,
When they have brought their lankets home
in their village vaguely lit by the crescent moon.
While some belated traveller loudly calls the ferryman
from across the echoing river bank?
Sleep passes to cool fingers under the forest branches,
the crows are restless in their nest,
Cicadas chirp in the bushes at the border of the pond,
and the wind lies still among the bamboo leaves.
Why hasten to the deserted market place
when weary limbs seek rest from all ventures
on the wet road by the evening lamp?

(Translated by the poet himself from the
original Bengali)

The Unity of Mankind

M. Winstein writes in part in *The Tam-Bharoni Quarterly* thus:

It is often in the most trivial things that we can see the most wonderful agreement in the working of the human mind between men of all races and peoples all over the world. As the Hindu says, "Jo" ("see") when a man weeps, so people in old England said, "wean hae" on the same occasion, and even in the beginning of the last century it was considered good manners in England to say "God bless you." And similar blessings over a sneezing person were pronounced in ancient Greece and Rome, they were or are still heard among all European nations, among Jews and Mohammedans, and European travellers were not a little surprised when they found the same custom among negroes in Africa and Red Indians in America.

When I read the other day in an account of a missionary who had lived long in Africa, that often a grown-up negro, when in great distress, will call for his mother who may be hundreds of miles away, I could not help being reminded of an incident that has remained in my memory from my earliest childhood: A little girl whose mother had died a few hours ago and who had come to tell us the sad news, was running back through the court-yard of our house and, terrified by a barking dog, began to cry out: "mother! mother!"

Years ago (1879 and 1880) Richard Andree published two volumes of *Äthnographische Parallelen*, in which he shows on every page, how the same or similar cultural phenomena are found in the most different parts of the world. In a preface he says:

"As it cannot be denied, that everywhere the bodily attributes and faculties of men are the same, that they see, hear, sleep, eat in the same manner, so we find also that their mental functions, in their essential features, show everywhere the same basic forces, varying no doubt according to race and natural environment, but yet in spite of minor deviations, of the same original value and character."

In one sense, every human individual is a cosmos by itself, living his or her life as something unique and singular in an isolation and loneliness that may at moments become terrifying. On the other hand, it is equally true that this individual does not exist except as a member of a greater human Society, and as a link in an endless chain of past and future generations.

Anthropologically, every human individual is determined by a hereditary substance which links him to a long line of ancestors, and thus connects him with those who have the same ancestors, that is to say, with a certain race, and finally with the "human race." That the latter is not a mere phrase, but the expression of a biological fact, is admitted even by Fritz Lenz, a staunch advocate of the racial theory, and a champion of the Nordic race, who yet says: "Presumably all men have the greater part of their hereditary substance in common; it is quite possible, that the differences of the races depend only on a small part of the inherited predisposition, so that the main portion of the hereditary substance has nothing to do with racial differences."

Sociologically, the same individual is determined by the history, traditions, and cultural achievements of past generations without number, which make him a member of a society of men who share the same history, traditions and cultural achievements, that is to say, of a certain tribe or people, or nation, or religious community, and though more distinctly, of the great family of man. That this also is more than a mere phrase, is proved by well attested facts of philology, ethnology, and universal history, which show that, through the centuries and millenniums, many races and peoples have contributed to produce what is called human culture.

We are inclined to underrate the achievements even of the earliest human inhabitants of our planet. Already the brain capacity of palaeolithic man is a sure sign of his intelligence, and his achievements, such as, the invention of instruments for producing fire, all kinds of tools and weapons, the art of finding and preparing food, etc., are the very foundation of our higher culture, and proof of no mean intelligence. It has been rightly said that "it requires far more intelligence to roam about in the wilds in quest of every kind of food and to find it, than to get up in the morning, eat a meal of bought produce, take a

train, coach or even bus tickets all day, and end up with ready-made amusements.

Of what race the first inventors of the carriage on wheels, of the canoe, and of the plough, the first tanners of domestic animals, the first builders of houses of wood and stone were, and to which people they belonged, we do not know, but we do know that without their achievements all higher culture would have been impossible.

From history we know that among the creators and bearers of this higher culture there were Babylonians and Assyrians, Egyptians, Phoenicians, Hebrews, and peoples of China, India and Persia. Greeks and Romans, long before the present European nations began to take their share in it. It has been rightly said by the great Indian scientist Sir Jagdish Chandra Bose: "Nothing can be more vulgar or more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is interdependent and a constant stream of thought has, throughout the ages, enriched the common heritage of mankind."

What I then wish to emphasize, is that our opinion of the utility of mankind is not the outcome of a sentimental or romantic view, but is firmly based on scientific facts. While the belief in the absolute superiority of one race, the Nordic, is, as Rosenberg himself rightly calls it, a "myth", our belief in a Unity that lies behind and above all the great differences of nations and races, is supported by well-established facts of anthropology and ethnology, geography, pre-history and history, psychology, and even biology.

"Education Made Easy"

Mr. Ekin Bahari Rameji writes in *The Teachers' Journal*:

A contrast between the old course and the new will show how the boys of the present age are not so blame for their inability to stand an all-round test. An eminent medical practitioner who used to indent large number of short-necked black bottles from Amsterdam once told the writer that his B. Sc. assistant did not know where Amsterdam is. Not to speak of Amsterdam, how many graduates know the position and importance of the chief towns and cities of India?

Not only the course of studies should be so developed as to cover the various interests of the students, but the standard of teaching and examinations should both be raised in order to regain once more the ground we have lost. In the excellent report of the University Commission of 1917, Sir Michael Sadler cited a funny example to show how the papers are mechanically examined: in the Calcutta University. Out of 3, 2 marks are to be awarded to a boy who has mumbled "I shall go" into "Along goethyast" and the grand added for this rich award is that the candidate has correctly translated "I" and has rightly put upon the tense of the verb. Can an examiner in English assign any mark, not to speak of 66 per cent, for the sentence "I has been going", yet the folly is as great in the one as in the other. In all languages, the sentence rests on the relation of the subject to the verb, if that relation is severed, the sentence acquires an outlandish look which should, like the foreigners' attempt to learn a new language, provoke a laugh instead of a pat on the back. To

pass a boy who can deliberately write such stuff as, "laughed," "discovered," "letting" and is guilty of such awkward "boaster" as "shoulded", is to commit a violent crime on society by increasing the number of swelled heads and lowering it to the estimation of the people of other provinces.

Higher education cannot be meant for all. To have the undeserving to it with the best of cheap degrees and diplomas has resulted in a bazaar for the indigenous crafts and industries which has in its turn given rise to the huge army of the unemployed of the present day and the volume of deep discontent in the country. Let the course be stiff and examinations strict as they were before, so that not only education but various arts and crafts may get their adequate quota of recruits for the rejuvenation of the country. The component of the "educated artisans" and "learned coolies" has failed and failed most ignominiously, to revive the lost industries of the country. The present goose-goddy system of education has pushed Bengal to the wall, it has benefited neither education nor the trade and industries of the country.

Political Trends in the Far East

In an important paper in *The Calcutta Review* Dr. Tansiknail Das writes:

One of the most important features of the political development in the West is the visible decay of the representative system of Government. This is due to the fact that the present-day society is not organized for efficient good, furthermore the present-day political democracy does not insure economic security. In the West, the feudal system produced a form of government suited to its social organization, industrial revolution produced a condition which resulted in capitalist democracy without economic democracy. The order of the day is for a new social order. Evolution of governmental institutions in oriental countries will follow the same course. But the question that we have to face in this: Will the change in the Orient—a real and radical change in any social order—be possible without the use of force? Apparently not. It may be peaceful if the vast majority desires the change and the privileged classes agree to surrender without a fight.

The Abolition of Flogging

Mr. R. C. Larimer writes in *The Twentieth Century*:

For the total abolition of flogging in India a great deal might be said. In this or in other matters the bolder course is probably the best. But to all drastic change there will always be a strong opposition, and a more "moderate" scheme of reform, if it seems likely to have a better chance of success, may well be preferred to one more ideally perfect. Without totally renouncing flogging as a legal punishment might it not be possible to restrict its use within limits wider it may be than, but yet analogous to those established by public or at least by judicial sentiment in the United Kingdom.

Might not a scheme of reform be introduced based on some such principles as the following—

- (1) Flogging should be regarded as an exceptional and not as a normal, mode of punishment.
- (2) The first offenders (juveniles and adults) should not be liable to whipping except for certain offences

to be specified. (b) The list of specified offences might be included (a) Robbery when accompanied with special cruelty or violence (b) Rape (c) Unlawful offence (against male persons) when committed without the consent of the second party.

(d) That for ordinary theft or house-breaking the punishment of flogging may be permitted only in cases where the offender has already one conviction against him and in which the value of the property in respect of which the offences have been committed is considerable—(e.g., not less than Rs. 15 in such case).

(House-breaking need hardly be put in a separate category from ordinary theft. A person who pushes open a door and swiches from inside a ragged blanket has committed the offence of house-breaking. Yet the criminality of the offence is surely much less than that of a serious theft not coming under this definition).

(4) That the maximum number of stripes to which an adult may be sentenced should be 15, and to which a juvenile may be sentenced should be 8.

Lady Vidyabehn Ramnarain Neelkanth

The following sketch of Lady Neelkanth is taken from *The Indian Ladies' Magazine* :

"Lady Vidyabehn has justified in person the demand of justice to equality with men, as the educated women even after marriage, and was the first lady graduate of the University from Gujarat. Her social work is not an eye-wash, as she is concerned with almost all the social service of her province."

These words spoken by Dr. Radhikar at the All-India Women's Conference, held at Lucknow, in the year 1928, give an appropriate and real idea of the social work undertaken by Lady Vidyabehn, at the sacrifice of health and wealth.

Lady Vidyabehn, after the death of Sir Ramnarain her husband, lives the life of a widow, following the footsteps of her husband, doing work of public service.

She is the Vice-President of the Ahmedabad Municipality, the President of the Ahmedabad Municipal School Board, committee, the Honorary Secretary to the Gujarat Vernacular Society, the Honorary Secretary to the Anand Ashram, the treasurer and Secretary to the Gujarat Ladies' Club and she is connected with the various other institutions as member, treasurer, secretary and president. Her solution of complex problems discussed at the meetings of the above-mentioned institutions are sometimes so accurate, so windy thought of and meditated over that many times persons opposing a proposal favour the cause, after some words from her.

The question of untouchability is one of world-wide interest today, but even before the movement was started, in the family of Lady Vidyabehn, the world and action of untouchability was quite out of practice. She not only teaches Harijan boys without any difference of caste, but they are also treated and looked after as the members of her own family.

In simplicity, Lady Vidyabehn is great. She puts on white shaddar. She does not wear jewels. She does not even wear a wrist-watch, nor does she write out her list of engagements on blocks, according to the fashion of the day, but she keeps everything in her memory and is very personal at all functions.

Lady Vidyabehn is full of so many merits that they can make a full volume. I am not exaggerating if I

say that she is an ideal to be followed by Indian women.

Equalizing Library Opportunities

Even in America, many cities and villages have no public libraries. But the Library Associations over there are trying their best to bring this boon to everyone as soon as possible. The following extracts from *The Indian Library Journal* will prove instructive :

Ninety-three per cent of the people without public library service live in the open country and in areas of less than twenty-five hundred population. The total number of rural folk without access to public libraries is forty-seven million or eighty-three per cent of the entire rural population.

Out of 5,007 counties in the United States, 1,189 have no public libraries within their boundaries.

Rural people are not alone in their need for library service. Many cities have no public libraries or are receiving inadequate service on account of insufficient two-support and lack of public interest.

Four cities of twenty-five to a hundred thousand population, fifty-five cities of ten to twenty-five thousand, 277 villages and small cities of twenty-five hundred to ten thousand have no public libraries. Three and a half million urban people are without public library service.

Confronted with the facts revealed by the study of the Committee on Library Extension, here only briefly summarized, the American Library Association has set to as the ultimate goal of its efforts the development of adequate public library service when every reach of everyone in the United States and Canada.

This means :

1. A public opinion convinced of the value of public libraries and of high standards of library service.
2. Effective city libraries reaching their whole service areas.
3. The county or other large unit adopted as the basis for adequate rural public library service.
4. A strong state library extension agency in every state and province, to lead in library development, to give supplementary book service, and to give direct service until public library service is developed.

Third Centenary of the Académie Française

Monsieur L'Herminier writes in part in *Advanced India* :

The Académie Française has decided to celebrate in 1963 the third centenary of its birth.

This Academy is one of the five learned bodies the regime of which constitutes the "Institut de France", the others being (a) The Academy of Inscriptions and "Belles-Lettres" (40 members) founded by Colbert in 1665 and devoted to historical and archaeological lore; (b) the Academy of Sciences (40 members and 2 perpetual secretaries), founded in 1666, by the same minister Colbert, and engaged,

in its name indicates, in scientific pursuits: (c) The Academy of Moral and Political Sciences (40 members) created by the Convention immediately after the Revolution, and devoting its studies to questions of philosophy, political economy, law, general history, etc.... (d) The Academy of Fine Arts (90 members and 1 perpetual secretary) composed of painters, sculptors, engravers and musicians; its various sections created in succession by Mazarin and Colbert were grouped into one company in 1793. Each one of these Academies has its own independent regime and is recruited by election, candidatures being elected by the members of whichever Academy they desire to enter.

The Académie Française is the oldest of these five bodies. It was in 1635 that its hitherto unofficial members were invited by Cardinal Richelieu (Louis XIII—the *prince régent*) to form themselves into a body and to assemble under public authority. Since it is in 1635 that they received from the ministers the letters-patent which gave them official consecration this year is considered the most important anniversary worthy of the Academy's attention.

The Academy includes, among others, poets and writers of all kinds, learned orators, philosophers, historians. Again, belonging to the army or to the clergy. It has taken upon itself the task of watching over the French Language. A grammar has been recently published and the dictionary of the Academy is perpetually being revised. The discussions of each word takes place during the sittings and thus newly coined vocabularies occasionally receive official recognition. The learned assembly grants literary and other prizes, and also rewards for virtuous conduct.

Tamil Literature

The following is taken from *Tamil Cradle*:

There is no reason why Tamil should not be studied in the same way as a modern language or as a Classical language. The Tamils have a civilization of their own. All research shows that when the Aryans came to India they found the Tamils a cultured people. The literature of the Tamils bears ample testimony to that development.

Tholkappiam, a unique work which has no parallel in the world, is the oldest Sanskrit treatise. Carones, rascals, modes of life and arts of war find a place side by side with the grammar of words, sentences and proverbially. Tholkappiamar wrote a grammar of language, ethics, sociology, psychology—all combined in one.

How many ages have gone by and sage Thiruvalluvar stands unapproached. Thirukkural, his magnum opus, has been ever proclaimed to be immortal. Its three divisions are on Righteousness, Wealth and Love, but it is a discipline in logic, taste, culture, poetry, language, morals and wisdom. It is a discipline which leads one to Moksha or heavenly bliss. Thiruvalluvar was one of the richest and the most comprehensive genius that ever lived. From 1700, his work has been translated by a host of scholars into various European languages.

There are many others of the same age.

The Sacred Ganges and the Jammu

Dr. Dhiraadur N. Ray, Ph.D., writes in *Probodder Darshan*:

The wonderful mysticism which seems to surround these two great rivers has also some other reason which is supported by modern scientific investigation. The Hindus think that the Ganges and the Jammu are not just rivers. They are more than rivers. They are possessed of mysterious powers which are not found in any other rivers of the world. That this is true is borne out by numerous scientists of our time. For instance, the distinguished bacteriologist, Dr. F. C. Harrison, Principal of MacDonald College, McGill University, Canada, writes in an article, "Micro-organisms in water": "A peculiar fact which has never been satisfactorily explained, is the quick death (in three to five hours) of the cholera vibrio in the waters of the Ganges and the Jammu. When one remembers that these rivers are grossly contaminated by sewage, by numerous corpses of native (often dead of cholera), and by the bathing of thousands of natives, it seems remarkable that the belief of the Hindus that the water of these rivers is pure and cannot be defiled, and that they can safely drink it and bathe in it, should be confirmed by means of modern bacteriological research. It is also a curious fact that the bactericidal power of the Jammu water is lost when it is boiled, and that the cholera vibrio propagates at once, if placed in water taken from the wells in the vicinity of the rivers."

A very well-known French physician, Dr. D'Herdelle made similar investigations into the mystery of the Ganges. He observed some of the floating corpses of men dead of dysentery and cholera and was surprised to find that only a few feet below the bodies, where one would expect to find millions of these dysentery and cholera germs, there were no germs at all. "He then grew germs from patients having the disease and to these cultures added water from the river (Ganges). When he incubated the mixture for a period, much to his surprise the germs were completely destroyed."

A British physician, Dr. C. E. Nelson, F.R.C.S., tells us of another striking fact. He says that "When leaving Calcutta for England take their water from the Haghi River which is one of the mouths of the Rihy Ganges and the Ganges water will remain fresh all the way to England. On the other hand, ships leaving England for India find that the water they take on in London will not stay fresh till they reach Bombay the nearest Indian port, which is a week closer to England than Calcutta. They must replenish their water supply at Port Said, Suez, or at Aden on the Red Sea."

When the veteran scientists of the West upon whom the sacred tradition of India has so influence at all, are surprised by the peculiar qualities of the Ganges and the Jammu waters, it is no wonder that the Indian people in general should hold that these rivers are sacred and possessed of mysterious powers.



NOTES

Unintentional or Deliberate Plagiarism

A few of our contemporaries reproduce original articles from *The Modern Review* without acknowledgment. Both honesty and courtesy require that they should give credit to this Review when they take any original matter from it. Of course, we did not petition these editors to reproduce anything from our magazine, though we are grateful to all who voluntarily extend any courtesy to us. All editors possess the liberty to totally ignore the existence of this periodical, as most of even those do who notice some periodical or other every month or week and who in almost every issue extract paragraphs from other journals under headings like "contemporary opinion," "what others say," etc.;—it may be their impression or belief that the contributors and editor of *The Modern Review* never write about topics of the day but always about pre-historic things, or that their opinions on contemporary affairs, if any, are worthless. Of all this we do not complain. But when any editor or sub-editor thinks it worth his while to reproduce any original matter from *The Modern Review*, it is but common carefulness and honesty that he should state that it has been taken from this journal.

India's New Constitution—An American View

It has been admitted even in Britain, and that by members of the Tory Government also, that the new constitution which is going to be imposed on India has been generally disliked and condemned by Indians and that even the Mahomedans, who among Indian

communities have been favoured most, have not bestowed unmixed praise upon it. It is to be noted that discriminating, impartial and competent critics among foreigners also have criticized it adversely. We shall in this note give an example of such criticism.

The Foreign Policy Association, Incorporated, of America, is an organization which studies the public affairs and policies of all countries and nations and publishes its Reports forthrightly. These Reports are in all cases the result of extensive and careful study and are adequately documented. The Report published on July 17 this year is on "A New Constitution for India" and has been prepared by T. A. Blason, one of its Research Associates. Says he:

Notwithstanding the broad support mobilized behind the criticism of the All-India National Congress, the constitution framed in London tactically departed from the program of full self-government demanded both by the Congress party and the moderate Indian elements. Under these circumstances, the reaction in India against the new constitution has been almost uniformly unfavorable. In British India both the National Liberal Federation—the moderates—and the All-India National Congress, comprising the so-called "extremists," have condemned it in unqualified terms.

Alike from the British residents, the main supporters of the new constitution in British India are to be found among the Muslims, who have been especially favored by the electoral provisions of the British government's Communal Award. Even the Muslims, however, are strongly opposed to many features of the constitution on nationalist grounds. The people of the Indian States, through their organizations, have condemned the constitution for its failure to give them a voice in the proposed Federal Legislature. On the other hand, the Indian Princes are expected to co-operate in the new constitutional set-up, though they are dissatisfied with certain provisions affecting their interests and are using their strategic position to bargain for better terms.

And they have got those terms.

The so-called Round Table Conference has been shown up thus :

The round-table conference procedure had originally been set up with the express aim of giving Indians a voice in the framing of their constitution. On July 9, 1930, the Governor-General, Lord Irwin, had declared: "His Majesty's representative in this conference met as a mere meeting for discussion, not as a joint assembly of representatives of both countries on whose agreement positive proposals to Parliament may be founded." Under the 1930-32, Calcutta, Government of India Central Publications Branch, 1932, p. 823. The Indian members of the conference, however, were not elected by the people but were selected and appointed by the Governor-General. Moreover, the 1932 change of government in Great Britain rendered the achievement of an agreement virtually impossible. The details of the program laid down in the White Paper issued by the British government in March 1932, were in no sense based on agreements reached in the round-table conference. This fact was recognized in the report of the Joint Select Committee of Parliament, which declared: "No scheme for the future government of India is, of course, at present in existence which can be said to have been agreed upon satisfactorily between representatives of the two countries." (*Report of the Joint Committee on Indian Constitutional Reform*, Vol. I, Part I, London, H. M. Stationery Office, 1934, p. 25.) Finally, although Indian delegates appeared before the Joint Select Committee, the recommendations of the committee are completely contrary to their suggestions.

The writer of the Report points out the part assigned to and intended to be played by the Princes.

Under the scheme laid down by these proposals the members of the Princes will constitute a virtually solid anti-democratic and anti-nationalist bloc in the Federal Legislature. In addition, the Viceroy's retention of his "paramount" powers will enable him to exercise a decided leverage as the States-members of the federation. A powerful conservative body, closely linked to the Governor-General, is thus introduced into the federal government as a counterpoise to the nationalist movement of British India.

The allotment of seats in the Federal Legislature, as between British India and the rulers of the Indian States, is correctly characterized.

This allotment of seats is heavily weighted in favor of the Princes. Although the population of the Indian States is considerably less than one-fourth that of the total population of India, the Princes are given one-third of the seats in the Assembly and well over one-third of the seats in the Council of State.

Other inequalities and acts of deliberate injustice are pointed out in the following passages:

The conservative communities and interests of British India are greatly favored by this division of seats in the Federal Legislature. It was

especially against the Hindus, who supply the largest number of militant Indian nationalists. Although the caste Hindus constitute a clear majority of the population of British India, they are given only 90 of the 256 British-Indian seats in the Assembly. The Muslims, on the other hand, who constitute approximately one-fourth of the population of British India, are given one-third of the British-Indian seats in both Houses. In effect, the special seats allotted to the bourgeois interests (commerce and industry, and the landowners) give them a plural representation, since they can be expected to secure their full share of the members elected by the various communal constituencies. The disproportion is most obvious in the case of the British residents. Taking British India as a whole, one seat is allotted in the Council of State to every 11 million persons and one seat in the Assembly to every one million persons. Yet 7 seats in the Upper House and 14 seats in the lower House (including 4 of the special commerce and industry seats expected to be secured by Britishers) are allotted to only 125,000 British residents—a figure which includes some 60,000 British troops.

Certain inequalities exist even in the allotment of the special seats. Commerce and industry is given 11 special seats in the Assembly against 50 for labor, although the Franklin Committee headed by Lord Latham had recommended equality between the two. The landowners have 7 special seats in the Assembly, but the agricultural laborers, numbering scores of millions, are given no seats.

The virtual impossibility of securing a majority for a nationalist measure in the Federal Legislature is pointed out in the following words:

An examination of the composition of the Legislature indicates the virtual impossibility of securing a majority for a nationalist measure, much less a proposal designed to mitigate the extreme inequalities of wealth in India. The Council of State, with 256 members, will be dominated by a solid conservative bloc of 118 votes, consisting of the 106 members of the Princes, the 10 members of the Governor-General, the 7 Britishers, and the 4 Anglo-Indians. Only 13 additional votes, which should be easily forthcoming from the 48 or more Muslim representatives, are required to convert this conservative bloc into an absolute majority. The Assembly, with 375 members, will be similarly dominated by a solid conservative bloc of 141 votes, consisting of the 125 members of the Princes, the 14 Britishers, and the 4 Anglo-Indians. The additional 48 votes required to convert this conservative bloc into an absolute majority should be readily secured from the 95 seats allotted to the Muslims, landowners, and Indian Christians.

The analysis of the probable voting alignment in the Legislature is borne out by Sir Samuel Hoare, Secretary of State for India. In the course of an address to Parliament on March 17, 1932, he declared: "I do not wish to make predictions about the future, least of all the Indian future. But I would ask him, members to look very carefully at the proposals which we have made in the White Paper for the constitution of the Federal Legislature and of the Provincial Legislatures, and if they analyze these proposals I think they will

agree with me that it will be almost impossible, short of a landslide, for the extremists to get control of the federal union. I believe that, to put it at the least, it will be extremely difficult for them to get a majority in a Province like Bengal" (Cf. "Speech of Sir Sreejit Banerjee", *Indian Information*, Series No. 85, British Library of Information, New York, N. Y., p. 6).

The Report then proceeds to show how the Federal Executive has been entrapped in a practically incurable position.

The Federal Executive. On the executive side, the intention will be headed by the Governor-General aided by a Council of Ministers which, in principle, will be responsible to the Legislature. In actual exercise, the present irresponsible Government of India will be replaced by a dualist cabinet system of reserved and transferred departments dominated by the Governor-General who, in addition, retains "paramount" powers over the States.

The Governor-General will have exclusive control of the three reserved departments of the federal government—defence, foreign affairs, and ecclesiastical affairs. No grant importance attaches to the reservation of the latter department, which provides chairmans of the Churches of England and Scotland for the British troops and civil officers in India. The reservation of the departments of defence and foreign affairs, however, materially reduces the extent of the federal government's responsibility to the Legislature. In the first case, the Indian's defence policy is removed from Indian control and a non-votable charge levied on the federal budget in the form of expenditure on the Indian Army, more than a third of which consists of British troops and whose higher officers are almost exclusively British. In the second case, the control of India's foreign relations is also vested in British hands, although its costs are borne by the federal budget.

In the administration of the transferred departments, which include law, commerce and industry, and finance, Indian Ministers will in principle be responsible to the Legislature. Under certain conditions, however, the Governor-General will be entitled to act on his own exclusive responsibility even in the transferred sphere. These conditions are defined by a list of "special responsibilities" with which the Governor-General will be charged.

In the result,

These powers remove the Governor-General constitute an overbalance threat which can hardly fail to enhance the Ministers' freedom of action. Even though removed only through consultation in day-to-day administration, they will exert a sensitive effect of considerable importance and are likely to prove a powerful source of friction.

Owing to the active influence exercised by the Governor-General, whose position differs greatly from that of a constitutional monarch, even the mere removal of his "disciplinary powers" acquires an extraordinary force. His vote, for example, is sufficient to set aside a resolution, measure which the future Indian Prime Minister may carry to passage, since there is no restriction whereby the Legislature can override a veto. The last four of the Governor-General's "disciplinary powers" leave the way open for a much more

serious invasion of the sphere of administration transferred to the Ministers. In the unlikely event of a nationalist majority in the Legislature, the closing Parliamentary deadlock would be removed through the wholesale nomination of legislative functions by the Governor-General.

How financial responsibility to the Federal Legislature has been reduced to a shadow and how, not *nearly* 80 per cent. but in reality the remaining 20 per cent. also of the revenues will be under the control of the Governor-General, have not escaped the notice of the American writer of the Foreign Policy Report.

In the transferred sphere, the position of the Finance Minister is specially circumscribed by a number of drastic safeguards. Expenditure on the reserved departments, salaries and pensions of high officials and superior civil servants, and interest and sinking-charge on the national debt are removed by statute from the vote of the Legislature. These non-votable charges on the future federal budget have amounted in recent years to some 80 per cent. of the total expenditure of the Government of India. Even with regard to the remaining 20 per cent. of federal expenditure, the Finance Minister's responsibility is limited by special powers conferred on the Governor-General in relation to budget procedure which enable him to reduce any amounts reduced or rejected by legislative vote. In the commercial sphere, the reservation of the Department of Foreign Affairs, the proposals regarding "commercial discrimination" and the "special responsibility" laid on the Governor-General to prevent such discrimination limit the Finance Minister's power to devise and enter on a program in the interests of Indian trade and industry. Similarly, the provisions which place the management of currency and exchange under the control of a Reserve Bank and the opening of the railways under a specially constituted Railway Board have the effect of removing these key economic spheres from responsible legislative control. Finally, the Governor-General's "special responsibility" for safeguarding "the financial stability and credit of the Federation," in which he will be assisted by a Financial Adviser, provides an opportunity for general intervention over a wide field of the Finance Minister's activities.

As regards the provincial legislatures Mr. Mason observes:

In the provincial legislatures, as a result of this dualist system, there will be a tendency to divide on racial or religious lines instead of on matters of principle. Hindu-Muslim and other inter-communal antagonisms will be strengthened, while the attainment of unity along nationalistic lines will be correspondingly weakened. At the same time, the conservative elements are buttressed by the property basis of the franchise, the plural representation accorded to the bourgeois interests, and the provision for an upper house of the legislature in those of the provinces.

Since the above was written, more provinces have been added to the list of those which are to have an upper house.

After mentioning the provisions relating to provincial finance, the writer concludes :

Provincial responsibility over finance will therefore be little more complete than at the centre. Taking into consideration the enlarged scope of the Governor's special powers and the extensions of intervention in the legislature, it is questionable whether the proposals embodied in the White Paper offer any considerable advance on the existing system of provincial finance.

The effect of the system of indirect election on the strength and prestige of the Federal Assembly has been correctly stated and perceived :

Under this system, the Federal Assembly will be even less able to become a force rivaling for national consideration than the existing Legislative Assembly of British India.

Such strength and prestige as the present Legislative Assembly commands rest on the fact that it draws its authority directly from the people. The proposed Federal Assembly, however, will contain a strong princely bloc on one side; while on the other the British-Indian group, with only an indirect mandate from the people, will tend to split up into representatives of provincial and communal interests.

After stating that

The Governor-General is still empowered to prevent discrimination against British subjects or companies in India, and against British property either in the sphere of taxation or business. In addition, the Governor-General is given a new "special responsibility" to prevent action which would subject British subjects to India "to discriminatory or penal treatment."

The American observer arrives at the inevitable conclusion that

These provisions rule out any effect on the part of the Indian authorities to regain control of the large sections of India's national economy now dominated by British monopolies.

Under the new provision against discriminatory or penal tariffs, the Governor-General will exert a broad and undefined power of intervention in the case of all tariff measures affecting British goods.

The powers of the provincial Governors in relation to law and order have been considerably enlarged.

The prior consent of the Governor is required for the introduction of a legislative proposal which concerns the rules, regulations or orders relating to any police force whenever, in his opinion, such proposal affects the organization or discipline of that force; the Governor is directed to see that no records relating to terrorism shall be divulged to any member of the police force except by order of the Inspector-General of Police, or to any other person except at his own discretion, and the Governor is empowered to take over any department of the provincial government in situations where he deems such action necessary in order to combat terrorist activities.

The obvious comment is :

Taken in their entirety, these new powers conferred on the Governor constitute a serious inroad on provincial responsibility with relation to the administration of justice.

The effect of the provisions relating to the divulgence of records relating to terrorism would be, in the opinion of Mr. Bissan, "to deprive the Home Member of free access to police records relating to terrorism, thus further weakening his position as a responsible Minister."

As regards the provisions relating to the recruitment, etc., of the "security services," Mr. Bissan is of the opinion that

The "steel frame" of an Imperial Civil Service and an Imperial Police Force, the members of which—largely British—are appointed by the Secretary of State, will thus be maintained intact for an indefinite period.

Mr. Bissan has noted that the complete Indianization of the Army within any definite period has been absolutely ignored in the Government of India Bill, now an Act.

We shall now reproduce some of the general conclusions arrived at by Mr. Bissan,

Under the combined handicaps of indirect election and the strong princely bloc, the possibility that nationalist elements might capture the Federal Assembly and use it for opposition purposes will virtually disappear.

Given the fullest participation of the Congress party in the provincial elections, however, and the strongest possible degree of success, it cannot be expected to win a position in the Federal Legislature, under the proposed allocation of seats, which will overcome the domination of the princely bloc with the conservative elements of British India. Even were this victory by some means achieved, the Council of State and the broad reserve powers of the Governor-General would still remain to block any determined move toward the execution of a nationalist policy.

Regarding the future he ventures the anticipation :

Facing the indefinite continuance of a coalition which denies the nationalist majority of India from control, the Congress leaders will be strongly impelled to return to a policy of non-co-operation, and the events of the past few years may well be repeated—possibly on an even broader and more intransigent scale.

A Distinguished Chemist

Dr. P. C. Gaba, D. Sc., Professor of Organic Chemistry, Indian Institute of Science, Bangalore, will proceed to Europe on deputation in March next to visit the important centres of organo-chemical research there. He has been elected President of the

Chemistry Section of the Indian Science Congress to be held at Indore in January, 1936. This honour comes to this Institute after the lapse of fifteen years, Professor H. E. Watson having been elected President of the Chemistry Section in the year 1921.



Dr. P. C. Gupta

Professor Gupta has carried out important and valuable researches in many difficult branches of Organic Chemistry, e. g., on synthesis of bicyclic terpenes, uric acid, cantharidine, heterocyclic compounds, and on Indian medicinal plants, coal tar products, abnormal optical rotation and Walden inversion. He ranks today as one of the foremost chemists in India and has earned for himself an international reputation—his researches having been spoken of in the highest terms of praise by Professors Willestätter, Hans Fischer, Wieland (all Nobel Laureates in Chemistry) and other great European chemists.

A Distinguished Educationalist

Principal Dr. Prafulla Chandra Basu of Indore is chairman of the Board of Intermediate Education, Rajputana and Central



Dr. Prafulla Chandra Basu

India and Vice-Chancellor of the Agra University. It was announced last month that he was going to Geneva as adviser to Rai Bahadur S. M. Bapu, Prime Minister of Indore, who has been appointed on the British Government of India's delegation to the League of Nations. He has been also chosen to be the chairman of the reception committee of Indian Science Congress which holds its next session at Indore in January, 1936. When men of culture like Principal Basu visit Geneva and other foreign centres, it not only benefits them personally by broadening their outlook but enables them to bring about the cultural contact of India with foreign countries.

Miss Jane Addams

In our last issue we were able to publish an article on Miss Jane Addams, who was America's greatest contemporary woman, one of the greatest women of the world of all time and one of America's and the world's greatest personalities of all time. We tried our best to print a portrait of hers with that article but could not get one—even the American Consul could not help us. We are glad to be able to publish a portrait here, reproduced from the Jane Addams Memorial Number of *Unity* of Chicago. That journal, as our readers are aware, is edited by Dr. John Haynes Holmes, one of America's outstanding scholars and publicists. *Unity*



Miss Jane Addams (1857-1935).

stands for "Freedom, Fellowship and Character in Religion." The particular number of the Chicago paper from which Miss Addams' portrait has been taken contains a good many articles and poems on her written by distinguished men and women in many countries. The editor himself begins his tribute by saying:

The name of Jane Addams is destined to be remembered and adored when the names of nearly all other members of her generation are forgotten. She was the greatest of American women in the same extent and in the same spirit that Abraham Lincoln was the greatest of American men. She was in her own right one of the great women of all time. Altruism apart from nationality or sex, she was one of the noblest persons who ever lived.

And concludes thus:

Such was Jane Addams—Saint, Seer, stateswoman!

As I think of her asleep in a grave as modest as her own soul, she stands in my mind as a rebuke, gentle but stern, to our dissipation, selfishness, vanity, and injustice. Also, she stands as an eternal reminder of our democracy. As she loved humble men and women, so she revealed within herself the artistic possibilities of these men and women. They spoke at last through her.

Serene, unegoistic, divinely true, supremely great, Jane Addams fulfilled the best that is in us all, and therewith glorified mankind forever.

Sir Deva Prasad Sarvadikari

Last month's death removed from our midst a very versatile and remarkable personality of our times—Sir Deva Prasad Sarvadikari—at the age of 75. By profession



Sir Deva Prasad Sarvadikari

he was a solicitor, one of the solicitors who could claim to be men of culture also. He was an earnest and active advocate of temperance, but was better known as an educationist. He was twice Vice-Chancellor of the Calcutta University—having been its first non-official Vice-Chancellor, and twice represented his university at the Congress of the Universities of the Empire held in London. When the Lytton Committee on Indian students was appointed, he was chosen as one of its members and toured the continent of Europe with the other members in 1921. He also sat as a member on the Paddison Committee which reported into the grievances of Indians in South Africa in 1925. In 1930 he was one of the delegates to the League of Nations appointed by the Government of India. He was prominently connected with the Calcutta University Institute and other cultural and educational institutions, besides being connected with some philanthropic institutions also. He wrote two books in Bengali relating to his travels in Europe and South Africa, which have enlarged the literature of travels in that language. He is also the author of another Bengali book.

Unveiling of the Portrait of Mahes Chandra Ghosh

Mahes Chandra Ghosh, B. A., M. A., Vedantavins, who died some years ago at Hazaribagh, was an eminent scholar of his day. By profession he was a school master. He remained a bachelor all his life. He knew Bengali, Sanskrit (both Vedic and classical), Pali, Gujarati, the language of the Avesta, English, Greek, and, if we remember aright, Hebrew. Though he specialised in philosophy (both European, ancient and modern, and Indian), the scriptures of the principal historical religions, and theology, he was also well read in general literature—poetry, the drama, fiction, etc. He was a thinker as well as a reader. The late Principal Dr. P. K. Ray, D. Sc. (London and Edinburgh), who was for some time Inspector of Colleges to the Calcutta University, and who spent his last days at Hazaribagh, once told the present writer: "I have got acquainted with Babu Mahes Chandra Ghosh! A great scholar. I have, as Inspector of Colleges, visited all the Colleges in Bengal

and Assam, but have not found a great scholar like Mahes Babu anywhere." Every overland mail used to bring Mahes Chandra Ghosh a good many books. Sometimes they were so many that the postman, being unable to carry them himself, had to engage a coolie. And Mahes Babu read all of them. He was a man of salutary disposition, actively taking part in all philanthropic activities of the place where he lived for the time being. Being a good homoeopathic physician, he treated all his numerous patients free, gave them medicine free and supplied the poorer ones with diet also from his own pocket.



Mahes Chandra Ghosh

He gave away by his will his collection of works in different languages on philosophy, the scriptures of various faiths and theology—amounting in all to six thousand volumes and worth some 20,000 rupees, to the Sivanath Baidyan Sarmaj Library, located in the Sivanath Memorial Hall, 111, Cornwallis Street, Calcutta. His portrait in oils, presented by his niece (sister's daughter) Srimati Bindini Chaudhuri, was unveiled in that hall on the 3rd

August last. A small photographic reproduction of that oil-painting is given here.

Rai Sahib Rajmohan Das

Rai Sahib Rajmohan Das, who died in Dacca last month at the age of 52, began life as an employee in the Bengal police department on a small salary. By sheer dint of merit and hard work, and above all by his character, he rose to be a deputy superintendent of police. He showed by his character that one can be a police officer without being corrupt, tyrannical and vicious. After retiring on pension he devoted himself to the work of social uplift. His most remarkable achievement was the work which he did as the honorary secretary to the Society for the Improvement of the Backward Classes, Bengal and Assam. The work of this Society has been praised both by men like Rabindranath Tagore and Prafulla Chandra Ray and the Education Department of the Government of Bengal, the Hartog Committee, etc.

Society for the Improvement of the Backward Classes

The Society for the Improvement of the Backward Classes, Bengal and Assam, has just published its annual report for 1934-35. It was established in 1909 and is under the control of a body corporate registered under Act XXI of 18-0. The following is a very brief summary of the report :

I. No. of Schools—431 including 116 Girls' Schools.

II. No. of students on the rolls—
Boys 13,325 (1,679 Midanmadana)
Girls 4,621 (402 Do)

Total 18,747

III. 75 Scholarships (Boys 49 and Girls 26) of the aggregate value of Rs. 170-4-0 a month were awarded during the year.

IV. Prizes were awarded to 2 schools during the year.

V. There were under its control :—

- (1) Three Public Libraries.
- (2) One Boy-scout and one Cub-troop.
- (3) Arrangement for delivering lectures bookkeeping ideas of sanitary reformatory.

VI. The amount spent in grants-in-aid was Rs. 64,364-4 but the amount spent in Establishments and other charges stood at Rs. 4,234-11-6.

Its permanent fund stands at Rs. 17,247-8-0. Its patron is Sir R. N. Mookerjee ;

Vice-Presidents, Mr. G. D. Birla, Mr. H. N. Mookerjee and Mr. Rouzunda Chatterjee ; Hon. Secretary and Treasurer, Dr. P. K. Acharya, M. A., M. B. ; and Joint Secretary, Mr. Hari Narayan San. Its office is situated at 210-1, Cornwallis Street, Calcutta. It stands greatly in need of subscriptions and donations for carrying on its work on the present scale and for the expansion of its field of activity. The Joint Secretary will be glad to send a copy of the report to intending helpers on request.

Its needs have been stated as follows in the Report :

Money is urgently needed by the Society :—

(1) For raising the Permanent Fund to Rupees one lakh in order to place the work of the Society on a sound and solid financial basis ;

(2) For increasing the number of inspectors and supervisors ;

(3) For increasing the efficiency and expanding the field of the educational work, i.e., for opening new schools, improving existing ones, for the institution of Scholarships, Prizes, Stipends for poor students, Commemorative Scholarships, Libraries, and Reading rooms and for the organisation of better vocational training ;

(4) For taking immediate steps to provide for the Society a permanent habitation. It is a pity that so long no provision could be made under this head on account of the paucity of funds.

(5) For adapting various other means besides education at the backward classes.

Famine and Flood in Bankura District

There have been destructive floods in several provinces of India recently. And three occur every year in some parts or other of this large country. So far, there has not been any attempt at river-training anywhere in India in order to prevent the havoc wrought by these floods and turn them to some use. Nor have any river physics or hydraulic laboratories established anywhere in India in order to make the preliminary preparations for river-training. So, any remedial measures of a permanent character such as those initiated in the United States of America and in some countries of Europe cannot yet be thought of in this country. All that can be done is to try to relieve the sufferers, so as to save their lives and help them to help themselves from the economic point of view.

There are philanthropic organizations which are trying to help the people in distress in several districts or several provinces. The



Belat. Temporary school in school-house, found by people whose houses have been washed away. (Barkun Floods)



Village Nasso-Meja under water. (Barkun Floods)



Brick Edifice wrecked by floods at Belat. (Bankura Floods)



Metall. Relief being distributed. (Bankura Floods)



Belat, Gopategar. All houses except the one standing, wrecked. (Bankura Floods)



Harvee caused by floods in Syamdaspur. (Bankura Floods)



At Nana-Maja waters flowing in stream after wrecking houses. (Burkina Faso)



A very few rebuilt huts at Syoncheyen. (Burkina Faso)



Workers of Bankura Zamindari at Bihar relief centre with the Ambulance of the Medical School.
(Bankura Floods)



Village Muchigara. Houses wrecked. Relief being given. (Bankura Floods)



At Bijpur even brick buildings have been wrecked. (Bankura Floods)

editor of this journal has no such organization at his back. He desires to do some relief work on a humble scale for some parts of his native district of Bankura which have been affected by scarcity of food and by disastrous floods coming on the heels of what officials may not call famine. There is a registered body called the Bankura Sammilan of which he is president and which has done similar work on past occasions with the kind help of friends in different parts of India and abroad. It is the workers of this small district organization who have on the present occasion already started such work. Its honorary assistant secretary, Mr. Krishna Chandra Ray, M. A., and Dr. Rangati Banerji, Superintendent of its Medical School, have visited the affected parts and have brought to Calcutta some photographs, some of which are reproduced here.

There was famine or scarcity of food in Bankura and relief work was started before the floods. Before the floods the most urgent necessity was the supply of rice and, in the case of utterly destitute people, some cloth.

But in consequence of the floods people have become distressed in other ways. Many mud huts and cottages and the things kept there have been washed away, and in some cases even pure brick buildings have collapsed. At least the owners of the mud houses will have to be helped to build their houses again. Many persons have lost all or some of their agricultural and milch cattle, which will have to be replaced. Food will have to be supplied. Very many have been literally reduced to rags. They require cloth. And medicine will also have to be given to the sick. Many more villages have been devastated than are shown in the photographs.

Those who will send money will kindly send it to Ramamunda Chatterjee, President, Bankura Sammilan, 12B-2 Upper Circular Road, Calcutta, mentioning that it is for *Famine and Flood Relief*. Those who may send bags of rice and bales of new cloth will kindly do so to Dr. Rangati Banerji, M. A., Superintendent, Bankura Sammilan Medical School, Bankura, Bengal-Nagpur Railway.



Haroc caused by the floods at Mitelli, (Banking Floods)

All help, large or small, will be most gratefully received and distributed as economically as practicable.

"Significance of Political Trends in the Far East"

This was the title of an address delivered by Dr. Tarakanath Das at the annual meeting of the American Academy of Political and Social Science. It has been published in the July number of the *Annals* of that learned body. There the speaker is introduced as 'special lecturer on Far Eastern affairs at the Catholic University of America, Washington, D. C. He is author of "India in World Politics"; "British Expansion in Tibet"; "Sovereign Rights of Indian Princes"; "Rabindranath Tagore, His Religious, Political and Social Ideals," and numerous other publications.' Dr. Das has been for years a vigilant, up-to-date and thoughtful observer and student of world affairs, and is therefore entitled to speak with authority on the political trends in the Far East, which he takes to include India. Out of 12 pages of his

address almost 4 are devoted to India. All his statements are accurate and adequately documented. We do not know how many readers the *Annals of the American Academy of Political and Social Science* has. In any case, whatever their number, they will be in possession of some of the truth relating to modern governance in India.

From his close study of events and trends in Eastern Asia he has come to the conclusion that

"The trend of political life in Asia will ultimately be the same as it is now in Europe and America. It will be influenced by the problems of social security. It will depend upon the measures to be adopted so that national resources may be so controlled and utilized that the masses of the people will have greater security, resulting in the good of the community at large rather than of a few privileged ones.

"How will this be achieved and what form of political institution will lead to this end cannot be prophesied. I have come to the conclusion that more forms of government such as monarchy, republic, dictatorship of the Fascist type, or proletarian dictatorship of the Soviet type are not the determining factors for the goal to be attained. A repressed democracy in Japan with the ideal of serving the national welfare may accomplish more than may be done in a republic like China under

the present disorganised agitation. A virtual dictatorship of the type of Mustafa Kemal of Turkey or Kimsa Khan in Persia or the rule of the anti-democratic Nationalist Party in Spain is undoubtedly raising the people to demand a higher standard of living.

"Revolutionary changes in the form of government may not accomplish much, but the change of the spirit behind the government and the political philosophy dominating the nation will lead to the establishment of more effective and stable change in government consistent with the ideals and the traditions of the people of the East. Such governments will secure greater personal liberty as a step towards real progress."

Bill for Building Mosques on Agricultural Lands

Some Muhammadans of Bengal want to have the right to build mosques on agricultural lands. This they want to have by fresh legislation; for under the law as it at present stands and as it has been declared by the High Court, they have no such right.

These Muhammadans say that they should have the right to say their prayers in mosques wherever they can erect one. But as soon as a mosque is erected, they make the further claim of slaughtering cows there whenever they like, and of prohibiting music in its neighbourhood. Slaughter of cows wounds Jains, Sikhs and Hindu feelings, and prohibition of music unduly restricts Hindu and other non-Muhammadan rights. That mosques are not unofensive harmful to communal peace in Bengal has been taken judicial notice of by Mr. Justice Sir Zahadur Rahim Zahid Sahrawardy, himself a pious Mussalman, in the words, "a Mosque—generally a source of sanguinary religious and communal conflict," in Ghulam Siddique Khan versus Jogendra Nath Mitra, 43 Cal. Law Journal, p. 452, at p. 460.

We would, therefore, request the Muhammadans not to do anything which may multiply the sources of sanguinary religious and communal conflicts. We would also ask the British Government in India to place the same restrictions on the building of mosques in British India as they did when they were governing Mysore direct. The then Chief Commissioner of Mysore, Col. (afterwards Sir Richard) Meade, in Circular No. 2528-72, dated the 22nd August, 1871, laid down:

"A man having recently come to the notice of the Chief Commissioner in which a collision

between the Hindus and Mahomedans of a town was noticed, arising, owing to the destruction caused to a Hindu procession by the existence of a newly erected Masjid (i.e., a Mosque) in a street almost wholly inhabited by Hindus, it appears to Col. Meade that, unless some precautions are taken to prevent rival acts from establishing places of worship in localities where their position will inevitably provoke ill-feeling, if not actual disturbance, such occasions of conflict are but too likely to become more numerous.

"2. The Chief Commissioner, therefore, desires that you will make it generally known, that no buildings intended to be used as places of worship by any class of the community should be erected on any public street or thoroughfare, in any town or village, without the previous sanction of the District Officer, in each case."

Unless some such restrictions be placed upon the construction of new mosques, especially of those near public thoroughfares or canals, and a special register of the existing mosques be prepared, there is bound to be an increase of communal conflicts, especially when Bengal under the Communal Decision will be ruled by the Muhammadans.

J. M. D.

An Exhibition of the Lucknow School of Arts and Crafts

The Lucknow School of Arts and Crafts, under the able guidance of Principal Asit K. Haldar, has already gained all-India renown. One of its most promising students, Mr. Kiron Dhar, has just returned to Calcutta with a fine collection of the works of the school, including some unpublished pieces of Principal Haldar, Prof. Birsewar Sen and others, which, thanks to the initiative and enthusiasm of Mr. Dhar, will be exhibited to the public of Calcutta from the 1st of September at the Chowringhee Y. M. C. A. Hall. Lady Protima Mitter will open the Exhibition, which will have, as a special feature, a repository of sketches and paintings of Mr. Kiron Dhar. He impressed all his teachers by a rare grasp of the fundamentals of pictorial composition and came out as the best student of the school, completing his courses brilliantly at the early age of 22. Not satisfied with school and studio work, Mr. Dhar took naturally to the schooling of the perennial master, Nature. Hence his keen observations of the hill girls of the Himalayas and of the subtle light hovering on the haunting landscapes of the 'ap-country.' Our village life and folk culture have found some brilliant metamorphoses

through his brush; and we are glad to learn that he is getting ready to go abroad to Italy, if possible, to master the technique of fresco painting. His pictures have already brought him many prizes and medals and we are sure he will gain many friends and patrons in Bengal, now that he is going to exhibit his works in Calcutta, the city of birth of the Modern school of Indian painting, under the inspiration of Dr. Abanindranath Tagore and his pupils.

The Misnamed Bengal Development Act

The miscalled Bengal Development Bill has now become an Act. It ought to be called "An Act for Levying New Taxation for Recouping Old Waste," or some such similar name ought to be given to it. Where is the new development scheme which will make a new paradise of decadent West Bengal? All that is clear is that the large sums spent for constructing the Damodar and Bakreswar canals—representing wasteful expenditures in great part, are to be recovered from the tenants by giving retrospective effect to the misnamed Bengal Development Act. The giving retrospective effect to a law may be something new to jurists, but so far as official Bengal is concerned, such a new record must not be considered surprising.

In the Bengal Legislative Council the cases of the tenants is very inadequately represented. The passing of this Bill was the result of a combination between the bureaucracy and the zamindars against the peasantry. And this alliance was effected by offering certain inducements to the landlords. For example, non-agricultural lands have been exempted from the imposition of any levy. Thus, the whole burden of taxation will fall on the tenants who cultivate the agricultural lands. Again, the zamindars will be exempted from the levy in respect of increased surplus realizable on settlement of improved lands, except in the case of such lands as were absolutely waste before the construction of the improvement work.

Maulvi Tahiruddin Khan moved an amendment with the support of Khan Bahadur Muhammad Abdul Momin, to the effect that the maximum rate of the levy, for recovering

the cost of the improvement, should be fixed at one-third of the increased net profits. The maximum demanded and proposed by the Government was one-half of the estimated net increase in the profits or one-half of the estimated net increase in outturn. Needless to say, Government carried the day, with the help of the official and nominated bloc and the very obliging so-called representatives of the people, some of whom pretend to represent the tenants.

This Act will press particularly heavily on the Bardwan district and division. A century ago and earlier, as Walter Hamilton states in his *East India Gazetteer*, Bardwan was one of the two most fertile and prosperous areas in India, the other being the Tanjore district. In consequence of the preparations for the construction and the actual construction of the East Indian Railway, Bardwan became highly malarious, the population decreased to a fearful extent and its fertility also was impaired to a very large extent. But the land revenue demanded from the Bardwan district and division, which was permanently fixed when the area was very fertile and very prosperous, has remained unchanged. In order to show how heavy that demand is we print below the revenue demanded for the permanently settled estates in the Bardwan and Dacca Divisions with the areas in square miles of the districts in each Division. The figures are taken from the *Report on the Land Revenue Administration of the Presidency of Bengal* for the year 1933-34, the latest available.

BARDWAN DIVISION		
Districts	Area	Revenue Demanded
Bardwan	3247	Rs. 35,09,972
Birbhum	1890	" 10,54,754
Bankura	2447	" 4,50,285
Medinipur	3730	" 18,94,101
Hoochly	1285	" 5,52,018
Howrah	307	" 4,11,538
Total	12341	" 77,32,666
DACCA DIVISION		
Dacca	1004	" 4,28,720
Myrmensingh	5675	" 7,05,084
Faridpur	2129	" 4,21,700
Bakarganj	2747	" 9,86,540
Total	11555	" 25,21,434

It will be found that area for area the land revenue demanded from the permanently settled estates in the Bardwan Division is thrice as much as that demanded from such estates in the Dacca Division.

It is not our intention or suggestion, of course, that the revenue demand should be increased in the Dacca Division. We only desire to point out that in the present altered decadent condition of the Burdwan Division, the revenue demanded for the permanently settled estates is excessive and oppressive. For the present decadent condition of the Division the rulers are responsible. They ought to have compensated the present inhabitants of the region by effecting improvements at Government cost, the expenditure being recovered by a terminal tax on the goods and passenger traffic of the East Indian Railway and by taxing the mercantile community and men of business who have profited by that railway at the expense of the lives, health and economic prosperity of the people of the Burdwan Division, or by such other means as would not further deplete their already depleted resources. Instead of taking steps for such compensation, to further tax them shows neither sympathy nor a keen and delicate sense of justice. And the tax is going to be for canals constructed in the past when no intimation was given that the people would be taxed for them. In other provinces, twenty or thirty times as much has been spent on *productive* irrigation canals without any such taxation. Bengal has no such *productive* irrigation canals, and the people of West Bengal are to be taxed to boot! We speak of West Bengal, as the Bengal Development Act, which is really a retrospective taxation Act, is not for East Bengal.

Public Security Extension Bill Passed

There has hitherto been in force in Bengal a Public Security Act without which there would presumably have been the greatest and most intolerable insecurity of life and property in this province. As it was not a permanent Act and was due to lapse shortly, a Public Security Extension Bill was introduced in the Bengal Council and passed without any waste of precious time. So, so far as Bengal is concerned, the British Empire, with its implication of British domination, is safe for three years. It would be quite easy to give us similar security and the British Empire a longer lease of life three years hence.

Seriously speaking, the British Government

at "home," with its subordinate central and provincial Governments in India should understand that the enactment or re-enactment of such laws would be considered by the non-British world a proof that these British authorities know that the new constitution imposed on India has not satisfied and will not satisfy Indians and will not bring peace, security and prosperity to India, and that it is for that reason that the need has been felt for Acts to maintain or bring security.

Press Laws

At the recent All-India Journalists' Conference, in the speeches of the President and the Chairman of the Reception Committee and in a resolution specially passed for the purpose, a desire was expressed (we shall not say that a demand was made) that the restrictive and repressive press laws—at least those which were of a temporary and so-called "emergent" character—should be allowed to lapse and should not be re-enacted. We also have a similar desire and a partiality for a free press. But we have neither the expectation nor the hope that any such desire will have its fruition in the near or in any distant future that can be definitely anticipated.

For, autocracy and a free press cannot co-exist. Either autocracy has to go, or a free press, if it existed (as it does not in India), has to go, or cannot be born or re-born. It is very well known, not only to Indians but to the British arbiters of India's destiny, that the new Government of India Act has made the Government of India, the provincial Governments and the Executive generally more autocratic than before. This reinforced autocracy at present possesses the power to live and flourish. To say that it should grant freedom to the Indian-owned and Indian-edited Press, is to say that it should sign its own death-warrant. Hence, we do not have the temerity to say any such thing.

All-India Journalists' Conference

A session of the All-India Journalists' Conference was held last month in the Calcutta Town Hall. An interesting Press Exhibition was also held on the occasion. It was opened by Mr. Suresh Chandra Bose. The Conference was opened by Mr. Ramaswami Chatterjee in

a very brief speech. Owing to feeble health he could stay in the hall only for a few minutes. Mr. Mrinal Kanti Bose, the Chairman of the Reception Committee, read his cogent, informative and interesting address, in the course of which he has met the arguments of all those who have fettered the press—particularly in Bengal. As we are unable to publish his speech in extenso or a summary of it, we merely give some of the sectional headings; viz., previous conferences; in memoriam; jungle of press laws, their scope and content; no terror for terrorists but for honest journalists; operation of the press laws; is publication of proceedings of legislatures privileged?; give them an inch and they will take an ell; the plea of emergency; what can we do?; the journalist's lot; economic depression; fostering of the reading habit; venacular journalism; special grievances of journalists; other working conditions and remedies; the Association idea; newspaper press fund; training of journalists; facilities for cheap newspapers; printing industry; Government as competitor; concluding remarks.

"Jungle of Press Laws"

Members of the public who are not connected with the press do not know under what conditions journalists and keepers of printing establishments have to work. They do not know how many swords of Damocles hang over the heads of the press men and newspaper men. Even many journalists do not know or do not remember the dangers that encircle them. Hence, Mr. Mrinal Kanti Bose did well to enumerate the press laws and give some idea of their provisions. We have no space for all that he said. But we make a pretty long extract from his speech below.

I shall not dive into past history but shall content myself by observing that besides the ordinary laws, such as those of sedition, libel, contempt of court, etc., which affect the Press, the following special laws are in operation at the present moment with the scope and purport of which every journalist has to be familiar. They are:

- (1) The Indian Press (Emergency Powers) Act, 1931, as amended by the Criminal Law (Amendment) Act, 1932 and the Bengal Criminal Law (Amendment) Act, 1934;
- (2) States' Protection Act, 1933;
- (3) Prisons' Protection Act, 1932;
- (4) Foreign Relations Act, 1932.

Mr. Bose then proceeded to point out and comment on some of the provisions of these laws.

The Indian Press (Emergency Powers) Act, 1931, was an Act to provide against the publication of matters tending to or encouraging murder or violence. The scope of the Act was, however, changed next year by the Criminal Law (Amendment) Act, 1932, to use for the "better control of the press." The significance of this change is apparent on the face of it. The change contemplated that the executive should have control of the press not only in regard to matters that could conceivably be construed as encouraging murder or violence but in all matters, the publication of which may not be to the liking of the powers-that-be. The Press Act was to be in force for one year only, but the Criminal Law (Amendment) Act, 1932, extended the duration to the period of three years from 1932. The Criminal Law (Amendment) Act effected also other drastic changes in the Act of 1931. The most important of these changes are in respect of section (4) of the Press Act. That section has made it penal the incitement to or encouragement of the commission of any offence of murder or any cognisable offence involving violence or the direct or indirect expression of approval or admiration of any such offence, or of any person real or fictitious, who has committed or is alleged or represented to have committed such offence. As was pointed out by several non-official members of the Legislative Assembly, the expression "offence involving violence" was itself too wide, but little did the members imagine then that while they were striving at a goal they would soon be invited to swallow a camel. For in the very next year they were asked to pass what is known as the Criminal Law (Amendment) Act which added to the list of offences mentioned in the Press Act very considerably. A whole series of offences were made punishable under the Press Act, such as, the seducing of any officer, soldier, sailor or airman in the military, naval, or air forces of His Majesty or any police officer from his allegiance to duty, the bringing into hatred or contempt His Majesty or the Government established by law in British India or the administration of justice in British India, or the excitement of disaffection towards His Majesty or the said Government; the putting of any person in fear or causing him annoyance and thereby inducing him to deliver to any person any property or valuable security or the doing of any act which he is not legally entitled to do; the encouragement or incitement of any person to interfere with the administration of the law or the maintenance of law and order or the commission of any offence or the refusal or delay in the payment of land revenue, tax, etc.; the inducing of a public servant or a servant of a local authority to do any act or the forbearance or delay in the doing of any act connected with the exercise of his public functions or the inducing of him to resign his office; the promotion of feelings of enmity or hatred between different classes of His Majesty's subjects; the procuring of recruiting of persons to serve in any of His Majesty's forces or in the police force or the procuring of the training, discipline or administration of any such force. These, as you will see, are almost bodily lifted from the Press Ordinance of 1930.

The object of these special laws was then indicated.

Most of these offences, you are aware, come under the ordinary law of the land. The law-courts are always open to try such offences committed by individuals and a newspaper or a journalist has no more rights than those enjoyed by an ordinary citizen. But apparently it did not suit the purposes of the powers-that-be that such offences should be tried in the regular way in ordinary courts under the ordinary legal procedure. They intended that judicial decision and judicial procedure should be substituted by executive action.

Operation of the Press Laws in Bengal

Mr. Mrital Kanti Bose had much to say relating to the way the Press laws are worked and the Press Officer gives his "advice" in Calcutta in particular and Bengal in general. What he said is very interesting, but we have space for only a few passages.

In the course of a note circulated to members of the local Legislative Council and a copy of which was supplied to Government, the Indian Journalists' Association thus described the *modus operandi* of the Press Officer's functions given almost from day to day, but the following will give you some idea about the way in which the Press Officer has been using his powers:—

(a) News that is allowed to be published in the papers of all-India circulation in other provinces is not allowed to be published in Bengal newspapers of similar circulation. It has sometimes happened that provincial newspapers that are sold in Calcutta contain news that the Bengal papers had not been allowed to publish;

(b) Correct and authenticated news of a multi-colored kind is not allowed to be published and, when allowed, is mutilated in such a manner as to make the news often misleading;

(c) Display of news of certain character is not allowed;

(d) Detailed directions are given as to the printing types that are to be used in the headings and body of the news and for the extension of certain expressions such as "forest of India and Moslems" from headings of news;

(e) Double-column headlines of certain news are not allowed;

(f) Detailed directions are given as to the arrangement and position of columns of news;

(g) Proceedings of the Indian Legislative Assembly and of the Bengal Legislative Council are not allowed to be published in full but are condensed;

(h) Proceedings in law-courts of Civil Disobedience cases and of cases involving terrorism are not allowed to be published in full but in a mutilated form and, as in the case of the statement of Miss Beena Das, accused in the Governor Shooting case, the "Statesman" was allowed to publish passages in that statement in regard to which strict directions were given to the Indian daily

newspapers that they were not to publish them.

(i) Legitimate criticism of policies and actions of Government and Government officials are subjected to.

In the days the Civil Disobedience Movement was in full swing one of the directions of the Press Officer to the newspapers was that in reporting beating by the police of members of processions taken out of or of public meetings held in defiance of the Police Commissioner's orders in the city of Calcutta or in the suburban towns and villages, the word "assault" was not to be used, the utmost that could be allowed was that the police dispersed the unlawful assembly or crowd by a "wild lathi-charge," though as a sequel to such wild charge people had often to be taken to hospital and sometimes more serious consequences followed.

Mr. Bose made many other interesting revelations, for all of which the reader is referred to the newspapers which have published a full report of his speech. We make only one more extract below.

The kind of censorship was as severe on proceedings in the law-courts. Statements made by persons complaining of police beatings were not allowed to be published. . . . I cannot conclude without mentioning that there was and is a sub-Press censor at the General Post Office in Calcutta who are to forward all inland telegrams of a political complexion to the Press Officer for the latter to do the needful in regard to them.

"Generally speaking," the note of the Journalists' Association concludes, "the Press Officer will not allow to be published any allegations of wrong done by the police with the result that newspapers do not venture to publish things which may, in any way, afford the natives of what the Press may publish."

Mr. Chintamani's Presidential Address

We have given so much space to the *modus operandi* of the press laws in Bengal and Calcutta in particular, that, we are sorry, we have little space left for Mr. C. Y. Chintamani's masterly and statesmanlike presidential address. He began by dealing with journalism, past and present, in India, rightly describing journalism as a noble calling. He observed:

It is a source of regret to us that the majority of British journalists in India should interpret their mission in terms of temporary British interests in India instead of regarding it their duty and privilege to serve the land of their temporary sojourn and the people whose support is the indispensable condition of their continued existence. This evil is not of recent growth. Three-quarters of a century ago, Sir John (afterwards Lord) Lawrence deplored it in these words:—

"The difficulty in the way of the Government of India acting fairly in these matters is immense. If anything is done, or attempted to be done, to help the natives, a general howl is raised, which

wreckage in England, and finds sympathy and support there. I feel quite bewildered sometimes what to do. Every one is, in the abstract, for justice, moderation, and such like excellent qualities; but when one comes to apply such principles as to adjust anybody's interests, then a change comes over them." (Letter to Sir Basil Perry, member, India Council.)

No wonder that at the present time, too, the Anglo-Indian press ordinarily looks at public questions from a point of view different from or even opposed to that of the Indian press. So that, the struggle for the realisation of the just liberties of the press against undue invasion by the Government, has had, and I fear will have to be carried on by the Indian press unaided by the other powerful section of the press in India. But this is an incident—one of many similar incidents—of the government of one country by another. And it is why the Indian press has always been, and I am confident will ever be, a staunch and unflinching champion of Swaraj for the Motherland held too long in subjection.

Mr. Chintamani proceeded to state what should be but unhappily is not considered by some, axiomatic, namely,

that in present conditions in India no Indian paper has a moral right to exist which is not an advocate of Swaraj.

"Section 108, Cr. P. C."

In the section in Mr. Chintamani's address devoted to the press laws occurs the following passages:

A question which I have often put to myself and to others but have not been able to answer or to have answered is, Where is the necessity of any special coercive legislation when there is on the statute-book sec. 108 of the Criminal Procedure Code? You will permit me to set it out in extenso.

"108. Whenever a chief presidency or district magistrate or a presidency magistrate or magistrate of the first class specially empowered by the local Government in this behalf, has information that there is within the limits of his jurisdiction any person who within or without such limits either orally or in writing, or in any other manner intentionally disseminates or attempts to disseminate or in anywise abets the dissemination of—

- (a) any seditious matter, that is to say, any matter the publication of which is punishable under section 124 A of the Indian Penal Code, or
- (b) any matter the publication of which is punishable under sec. 153 A of the Indian Penal Code, or
- (c) any matter concerning a judge which amounts to criminal imputations or defamation under the Indian Penal Code, such magistrate, if it is his opinion there is sufficient ground for proceeding may, in manner hereinafter provided, require such person to show cause why he should not be ordered to execute a bond with or without sureties, for his good behaviour for such period, not exceeding one year, as the magistrate thinks fit to fix.

No proceedings shall be taken under this section against the editor, proprietor, printer or publisher of any publication registered under, and edited, printed and published in conformity with the rules laid down in the Press and Registration of Books Act, 1925, with reference to any matter contained in such publication except by the order or under the authority of the Governor-General-in-Council or the Local Government or some officer empowered by the Governor-General-in-Council in this behalf."

What is it, I seriously wish to know, which any Government desirous bona fide of protecting the press from hampering criminal but not of suppressing legitimate freedom, cannot achieve by the application of this section?

I had an opportunity, five years ago, of asking the highest officers in the land what and they had in view could not be achieved by the enforcement of sec. 108 and why they wanted the very rigorous Press Ordinance of that year. The answer was that experience had demonstrated the inadequacy of that section. I had the tenacity to utter the challenge that it should be stated categorically where, when and how the alleged inadequacy became manifest. On my part I undertook to show that even in one case the magistrates concerned did uphold the country with no intention from higher authorities.

Mr. Chintamani's own answer to the question he asked is contained in the following passage:

The only reason that I can think of is that the proceedings under that section are judicial—often the judicial authority is an executive magistrate, an officer subordinate to the Government, one whose prospects in service depend upon the goodwill of the Government. But the section is there given an opportunity of showing cause and of refuting his accusation. If he has the means and the will he has the further opportunity of asking his case in revision to the High Court. This evidently has proved too much for a Government which prefers the reign of discretion to the reign of law. Lord Morley wrote to Lord Minto that the Government of India were against lawyers because they were against law. This was said by a Secretary of State and not by an Indian chief. The fact unfortunately is—or so, at all events it appears to be—that the Government of India, scared by long habit to the ways of despotism, naturally prefer to be uncontrolled reason and as far as possible not to be checked by an independent judiciary.

Training in Journalism

A resolution in favour of the institution of a course of training in journalism was defeated at the recent session of the All-India Journalists' Conference by two votes. It is not necessary for us to discuss the arguments of the opponents of the resolution. We know those arguments. But after giving due weight to them, we still think that it would be good for intending journalists to undergo academic

and practical training in journalism. They require it. Perhaps, it would be better to say—in order not to seem to lecture to others from a lofty pedestal—that if the present writer were young again and wanted to be a journalist and had the opportunity and the option of undergoing a course of academic and practical training in journalism, he would have availed himself of such an opportunity.

Though he became a professional journalist some 35 years ago as editor of a monthly or two and for a decade or so before that period had much to do with editing and contributing to one weekly and some monthlies, he does not know many things about journalism which he would even now in his old age like very much to know. But, alas! where now is the leisure, the energy, and last of all, the opportunity?

The American orator and reformer Wendell Phillips said, "If I could but make the newspapers of country I would not care who made its religion or its laws," or words to that effect. But where are such newspaper-makers?

What Is "Very Rapid Expansion" in Education?

As India is still the country of the bullock cart, Britishers are apt to think that in this country any progress made is very rapid progress. But if they give expression to that idea of theirs through the medium of the English language, it sounds rather ludicrous. For English is, more than any other language, a world language and is spoken or understood in many countries which have become used to locomotion by aeroplane. Therefore, if any official measuring progress in India according to the bullock cart standard, calls it very rapid in English words, he must thank himself if he be considered fit to live in the lap of the cave-dwellers.

In an official report entitled *Education in India in 1932-33*, prepared by Sir George Anderson, Educational Commissioner with the ornament of India, and published in 1935—"Very rapid" publication undoubtedly, it has been stated with reference to certain defects:

"... they have become the most pronounced owing to the very rapid, and otherwise commendable, expansion made during the early years of

the present political regime, and also to financial and other complications which have intervened." Page 2.

Let us try to have some definite idea of this "very rapid expansion during the early years of the present political regime."

In *Progress of Education in India 1927-32* by Sir George Anderson, Vol. II, page 39, it is stated that the number of pupils attending educational institutions of all grades in British India in 1921-22 was 8,381,350, and in 1926-27 it was 11,157,496. That is to say, in five years the increase in the number of pupils was less than three millions in all institutions from universities to village primary schools. In 1931-32 the number was 12,766,537, in a country with a population of 553 millions in round numbers. If only British India be considered, the population is 290 millions.

Let us see what expansion of education means in Soviet Russia, with a population of 169 millions in round numbers—half that of India.

In Joseph Stalin's book, *The State of the Soviet Union*, it is stated:

In the sphere of the cultural development of the country in the period under review we have the following:

(a) The introduction throughout the U.S.S.R. of universal compulsory elementary education and an increase of literacy raised the population from 67 per cent at the end of 1926 to 86 per cent at the end of 1933.

(b) An increase in the number attending schools of all grades from 14,225,000 in 1925 to 26,419,000 in 1933. Of these the number receiving elementary education increased from 11,000,000 to 19,168,000; middle school education increased from 2,432,000 to 6,674,000; and higher education increased from 207,000 to 460,000.

(c) An increase in the number of children receiving pre-school education from 628,000 in 1925 to 5,917,000 in 1933.

A British official in India may be pardoned for suspecting that Stalin, the anti-religious Communist dictator, may have been guilty of exaggerating Bolshevik cultural achievement. The statement made, therefore, by a religious Christian missionary not partial to atheistic Bolsheviks may be a corrective. Dr. Stanley Jones, who has worked with distinction in India and abroad and is the author of some books, writes in his recent work, *Christ and Communism*, about the Russians:

In spite of the decade we can see that they are making amazing progress; for instance, their literacy has gone up from thirty-five per cent in

1912 to eighty-five per cent to-day. Instead of 5,000,000 people in 1912, there are now over 25,000,000 people and students; the circulation of daily papers is twelve times what it was in Czarist days.

Education according to modern ideas practically began seventy-five years ago in Japan. The Emperor of Japan had desired that there should be no family in his country with any illiterate persons—infants excepted, of course. At the present day 99 per cent of the males and 98 per cent of the girls and women can read and write. That may be called rapid educational expansion.

The Negroes of Africa who were sold in their country and sold as slaves in America had no literature or alphabet of their own in their country. And before the abolition of slavery in America on December 18, 1865, there were laws like the following:

"... the education of Negroes was expressly forbidden. Here, for instance, are some passages from the code of Virginia in 1800: 'Entry, ownership of Negroes for the purpose of instruction in reading or writing shall be an unlawful assembly. Any justice may issue his warrant to any officer or other person requiring him to enter any place where such ownership may be and seize any Negroes therein, and he or any other justice may order such Negro to be punished with stripes. Again, if a white person assemble with Negroes for the purpose of forbidding them to read and write, he shall be confined to jail not exceeding six months and fined not exceeding one hundred dollars.'"

"These Christian Legislators thus doomed the entire servile population to perpetual ignorance and degradation"—Harnsworth's *History of the World*, Vol. IV, p. 2614, quoted in Major R. D. Baner's *History of Education in India under the Rule of the East India Company*.

It was after the liberation of the slaves on December 18, 1865, that the Negroes could receive instruction without being considered criminals. The result was that according to the U. S. A. census of 1930, it was found that 83.7 per cent of the Negroes could read and write and only 16.3 per cent were illiterate. In the succeeding five years this percentage of illiteracy must have decreased.

In India, known from antiquity for its civilization and with ancient literatures, under the British Government, whose highest educational officer has complained of "very rapid expansion" of education, 92 per cent of the population were illiterate and 8 per cent illiterate according to the census of 1931.

It should be noted here that before the

British occupation of India it was not an illiterate country. Dr. Edward Thompson has never been guilty of exaggerating Indian achievement. Referring to the times before the British came here, he has been constrained to admit:

"Nevertheless there was more literacy, if of a low kind, than until within the last ten years."—*The Reconstruction of India* (published in 1930), page 255.

Official Satisfaction at Decrease of Schools in India

Education in India in 1932-33, published in 1935, says:

"A decrease of 2,446 in the number of institutions, taken by itself, need not give cause for alarm; possibly the reverse The large increase of 1,367 recognized institutions in Bengal, however, is of doubtful value, in view of the urgent need of improving these institutions which already exist."

Bengal Education Minister Most Zealous Disciple

If intentional decrease in the number of schools pleases the Educational Commissioner with the Government of India, then artificial decrease in their number must be equally pleasing to him, if not more—this must have been the logic of the Bengal Education Minister. Hence, a resolution was published by him on the 1st August last and a supplementary communication on the 25th, proposing a very drastic reduction in the number of schools. This has roused a storm of opposition in Bengal. Men past eighty (Mr. Krishna Kumar Mitra, Principal Girish Chandra Bose), nearing eighty (Principal Heramba Chandra Mitra, Sir Nilratan Sircar, Sir P. C. Ray), past seventy (too many to name), and past sixty and fifty (still more numerous), not to speak of younger persons, have joined in this opposition. One of the most crowded meetings ever held in Albert Hall was held on August 25 last to give expression to the strong feelings of the public on the subject. Sir P. C. Ray, presiding, gave the lead in a none too vigorous speech. When for reasons of health he left the Hall, Sir Nilratan Sircar took the chair.

Bengal and all India require both improvement and expansion and not curtailment of facilities in the field of education in the name of efficiency. India has not a single institution

more than she wants—she requires more. If there be any which is absolutely bad or useless, let it be replaced by a good one. In times of famine it is better to give all hungry persons coarse rice than giving cakes to a few. Similarly, seeing that there is education famine in India, none should be deprived of educational facilities on the pretext of providing ideal institutions for a small number. To say that there is no money for educating all is a hollow excuse.

Taking advantage of the artificially impoverished condition of the Bengal Government and of the existence of terrorism here, the experiment of curtailment is going to be tried here first. But let the other provinces beware betimes.

Congress and Acceptance of Ministry

The question of Congressmen's acceptance of office is being discussed by them and others. We have already said more than once that we are against it, and we have given our reasons.

Congress and the Indian States' People

Congress appears to say that, though it wants Swraj for the Indian States' people also and though it can and does give them its moral support, it cannot give them any other sort of backing. That may be the correct legal position, of which we are no judge. But Congress itself has all along got both men and money from the Indian States in its struggles, and, moreover, both "British" India and "Indian" India are now going to be parts of the same Federation. What now?

American and Other Occidental "Neutrality"

Washington, Aug. 24.

The Neutrality Bill, which the Senate originated to prevent the United States being drawn into any war by trading (in arms and munitions) with the belligerents, was passed by the House of Representatives to-day in a form virtually identical with that adopted by the Senate, which is expected to accept the House's amendments.—*Leader*.

Britain and some other European powers have also been considering or talking of neutrality of this sort, and in the meantime Italian ships in considerable numbers have been passing the Suez canal with arms and munitions. When Japan and China fight, no Western

power thinks of neutrality of this sort, because both are non-European nations and because Japan has the power to hit back. In the present case, Italy is European, Ethiopia is not. Italy can strike back, Ethiopia cannot. Italy has munition factories of her own and has already despatched considerable quantities of war materials. Ethiopia has no such advantage. So, occidental "neutrality" will go against Ethiopia.

America's neutrality is partly explained by one fact. In the U. S. A. there are 38,727,583 persons of foreign white stock out of a total population of 137,008,435. Of those 38,727,583 persons, 4,546,877 or 11.7 per cent are of Italian stock. They are second in number only to the people of German stock, who are 17.7 per cent. So America must not hurt Italian feelings!

Mussolini Not Bluffing?

The morning papers of to-day (August 28) contain the following telegram:

Paris, Aug. 28.

There is France and elsewhere, but especially in Britain, who imagine that Signor Mussolini is bluffing will be forced to admit that they are wrong after reading Signor Mussolini's declaration to "The Daily Mail," in which the Duce has said that, if sanctions are voted against Italy, she will immediately leave the League and whoever applies the sanctions will be met by Italy's armed hostility.

This view is expressed in French official circles, which quote that the Duce's affirmation lends support to the French deprivation of income to sanctions.

The French policy remains that no stone shall be left unturned to try to localize the conflict and to maintain as far as possible a friendly understanding between Paris, London and Rome, and above all to prevent an extension of the hostilities to Europe.

A Cairo message states that seventeen Italian destroyers, with troops and workmen, have passed through the Suez Canal during the last two days.—*Leader*.

But, without the help of any other power Britain, if not France also, can meet Italian hostility. But do they value the freedom of a black nation sufficiently to do so?

New Education Fellowship

The world-wide organization called the New Education Fellowship has opened an office at Santaloketan with Rabindranath Tagore as President. For detailed information, please write to the Joint Secretaries at Santaloketan.

Published on August 29, 1935.

THE MODERN REVIEW

OCTOBER



1935

VOL. LVIII., No. 4

WHOLE No. 346

GEORGE ELIOT

By J. T. SUNDERLAND

GEORGE Eliot was one in a long line of great souls, who have appeared in different lands and ages, who have done an immortal literary work which they have left behind them for the joy and benefit of mankind, while themselves remaining in the shadow,—their personality known only to a small circle of intimate friends, until the greatness of what they had done, the beauty and worth of what they had created, set men on fire to know the great doers,—to find out the great creators.

By universal agreement the most illustrious of these great souls—these great literary creators—that Europe has given to the world are Homer in Greece and Shakespeare in England. These in their own day were hardly more than shadows; and even now Homer's Achilles and Hector and Shakespeare's Hamlet and King Lear seem more real flesh and blood than the poets who created them.

For a long time George Eliot, whose first writings appeared under an assumed name, was hardly more than a shadow, and in some respects she seems such today. Not until the publication of the first somewhat brief life of her, by Mathilde Blind, three years after her death, indeed not until the publication of the fuller life by her husband, Mr. Cross, five years after her death, did she

emerge in any clear way from the mist. For many years after her books became famous the men and women whom her genius had created, her Adams, Bede and Dinah Morris, her Amos Barton and Hetty and Mrs. Poyser, her Maggie and Tom-Tulliver, her Romola and Tito, and Gwendolen and Grandcourt, seemed the real persons and she hardly more than a myth or illusion, so throbbing with life, and so intensely individual were the characters whom her brain, as by a miraculous power, called into existence, and so hidden and impalpable seemed the great authoress, who lived so quietly all her years with her books, and her own lofty thoughts, and amid her small circle of choice and very dear friends.

As the world now knows, the real name of her who came to be called George Eliot—her name before her marriage—was Mary Ann Evans, or, as she generally wrote it, Marian Evans.

The outward events of the life of George Eliot (Marian Evans) were very simple.

She was born in Warwickshire, in middle England, amid country and village surroundings. Her father and mother were of the middle class,—not poor and yet in only moderate circumstances. She was the youngest of five children.

She attended two or three schools,—seemingly very good schools—not far from

her home, and obtained what was regarded as excellent early education.

Her fondness for reading from her earliest years was very great; and from this, more even than from her schools, she obtained the beginnings of that very wide, deep and rich culture, which marked her mature life. When she was seventeen her mother died, and she became the housekeeper of her father. This placed the responsibility of the home upon her, and did much to deepen that conscientiousness, that feeling of the sacredness of duty, which throughout all her later life was so noticeable. It is interesting to know that in *Maggie Tulliver*, one of the characters of her story "The Mill on the Floss", we have portrayed much that suggests George Eliot's own early history. Some who knew her well, tell us also that not a few of her own characteristics as a young woman are portrayed in the young Rosale.

Her yearning, not only for knowledge, but for goodness, for high ideals of life, and for worthy achievement, became very strong while she was yet a girl. Early too she began to think earnestly, very earnestly upon religion. She was taught the doctrine of evangelical Christianity in a rather severe form, and very sincerely held them throughout her childhood. As she approached womanhood, however, her mental horizon began to widen, and her earnest thinking brought doubt to her mind about many things that she had in earlier years believed.

In appearance she was a gentle-tempered girl, with a pale grave face. Her leading mental characteristics were kindness to everybody, sympathy for everybody, suffering or in need, and an absorbing thirst for knowledge which made all efforts in its attainments seem not a toil but a pleasure.

It is easy to see in the writings of her mature years, the great influence upon her of her early country life and associations. Her girlhood experiences in those rural districts were so many treasures, valuable literary materials for future use, which she preserved in memory, and later poured with lavish hand into her novels. Her "Scenes of Clerical Life" especially show how deep were the impressions made upon her young mind by the country environment of her childhood. By the

time she reached full womanhood her father's pecuniary circumstances improved, and she was afforded leisure for more extended and thorough study, and attained a good degree of mastery of the Greek, Latin, French, German and Italian languages. She also pressed forward vigorously her musical studies, laying the foundation of that musical knowledge and that skill as a player upon the piano, which proved such a source of unending delight to herself and her friends in after years.

Few at that time thought of her as a genius; and yet it is remembered by those who knew her best, that in conversation with such as she felt a soul kinship with—such as could understand her—her gray eyes would often light with fire, and she would give expression to thoughts singularly profound and brilliant, mingled not infrequently with the richest humor. And yet, Marian Evans is doubtless to be regarded not as an early prodigy like John Stuart Mill and Mozart and Theodore Parker, whose intellectual precocity, almost in infancy, strikes us. Hers was a far more normal experience. Her great genius was something the budding of which to discerning eyes appeared early, but the full development and splendid fruitage of it did not appear to the world until it had been fed and watered by the sun and rain of many laborious years of study and effort. This is only another illustration of the assertion that genius in the final analysis is largely very hard work.

It was one of her striking characteristics that she always had a marvellous memory. Nothing that she learned seems ever to have been lost to her. Better still, she had that power of imagination or intellectual sympathy, which enabled her to enter into the spirit of, to understand, and to appreciate, all literatures; every age, epoch or people that history brought before her; the investigation of the scientist; the speculation of the philosopher; the practical problems of the reformer; the art ideals and thought struggling into expression of the artist. Here lay the hidings of her real power and greatness. In these mental qualities lay the promise of those remarkable works of fiction which she was later to give to her age.

We may very properly divide George Eliot's life into four periods.

The first 20 or 30 years were a period of preparation. These years were spent mainly in her father's house as we have seen; in home duties and in study. Into these years, however, came some very strenuous literary work in the form of translating. Two learned books, one David Strauss' "Life of Jesus," and the other Spinoza's "Tractatus Theologico-Politicus" were translated by her into English,—the first from German and the second from Latin. This shows the thoroughness of her scholarship and the seriousness of her undertakings. Yet all this was only in the way of preparation for her more important work to be done later.

The second period of her life extended from her 29th or 30th year until her 37th—that is to say, it was a period of about seven years in length. During this time she lived in London, and was assistant Editor of the Westminster Review, her work being editorial, and also writing original articles for the review. Of course the fact that she held a position of such literary importance shows how high a place she was already taking in the literary world. It was during this period that she formed the acquaintance of and finally married George Henry Lewes, the distinguished writer on literary, scientific, philosophical subjects. No marriage was ever more real than this although, on account of the folly, injustice and cruelty of English law at the time, the marriage was not able to obtain legal sanction. But all the same it was a marriage of love and of serious and high purpose. No husband and wife were ever truer to each other than were Mr. and Mrs. Lewes during all the years until Mr. Lewes' death.

The third period of George Eliot's life was from her 37th year until her 55th year,—extending over 22 years of time. This was the period of her great literary work—the writing of her most important novels and her poems. This entire period was covered by her married life with Mr. Lewes, and she always attributed its wonderful literary fruitfulness to the happiness, the peace of mind and the inspiration which she derived from him. But at the expiration of but two years from the death of Mr. Lewes she married again.

Her second husband was a long-time and very dear friend, Mr. John Walter Cross, a man of very high social and business standing in London. Although Mr. Cross was much younger than she, the marriage seemed to be in every way a very happy one. With the new life there came in her new peace, new hope, new interest in everything, and she became once more her old self. It seemed as if there was promise of at least another good dozen years of splendid work from her pen. But it was not to be so. Within less than a year a sudden cold developed into serious complications, and almost before anyone was aware, the end came.

All of George Eliot's life in London had been lived in the midst of the finest and most inspiring literary associations and influences. Very early she formed an intimate acquaintance, among others, with Herbert Spencer. There is a story to the effect that he was at one time her teacher in languages. Mr. Spencer takes pains himself to deny this, and to say that when he first formed her acquaintance she was already master of six or seven languages. But very soon a strong friendship sprang up between the two, which lasted until her death. Although Spencer did not teach her languages, she became an early and devoted student and master of his philosophy, and all her later and more important works were written on the basis of that philosophy, and almost may be called popularizations, or practical applications to life, of that philosophy. Moreover we are told on good authority, that it was at least partly through the earnest advice of Mr. Spencer—or perhaps through the combined advice of Mr. Spencer and her husband, Mr. Lewes, who both divined earlier than she herself did the real bent of her genius—that she was induced to undertake the writing of fiction. Her earliest venture in this line, "Scenes of Clerical Life," appeared in connection with the *nom de plume* "George Eliot," a signature never used by her before. These three simple and rather short stories, "The Sad Fortunes of Rev. Amos Barton," "Mr. Gaskell's Love Story," and "Janet's Repentance," attracted considerable attention, and quite sufficient praise to warrant her in undertaking a novel of greater scope and length.

The next year, 1859, she published her

first long story, "Adam Bede," over the same *non de plume*. This book was a complete triumph from the first. On its appearance the best critics of England declared with rare unanimity that a new star of the second if not of the first magnitude had suddenly risen in the sky of English letters. The book had a great sale, and was translated almost at once into several languages of the continent.

It is curious to look back from this distance of time and see how eager was the quest of the public to find out who this new genius was. Several different persons very soon appeared claiming to be George Eliot. Naturally enough all of them were men. One pretender, so loud and persistent in his claim that the publishers found it necessary to expose him, was a Mr. Joseph Liggins of Nuneaton. Nor was he wanting in supporters. Among others a Warwickshire clergyman declared that in his part of the world everyone not only knew that Mr. Liggins was the writer of "Adam Bede," but could identify perfectly the chief characters.

In all this, however, Miss Evans was only passing through an experience common enough in literary history. Sir Walter Scott was once asked by an acquaintance to congratulate him, the acquaintance, on being the "Great Unknown," the author of "Waverley." The masterpieces of Aikenside, Sheridan and Thompson were claimed by literary highwaymen. The poet, Hood, had considerable difficulty in establishing his authorship of "The Song of the Shirt." Three different persons claimed to have written the novel "Joshua Davidson." In the George Eliot controversy not only was it not generally known for a long time who George Eliot was, but it was not even known that she was a woman. The credit is given to Dickens of having first guessed the secret.

The pen that had produced "Adam Bede" next gave the world "Mill on the Floss," then "Silene Marner," then "Romola," then "Felix Holt, the Radical." After that came a pause of two years at the end of which the novelist appeared in the new rôle of poet, writing and publishing in succession three volumes of poetry entitled respectively, "The Spanish Gypsy," "Agatha," and "The Legend of Jubal and other poems."

Of course the sudden and altogether unexpected appearance of a novelist of the fame of George Eliot as a writer of poetry could not but create a sensation, whether her poetry were good or poor. In the present case it was good; all whose judgment was worth anything agreed to that. But the question arose, was it so good as to be worthy the genius and fame of the great woman from whose pen it came? On this point there were different opinions. If space permitted I should like to linger on the theme George Eliot as a Poet, asking the question, As a poet how does she rank? I may only venture to say that in my own judgment her place is second to only a few on the roll of England's illustrious singers and second to no woman, unless it be Mrs. Browning. I do not know that I should even place Mrs. Browning's "Ansona Leigh" above George Eliot's "Spanish Gypsy."

In 1871 George Eliot again took up her pen as a novelist, this time to give us "Middlemarch," and a little later "Daniel Deronda," the last of that series of remarkable works of fiction with which she enriched the world of literature.

One other book should be mentioned in a word. About the time of Mr. Lewes' death George Eliot published a volume of a wholly different nature from any other, entitled "Theophrastus Such," made up of what we may call a series of essays or reflections on men, things and society. It is a work of profound and subtle thinking and of some importance as throwing lights upon its author's views on various subjects. But it has never been much read, and by no means takes rank beside her novels or her poetry.

Having now run rapidly through the story of George Eliot's literary life and work, let us consider briefly the leading characteristics of her writings, and her claim to enduring fame. George Eliot was a writer of perhaps as perfect English as any author of England or America. She always wrote slowly and with great care, and never printed a page until every thought was expressed in the most faultless manner possible. Her sentences, it is true, sometimes require to be read a second time before one grasps fully their meaning. But that is the fault, if fault it be, rather of her idiosyncrasy than of her style. Her thought is at

times so subtle that the real wonder is that she is able to express it so clearly as she does. In the beauty, precision and finish of her English she stands in marked contrast with many English novelists of eminence, and should have a first place in the attention of all students of style in English prose.

But admirable as she is in literary expression, it is not so much this as it is her great skill in framing plots and dramatic situations, and especially her unrivalled ability in portraying characters and analyzing motives and laying bare the secret workings of the human mind and conscience, that gives her her chief claim to greatness. Most writers of fiction have one set of characters whom they make pass before us again and again. The scenes, the livery and the conditions under which they appear are changed, but the characters are essentially the same. But George Eliot never reproduces anything she has once given the public. Her every new book is altogether new. This is because she is a real creator, not a mere putter together of second hand material. In many-sidedness she is like Shakespeare. Like him too she has the power to put herself in the place of each one of her characters, and understand each, and feel as each feels, and think as each thinks, and so completely for the time being be the one whom she portrays, as to make that character live his own independent life—impossible of being mistaken in anything for any other character. This is a rare power, which only the pre-eminent few in literature possess.

George Eliot perhaps portrays best the sad and the tragic. I think it is a just criticism that there is too much of the tragic and the dark in nearly all her works. Yet her books, some of them at least, are by no means wanting in the bright and even the humorous. Indeed in some of her characters, as Mrs. Poyser and Harle Massey, she gives us what is to be classed among the best humour we have in English literature. It is sometimes said that women writers usually fail in humour. Certainly George Eliot succeeds, and as measured by this severe test, (for it is a severe test) she takes rank with the greatest of the opposite sex.

She paints common people admirably. How wonderfully does she enter into sympathy with Silas Marner's life, and

how delicately and tenderly and faithfully does she portray all the hopes and anxieties and fears of his small mind. Particularly well does she paint the people of rural England—their humour, their oddities, their conceits, their prejudices, their narrow and peculiar views of life, their business, their goodness. No writer has portrayed women with more masterly hand than George Eliot. Some of her women characters are as well drawn as any in Shakespeare. Her portrayal of men is perhaps not always so wonderful. Children she paints almost or quite as perfectly as Victor Hugo.

We should expect her to fail if anywhere in drawing religious characters. Having grown away from current religious beliefs, it is natural to fear that she might not do justice to persons who continued to hold them. But we have only to read a very little way in almost any of her books to see that our fear is groundless. Dinah Morris, the methodist, Amos Agnitha and Savonarola, the Catholics, and Mordecai the Jew, are all drawn with equal fidelity and sympathetic appreciation.

In most of her novels she confines herself to English society, and portrays such characters as she has herself seen, and known; and here, drawing upon the rich treasures of a life of keen and penetrating observation, she is plainly most at home and writes with most ease. But in some of her stories in prose, "Romola," and in her story in metre "The Spanish Gypsy", she transports herself to foreign lands, and to past ages. Here she has a more difficult task. How has she succeeded? It is not too much to say that her *Romola* is one of the three or four best historical novels of the world. Just as he who would know the Alexandria of the early part of the fifth Century should not fail to read Charles Kingsley's "Hypatia," and as he who would realize the voluptuous life and tragic fate of Pompeii, the doomed city of ancient Italy, must read Bulwer Lytton's "Last Days of Pompeii", so he who would understand the gay, beautiful, wicked, hollow-hearted, fascinating, cruel, splendid Florence of Savonarola's time, whatever else he reads or does not read, should be sure that he does not miss the vivid and wonderful panorama that waits to pass before his eyes in the life-story of George Eliot's "Romola."

It is natural to inquire what is the leading characteristic of George Eliot, as a novelist. Thackeray will be remembered for his pictures of the fashion and the foibles of the English life of his day, in its so-called higher circles. Dickens will live in his broad, hearty, genial humanity, and his pictures of the English common life of his time, particularly in its outward aspects. For what will George Eliot be read and prized and remembered, if she is read and remembered at all in coming ages? I think she will be read, if not by the many, at least by the more intelligent few. A hundred, or five hundred years from today, he who wants to get a view of the society world, or the fashionable world, or the political world, or the financial and business world, or even of the more external aspects of the religious world of Nineteenth Century England, will turn to his library and hunt up a Dickens, or a Thackeray or a Trollope or a Beaconsfield. But he who wants to know about a deeper and more important world than those writers describe,—the real life of the people,—their hopes, fears, struggles, sufferings, aspirations, their homes, their work-conditions, their schools, their churches, the vast overcomings and readjustments of religious beliefs caused by science (to many people welcome but to others shocking and terrible)—he who wants to know about these deep and vital matters (and what will the future care about so much as about these?) will go not to Beaconsfield or Macaulay or Thackeray or Dickens, but straight to George Eliot.

George Eliot through her books is a great teacher, at whose feet men and women of every nation, race and religion, may well sit,—a teacher of the great moral laws upon which all the progress of the world and human existence itself depends. Scarcely another English writer, indeed no other English great writer of her generation, unless it be Ruskin, breathes a spirit of such high moral earnestness. In the emphasis which she places upon right doing or righteousness, and in the sure penalty which she makes sooner or later always to follow wrong-doing or unrighteousness, she is a true sister of the greatest of the Hebrew prophets of the Old Testament. Much of the intensity of her stories lies in the fruitless attempts of her characters when they have done wrong to avoid retribution.

It is sometimes charged that she teaches fatalism. In a sense she does. But it is not the blind fatalism of the old Greeks, or the appalling fatalism of the Calvinistic so-called Christian theology. Always it is a fatalism (if that word is to be used at all) of ascertainable cause and effect, and therefore is not beyond man's mitigation and at least partial control. Often she presents it in the form of heredity, as in the case of Padalma struggling in vain to free herself from the chains which her birth and ancestry have fastened upon her,—in other words, struggling to be a Spanish lady when her veins are full of gypsy blood. Indeed no lesson is taught more powerfully in the books of George Eliot than this of the power of heredity. We are bound to those who have gone before us and to those who come after us by ties that we cannot break and must not ignore. Yet we are not helpless. We may lift society and continue to lift it, but it must be by using heredity itself. That is to say, we must see that each generation is born better than the preceding one. Also we may lift society by means of environment—by making all the educational and moulding influences that surround childhood and youth better and better. George Eliot never overlooks the powerful influence of environment and education.

She is sometimes represented as a pessimist. This is a mistake. She is an optimist. But hers is not that easy-going shallow optimism which indulges the lazy faith that all things are coming out right, whether we do anything to make them one way or not. Hers is that high and rational optimism which, while it believes that the world's future is to be better than its present, and with Tennyson,

"Doubts not that through its age
One increasing purpose runs,
And the thoughts of men are widened
With the process of the sun,"

yet believes in the world's progress because it believes that mankind will work hard enough to insure that progress.

Hers is the way she herself expresses her splendid optimism:

"I too rest in faith
That man's perfection is the crowning flower,
Toward which the urgent sap in life's great tree
Is pressing,—even in pory blossoms now,

But in the world's great narrowness to expand
With broadest petal and with deepest gleam."

And again :

"Mine is the faith
That life as such is being shaped
To glorious ends, that order, justice, love
Mean man's completeness, mean effort no more
As roundness in the dew drop."

Nothing is more conspicuous in the writings of George Eliot than that beautiful spirit which she calls "altruism," which the New Testament calls the "spirit of the Cross," and which in our every-day language is called unselfishness,—a spirit which breathes through all her pages. If there is one lesson that is impressed upon her readers more often and more powerfully than any other, it is the lesson that selfishness is misery, whereas unselfishness and generous, loving efforts to do others good, brings ever the highest rewards of blessedness. He is both an outcast and a wretch who lives solely for himself. He is a man and an inheritor of all highest good that appertains to human life, who lives for the common weal. A not inappropriate text to set at the beginning of any or all of her books would be, "He that seeketh to save his life shall lose it, but he that loseth his life for the truth's sake and his brothers shall save it."

George Eliot has done not a little by her teachings to shame Christians out of their selfish seeking to save their own selfish souls; she has done not a little to teach us all that we can only save our souls as we save ourselves from everything base or sordid or selfish or harmful to our highest manhood or womanhood; and especially as we save others around us, our children, our brothers and sisters, our neighbours, our friends, our foes, the poor in our alleys, the criminals in our

jails. For mankind is a solidarity. "No man liveth unto himself, and no man dieth unto himself."

Because George Eliot was unable to believe many of the doctrines of orthodox Christianity, there were those who called her skeptic, heretic, infidel, and who declared her religion not real but only a pretence. It was even reported that the prayers and sermons of "Adam Bede" and "Dinah Morris" were not her own but were copied. This charge pained her deeply, and she tells us how, as a fact, they came up "out of a full heart through burning tears." It is known that that book of deep devotion, "The Imitation of Christ," was throughout her life a favourite and much read volume. After her death it was found in her room close to her accustomed seat.

I close this study of a noble life and character, as well as a writer of all but the very highest rank, with her own beautiful poem,—that poem-prayer with which the volume of her collected poetical writings ends. As it was *her* prayer, so may it well be the prayer of all who read it here :

"Oh may I join the shrouded invisible
Of those immortal dead who live again
In words made better by their presence; live
In pulses stirred to generosity;
In deeds of daring rectitude; in scorn
For miserable aims that end with self;
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.
This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That peace heaven to be to other souls
The cup of strength in some great agony,
Exulted generous ardour, feel pure love,
Forget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense,
So shall I join the choir invisible,
Whose music is the gladness of the world."



INDIA: THE CRUST AND THE CORE

By NAGENDRANATH GUPTA

NOT the India that was but the India that is is the theme of these reflections; the India not of yesterday but the India of today, which is casting its shadow on the India of tomorrow. What is this stirring of a new life, the awakening of a consciousness that slumbered for centuries in peaceful oblivion, deaf to the calls resounding through the countries of the world, heedless of the primordial law that every living creature is born to breathe the air of freedom? Is the midst of this slumber almost simulating death has sounded the tocsin, clear and vibrant, and the call is, Awake and arise, and be free!

Free! not the wild freedom of the chamois leaping on the mountain crag, but the ordered and organised freedom of a self-contained and self-reliant nation, a nation strong enough to resist aggression from outside but living at perfect peace with near and distant neighbours, helping the gradual realisation of that distant day when nation will not look at nation with murder in its heart, when the blood of Abel will no longer cry unto the Lord from under the ground.

So long have India and freedom been strangers that the wistful longing for freedom was almost dead in India. Her varying fortunes made no difference, for it merely meant a change of masters and yet in the Sahara of despair flourished the oasis of freedom in medieval Rajastan, the land of Kings, the abode of Rajputs, Rajputana. The Sagas of that heroic period were compiled together by an English chronicler in the *Annals of Rajastan*. Mewar never lowered the flag while the other principalities succumbed one by one. Rana Pratap Singh never submitted to Mogul paramountcy. Queen Padmini, rather than yield to the foreigner, performed the *Jahar Prata* and, with her companions and other Rajput women, calmly threw herself upon the flaming funeral pyre. Freedom was not dead then, though it became a thing of the past in the years that followed.

Those who are not interested in the attainment of freedom by India put on the thinking cap and shake their heads and declare that India is almost a continent and contains a congeries of races, and there is no nation and it would not be safe to let India have freedom, for that would result in anarchy. It has happened in the history of the world that one nation has subdued another, or more than one nation, by force or fraud, but such dominion is evanescent. It is perfectly true that everything human is impermanent but aspires are the first bubbles that burst on the flowing stream of Time. One moment the glitter and pomp of power and wealth and empire, the next moment only a vanished memory over which sweep in unbroken silence the waters of Lethe!

No nation holds the destiny of another in its hands, no nation can set back the hands on the dial of Time, or arrest the moving finger that writes and moves on. The hour strikes when the time comes and brings to every nation its appointed portion. More than half a century ago an English historian-philosopher declared with great deliberation that there are the germs of a nation in India. These germs have sprouted; the tiny acorn will grow into a mighty oak, the minute seed will expand into the many-limbed, deep-shaded peepal tree.

In recent years the trend of events in India has been discussed throughout the world. There have been new features in the national awakening in India that have impressed the nations of the world. All precedents have been falsified. There has been no volcanic eruption, no display of impotent violence. There has been an extraordinary uplifting of the spirit, a heroic determination to suffer and to win.

A great deal has been written outside India about the remarkable peculiarity of the national awakening in India. It has been noticed that the example of India has appealed to foreign countries and the same experiment

has been tried elsewhere. I have particularly in mind a book written by an English journalist who saw things for himself and set down his impressions frankly. He has no doubts whatsoever of the genuineness of the national movement in India and the ultimate success of the original methods adopted to reach the goal.

If at the present moment a stranger from beyond the shores of India were to visit this country and travel through it he would discover nothing unusual, no ferment, no excitement, nothing to indicate that a change of the greatest moment is coming over the spirit of the country. On the other hand, he would be greatly struck and perhaps puzzled by the apparently complete surrender to the influences of the West. In northern India he would find the same European garb worn by young men from Karachi to Calcutta. The uniformity of dress makes it impossible to distinguish a young Sindhi from a young Panjabi, or a Bihari from a Bengali. In South India the change is not so noticeable, and, although the number of young men wearing the European garb is on the increase in the Madras Presidency, there is no appreciable change in the ways of living or social conditions. In North India the younger generation almost forgets that it belongs to India and owes some loyalty to the land of its birth. With the western garb are combined western methods, the western manner of living and even European food. Some Indians speak English at home, husbands and wives, brothers and sisters as if they had no language of their own. The English they speak jure on the ear, for mostly it is bad English. Indian children are called by English names, the Indian words being sometimes perverted into English forms.

The whole thing would be tragic if it were not contemptible. It goes without saying that most of these people, and many of them are not young, are thoughtless and consequently it never occurs to them to inquire why Englishmen and Europeans who spend thirty or forty years in this country do not make the slightest change in their habits or mode of living. The answer may be that the Englishman in India naturally considers himself superior to the subject population and despises

Indian ways. Indians who adopt European ways may think that they are introducing a better and perhaps cleaner mode of living, but is that all? Does not the outer veneer affect the inner nature of these men and women? They forget they are born Indians and they can be nothing else, do what they will. Indians who live in the English style resent being addressed in the Indian fashion. They are always called *sahibs* and their wives *memsahibs*. In certain places and certain weathers in India English clothing is most uncomfortable but these people will suffer martyrdom rather than put on the loose and comfortable clothing which properly belongs to them.

What are the thoughts of these un-Indian Indians, what are their aspirations? Has the new longing for nationhood passed them entirely by, has the call of the country been sounded in vain in their heedless ears? Neither apparel nor the ways of living can change the nationality of men, or their race. Moreover, India has a past and a tradition far more distinguished than the mushroom growth of modern European civilisation. India has survived while other nations that were her contemporaries have perished and vanished off the face of the earth, because throughout all her tribulations India has held fast to the past and loyally cherished her traditions. What can the sons and daughters of India hope to gain by a mere change of clothing and ordering their daily lives according to an alien standard?

To look at the surface India seems to be unconcerned and quite reconciled to her lot. The crust of Indian life crumbles at the touch and apparently shows no signs of hardening into a firm stratum. The protracted loss of liberty for many centuries has made the mind flabby and incapable of independent and discriminating thought. It is astonishing how unreal is the entire superstructure of life and endeavour and aspiration in India. Several phases of the superficial life of India are truly pathetic. The abundance and profusion of titles mean nothing and they can mean nothing to a people who do not possess the primary and elementary right of freedom. Yet the craving for these and the pride with which they are

displayed when obtained indicate a vanity almost childish in its ingenuousness. In other parts of the world and among nations which are really free and hold a high place in the council of nations titles are being abolished as unnecessary and superfluous appendages to a man's name. In India the fascination for hollow titles is so great that a man is frequently addressed by his title rather than by his name and even by some title that he does not possess. These men lack the power of thought; their country's welfare is not a matter of any concern to them; they have no share or part in India's bid for freedom.

The most palpable effect of the suppression of free thought and free speech for so many centuries is the reluctance to grapple with realities and to face things as they are. All effort to go to the root of things is avoided. Mostly people are content to toy and trifle with the fringe of great problems; the timidity acquired through many generations cannot be overcome and men have forgotten to dare and to do. The only lesson that centuries of subjugation has taught is safety: Safety first, safety all the way and safety last. Risks are not to be run but to be avoided. Patriotism does not mean sacrifice and suffering, but just a little flutter in which no chances are taken and no heavy stakes risked. Constitutional agitation is a most comforting phrase and gives one the assurance of a whole skin. But for such agitation it is necessary that there should be a constitution. What is the constitution possessed by India? Three times has the constitution of India been revised but there is nothing like a constitution in India in the sense that the Government of the country is subject to that constitution. One can understand constitutional agitation in England, for there it is the real thing. The constitution provides that a successful agitation should attain its object. If there is an unpopular measure an agitation may be set up against it and by dint of persistent agitation the Government may be defeated and deprived of office and the measure may be rescinded. No such thing is possible in India. Constitutional agitation in the British sense always implies the existence of a constitution in which all ultimate authority reposes in the people.

There is a hazy notion that constitutional agitation in India means the same thing as in England, but it is utterly wrong. In India every revision of what is called the constitution has synchronised with the vesting of the Government with more absolute power, while no real power whatsoever has been given to the people. The legislative bodies have not the slightest power over the Government.

Phrases are fetishes which cannot be lightly cast aside and people in India pathetically cling to the idea of constitutional agitation, not so much by conviction as by the dictates of prudence, for right in front is the signal always at danger, flashing red before their eyes. Cautious and wise people have to walk warily and to bridle their tongues with a stiff snaffle. They dare not take the bit in their teeth and bolt. The fastest pace they can make is only a gentle amble.

In other directions in which there is no apprehension of a collision with established authority there is no pretence at any restraint. There is no pride, no balance, no sense of proportion. The extravagance of language passes all bounds. There is nothing like a great literature as yet in any of the living Indian languages, yet from the lavish praise bestowed upon various authors in many parts of India it would seem as if there are no other writers of the same rank anywhere else in the world. Some one is called the Emperor of Literature, another sits on a Throne to which there is no other claimant, a third is the greatest Thinker in the world. Superlatives are heaped up with a reckless prodigality truly amazing. It is pleasant to dream of an imperial crown in a land where liberty is unknown. There is satisfaction in claiming supremacy in a sphere where no one cares to dispute it.

The Israelites looked upon themselves as a people chosen of God, though this was of no help to them in Egypt where the Egyptians made their lives bitter with hard bondage and compelled them to make bricks without straw and the taskmasters afflicted them with their burdens. In India, or at least in certain parts of India, the people not only believe that they are a chosen people but are firmly convinced that God repeatedly appears in their midst in the flesh, in the image and with the lineaments of a man. Out

of India during the ages only one man appeared who claimed to be the Son of God and the Christ, the Anointed One. But he was the Son and not the Father, which is in heaven. At the transfiguration of Jesus on a high mountain, where Peter, James and John were present, 'behold, a bright cloud overshadowed them; and behold a voice came out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.' Christ is the second divinity in the Trinity, the Saviour, but not the Lord God in person.

In India alone the doctrine of divine incarnation is accepted as part of the Hindu faith. There was no such belief in early Vedic times. No one could dream of the Brahman of the Upanishads appearing on earth in the shape of a man and living and dying as a mortal. It was only after the Puranic conception of the Triad—Brahma, Vishnu and Maheshwara—that the theory of avatars was first enunciated. As in the Christian Trinity so also in the Hindu Triad it was the second divinity that appeared as a man among men. Indeed, the first three incarnations of Vishnu belong to the animal kingdom and not the human race at all. Another was a monster, part lion and part man. Yet another was a pigmy. Mention is made of only ten avatars of Vishnu, but in utter disregard of this authoritative declaration *avatars* have been multiplied and they bid fair to become as numerous as the divinities of the Hindu pantheon. What India really needs is not a multiplicity of divine incarnations but a Liberator who will show the way to freedom and enable India to regain the status and dignity of a nation.

There are no indications on the surface of Indian life that any great change is impending, or that an intense moral struggle is disturbing the listlessness and apathy of centuries. Deep down, however, at the core India is filled with a passionate longing and an inflexible determination to shake off the incubus of inertia that has paralyzed her so long and once again resume her pristine ascendancy as a teacher and guide of humanity. There is no violent reaction, but a strong and deep and abiding faith in the ultimate destiny of India. Even sceptics must recognize the hand of Providence in this new awakening of India. What other

explanation can be found for this novel and almost inspired method that has come into operation for compassing the freedom of India? Whence comes this inexhaustible capacity for suffering and sacrifice, this fixed resolve to accomplish by non-violence what other nations have gained by violence?

Beneath the crust of personal safety is the core of personal sacrifice, below the smoke of a confusion of thought is the white flame of a clear and bright faith. Dispassionate observers and unprejudiced people will realise with some surprise that the new movement in India is not the work of fanatics or lawless firebrands, but the carefully thought out line of action of men of high social standing, profoundly versed in the law under which India is at present governed and even successful lawyers in extensive practice. There was nothing to prevent them from following the usual routine and living a life of ease and even getting the titles which are so highly prized. What induced them to give up their large incomes, impoverish themselves, court imprisonment, suffer hardships and, as a consequence, shorten their lives? It would be a gross calumny to say that they were posing as heroes and seeking martyrdom. They were really making amends for the inaction and timidity of their ancestors and their contemporaries; they were paying the first instalment of the price of India's liberty, they were laying the foundations of a great and glorious future for India.

Deep down in the heart of Indian society glows the passionate and unquenchable, though perfectly natural and legitimate, longing for freedom and this feeling is steadily growing and affecting a rapidly increasing number of the sons and daughters of India. The spread of the national awakening in India among the women is of the utmost significance, for in recent times the women of India have been living for the most part in seclusion and had no part or share in the ambitions and aspirations of men. But this call of the country, this desire for the attainment of the status of nationhood has penetrated the thick folds of the purdah and brought women out to partake in the perils of the struggle and contribute their quota of suffering and sacrifice. This would have been incredible if it were not a

fact. With this indisputable evidence before our eyes it is easy to gauge the depth of the feeling in the country.

One beholds with wonder this strange contradiction between the crust and core of Indian life; on the surface an apparent surrender to the mesmerizing fascination of the West, the humiliating adoption of alien manners and alien modes of living, the pusillanime hankering for useless titles, the constant anxiety for personal safety and down below the dominant spirit of the great adventure, the pounding pulse of freedom, the daring born of a strong faith, the stern refusal to accept imported innovations, the glowing heat of a noble passion. To the heart of India has come the realization that there can be no honour for a people situated as we are in India. Honour is for the free, titles and distinctions are for people who are masters in their own homes. If a title given to an Indian confers superiority on him it does not take away the inferiority inseparable from his race. The first and foremost and the only thing worth having is equality with the other nations and this cannot be obtained until India has the same status.

Deeper and deeper has this one thought penetrated the heart of India and it is stirred with a new pulse, every heart-beat keeping time with the steady march towards the goal. This is the divine discontent that stirs man to his innermost being and helps him to accomplish the seemingly impossible.

It has been contended that this new movement in India, the desire to regain the lost position of India, is confined to a small section of the people and there is no unrest among the great mass of the population, no eagerness to exchange the present state of things for another. Is it forgotten that every great enterprise has a small beginning and the initiation of the greatest events in the history has been almost unnoticed? Who ever thought when Jesus with his twelve disciples went about teaching in Galilee, a poor young man clothed in a single garb and having no house to call his home, that the time would come when a whole continent and other lands then known and also unknown would acclaim him as the Christ and the Saviour, and exalt him as the King of kings? In all great concerns

and undertakings a small beginning is the surest guarantee of success. The initiators of the movement of freedom in India have been called hard names. Have not the Teachers, Benefactors and Liberators of humanity been reviled in all ages and countries? Some were maltreated, some others were put to death. In this respect, nothing unusual has happened in India.

The leaven that raises a mass of dough is very small compared with the quantity of kneaded flour; the lever is a very small instrument as compared with the bulk of the material it shifts; a locomotive engine is very small in comparison with the long train it pulls at a great speed. The argument that a vast movement in its initial stages has only a few adherents has no significance and implies no condemnation. The reality is the main thing. No nation once awake can be lulled to sleep again. Every nation that has sought freedom has found it in the long run. The struggle may be short or it may be long, but it can have only one result. What begins at the core gradually works its way up to the surface, every wave in the sea reaches the shore as a ripple and when the coast is rocky it thunders against it as a breaker.

It has been taken for granted that human nature in the East is different from that in the West and the long accepted doctrine of fatalism produces a disinclination for action and makes men and nations contented with their lot, whatever it may be. Probably it is on the basis of this reasoning that it is believed tacitly if not explicitly, that India will remain for ever the unchanging East and will submit uncomplainingly to perpetual domination by a succession of other races. There is no such thing as perpetuity in human affairs and the love of liberty is not confined to either the East or the West. India is not outside the pale of humanity and if she has had a great past there are unmistakable indications that she will have a great future, unfettered by the overlordship of any other race.

It has also been maintained with a great deal of solicitude—perhaps it is real solicitude—that if India were left to herself there would be chaos and bloodshed, and for her freedom would be a dangerous possession. If any school of thought is more persistent than

another it is sophism. While there is so much anxiety about the future of India, anxiously that would feign keep India in leading strings for ever, what about the free nations of the West, what use have the nations of Europe made of the freedom they have enjoyed so long? Every nation in Europe, great and small, is free. Powerful and crafty nations of Europe have obtained small or extensive possessions in other continents but in Europe itself they cannot deprive the smallest nation of its freedom. Napoleon tried it; he placed his relations and generals on the thrones of different countries in Europe, but with his disappearance his creatures and nominees disappeared. The intense jealousy between the nations of Europe has been the best guarantee of their freedom. If one man or one nation becomes too powerful or a common danger the others combine and pull the man or nation down.

The freedom of Europe is a danger to herself and to the rest of the world. One hears of savage tribes constantly at war, of vendettas and blood feuds that are carried on from generation to generation, but these pale into utter insignificance when compared with the bloodthirstiness of European nations, the calculated and scientific ferocity with which slaughter is carried out on an appalling scale. If this is the height of civilisation and freedom it would be infinitely better for mankind if it were never attained. Those who profess so much anxiety for the preservation of peace in India would not have the slightest hesitation in dragging India into a war with which she has no concern.

The tragedy of Europe is that while every nation in that continent is free not one of them is free to prevent the outbreak of war. Wars are declared not by nations but by Governments conducting the affairs of nations. If any nation were to set its face against war and to refuse to vote money and supplies war would become impossible, but the free nations of

Europe are utterly impotent to control their Governments when it comes to a declaration of war. The appeal to their honour, the fierce desire to repel foreign aggression is irresistible and nations are unreasonably driven to war like sheep to the slaughter.

Perish the thought of such freedom for India, a freedom which is a constant menace to the liberty of other nations and which looks upon war as the natural postime of a free nation! Not in blood is laid the foundation of the future freedom of India, because blood cries out for more blood, but in suffering and self-surrender. Never will a free India seek to deprive another nation of its liberty, never will she permit herself to be involved in an avoidable war. A true lover of freedom can never regard with complacency the snatching away of the liberty of another, for he realises that freedom is as dear to another as it is to himself. Freedom combined with national neighbourliness and a good understanding should ensure the peace of the world. Individuals and Governments that seek to plunge their countries into the horrors of war should be incessantly outlawed.

From the core to the crust all India will be permeated with this new-born and natural desire for the primary right of every nation. The unchanging East is changing, for it is the law of nature. All over Asia has passed the breath of a new life and a new awakening is visible everywhere. The danger lies in the West where Europe is threatening herself with self-extinction. She has learned nothing by the last World War and is apparently ready to begin it all over again. For India the prospect is neither menacing nor gloomy. Through all her tribulations she has held on to the past and it is her past that will ensure the greatness of her future. Neither the civilisation nor the insatiable lust of war of the West will be the ideal of India whose desire for freedom is based on the resumption of her old place as a teacher and guide of other nations.



THE HINDI POETS OF THE MIDDLE AGES

By C. F. ANDREWS

THE study of a new book on Hindi literature by my friend, Kshiti Mohan Sen, of Santiniketan, suggested to me the subject of my lecture this evening. His volume of essays, on the Hindi mystical religious writers, is shortly to be published in English by Luzac & Co., London, and I should wish all my audience to read it, as I have done with great profit. Indeed, it so deeply impressed me that I now feel certain that it ought to be followed up by an English edition of the same author's great masterpiece on *Dadu*, which recently appeared in Bengali, with an important introduction by Rabindranath Tagore.

The close collaboration in Medieval Hindi literature between Rabindranath Tagore and Kshiti Mohan Sen, which has done so much to increase the fame of the Hindi Poets abroad, throughout the world, may not yet be fully understood in Gujarat. But at Santiniketan, where the Poet lives, it has become an integral part of the life of our Asram. It has led on to a Chair in Hindi literature being aimed at in the future and also a Hindi Library being established. We have already received gifts for this library from eminent Hindi writers and we have a Hindi teacher, Pandit Dwivedi, who has proved of eminent service owing to his admirable knowledge and understanding of Bengali literature side by side that of Hindi. Two of the Europeans engaged in study at Visvabharati have taken up Hindi as one of their subjects and there are fifteen other pupils. All this development has gradually occurred chiefly owing to the enthusiasm for medieval Hindi literature of the Poet himself and Kshiti Mohan Sen. For our Gurodev regards this literature as the very flower of Hindu religious culture.

Kshiti Mohan Sen, thus inspired by the Poet, has now taken up the collection of the poems of a third Hindi writer, Rajjab. From what I have already seen, in manuscript,

Rajjab's name is likely to stand on the same level as those of *Dadu* and *Kabin*, and to write this is to give him very high praise indeed.

Only a beginning has been made in the discovery of these great treasures of literature which had become covered with the dust of ages and almost lost to the world. There could hardly be a more inspiring task today than to take part in their restoration. Kshiti Mohan Sen has wandered up and down the North and West of India during his vacations engaged in this form of research. He told me that one of the most fruitful centres of such excavation work (if I may so call it) has been among the villages of Kathiawar, where the kindly people still hand on by word of mouth these religious songs which are so simple and yet so profound.

Gujarat had its own great part to play in this blossoming into song of Medieval India. Dr. F. W. Thomas mentions only three names, Narasingh Mehta, Mirbal and Premamanda. Mirbal's name stands out, unparalleled and had incomparable, as the noblest woman saint and religious mystic that Western India has produced. Every recent poet of Gujarat has paid a tribute to her memory, and the remarkable revival of Gujarati literature which we are witnessing today has received its own creative impulse from the same source of *bhakti*, or religious devotion, from which Mirbal drew her songs.

One other name I will immediately mention, whose thoughts are singularly akin to those of Mirbal,—Jnanadas. Later on, I hope to recite a translation of one of his poems which Rabindranath Tagore has made from the Hindi manuscript of Kshiti Mohan Sen. When I do so, you will agree with me that his songs are worthy of a prominent place in any anthology of mystical religious poetry such as that which the Oxford University Press has published.

I have not mentioned as yet Guru Nanak

and the later Gurus of the Sikh community. Nor have I called attention to the remarkable unity of religious cultures between Hindus of the Bhakti type and Sufi Mussulmans which forms the glory of Hind. In one brief lecture, these great subjects can only be referred to in passing, though I am greatly tempted to dwell longer upon them.

II

We are then at Santiniketan, under Rabindranath Tagore's genial influence, two currents of Indian culture already meeting,—Bengali and Hindi. Surely it is time that Gujarati literature, which has its affinity with both, should seek to mingle its own waters along with the two fertilizing streams. You, who rightly love your own literature, should come to regard Santiniketan as your own. There is a Poets' corner there for Mirabai, side by side with Tulsidas and Tukaram, Nanak and Kabir, Rājā and Jānabā, on an equal footing with the poets of Bengal. Just as in Rabindranath's famous song of the Motherland he reveals his love for every part of India, so there is a place in his Asram for every true Indian culture.

III

My own forecast of India's literary future is this. While the English language, which must always remain foreign to the masses of the village people, may continue to hold its place as an organ of commerce and external communication, it will no longer be the one language setting the type for the literatures of modern India. To use the words of Science, the English language instead of being 'dominant' in Indian literature will become 'recessive.' On the other hand, the different Indian languages themselves will form fruitful unions with one another, just as Bengali and Hindi are already doing at Santiniketan. It has been a great joy to me to watch this process going on, not only in Bengal but in Gujarat also; for here in Gujarat I find to my great joy many cultured people who have made a special study of Bengali. Only the other day, I had a long talk with my friend, Master Karunashanker and discovered that he had learnt to read Bengali books even on abstract subjects in order to understand the beauty of Tagore's

poems in their original setting. He had also learnt to value a series of religious addresses by the Poet, delivered in the Mandir, which have never yet been translated into English. This interchange of highest thoughts, through the different mother tongues, is a very precious possession. It will do much to make India one; and in this process of interchange the Hindi language, in a remarkable manner, holds out its hands on either side to Gujarat and Bengal.

Since Hindi stands thus in a middle position and is often a bridge between the mother tongues on Eastern and Western India it is incumbent on modern Hindi writers while forming their own style to choose the simplest words rather than those that are ornate. As a common *lingua franca*, easily understood, Hindi must preserve chiefly those words and phrases which are common to the kindred languages of Northern India around it. There will be no injury to Hindi itself by the simplification which I have suggested. Rather, it will draw the language nearer to the hearts of the village people, and also nearer to the great Urdu-speaking world.

It is necessary further to work out, in a sympathetic manner, the whole vexed question of a common Indian script. No one could wish the flexible and beautiful Bengali and Gujarati scripts to be laid aside in favour of Hindi. But the Nagari script itself can be modernized in such a manner that Bengali and Gujarati words can be adequately transliterated. Such transliteration has already proved its value in popularizing among Hindi readers Tagore's famous volume of poems, *Gitanjali*, whose Bengali verses can easily be followed when written in the Nagari characters.

In all these matters, there needs to be a something in the form of a 'laboratory', (as I would call it), where different cultures can meet and where research can be carried on. In the North of India, there could be no better place for such a purpose than Santiniketan. This choice is not due to my own deep love for the Poet and his Asram, but rather because I have found there an atmosphere of freedom which makes experiment in these directions fruitful. Furthermore, the centre of such work must obviously be steeped in literary associations and the character of the work done must

make it a work of love. These conditions also exist in the Poet's Asram.

IV

Let me now go forward from these loosely connected thoughts to the picture of medieval India itself at the time when Hindi literature came to its birth. The Bhakti Movement had its origin at one of the darkest hours in Indian History. There are no annals in the whole of Indian History more full of gloom than those which saw the repeated invasions of powerful warring tribes from Central Asia, which swept away all culture and thus destroyed some of the highest human hopes. No volume in the massive Cambridge History is more full of tales of misery than the one that describes these Dark Ages in India. Yet it was in this very period that the good seed was sown, which was to bear such marvellous fruit.

Ramananda was the great soul who carried from the South of India the vision of the Love of God which Ramanuja had preached. He left altogether behind the impersonal notion of abstract philosophy, and touched the innermost heart of religion. We have very little left of Ramananda's teaching, but there are stories of his own conduct which show how truly noble he was in breaking through every barrier so that the love of man might conform to the Love of God. One beautiful story has been told in English by Rabindranath Tagore and given to Mahatma Gandhi for the pages of his paper called *Harigan*. It relates how Ramananda found the presence of the God, whom he worshipped in an act of service done to an out-caste.

Scarcely this South Indian saint was one of the highest personalities that India has ever produced. His immense influence for good in moulding Indian History is only gradually being recognised by historians, but his fame is now assured. He came as a stranger from a distant part of India and settled in the North. Nevertheless, he was able, through his twelve disciples, to create such a revolution in the spiritual life of Hinduism all through the Northern plains that it has never died away since. It would seem also as if the very central theme of the later poets, concerning the search for God through the devotion of a pure heart, had its origin in him. Sanskrit,

the learned language of the age in which he was well versed, was left entirely on one side. He became so acclimatized to the North of India that he learnt the vernacular language of Hindi and sang his songs in simple Hindi words that could be easily understood by the common people. Here is one of his refrains :

*Jai pati pebhani naki lai ;
Bari ke (Ajai), so Bari kau hai.*

which may be translated :

"Let no one ask me what a man's caste is, or with whom he eats. If a man shows love to God, he is God's own".

Ramananda himself acted on this principle. He took, as two of his chief disciples, a Muslim and an untouchable. He united these with a Rajput rajah and a Brahmin. He was also among the first to admit women into full discipleship. Such acts as these represent nothing less than a moral revolt from that caste exclusiveness which had hitherto petrified Hinduism for centuries past, especially in the South. He also established, as I have said, true religion in the temple of the soul instead of its external worship. "One day", he wrote, "I went with social caste and other things to the temple to worship ; but the true Gurus revealed himself to me in my own soul".

The new teaching concerning the love of God appealed in a remarkable manner to Northern India ; but it still lacked a full literature. Then Tulsidas, the greatest poet of them all, gave the story of Ram and Sita with its moving incidents, full of moral beauty. As Sir George Grierson has described the change, Tulsidas's Ramayana became the daily scripture, sung and recited in the homes of more than a hundred and fifty million people. Probably no book, except the Bible and the Quran, has had such a widespread influence among the humble masses of mankind. Powerful, beyond all telling, was the genius of Tulsidas, who could re-write Valmiki's story in such an inspired manner that it continued to enchant for ages the great part of India which could read it in the original Hindi. In addition it has been translated over and over again into every vernacular. It is still reckoned among the living scriptures of the world in modern times.

V

Here, at this point, it becomes difficult not to pause and dwell further on those great events which were far more important to the human race than the rise and fall of empires. Most of all would I like to go further and tell the later story of the Sikh Gurus. But instead of this, I wish rather today to point out the extraordinary parallel between medieval India and medieval Europe; for I have never seen this pointed out clearly before.

In Western Europe, for many centuries, there had come what we have been accustomed to call the Dark Ages. These were almost contemporary with the Dark Ages in India. For we, too, had our dread invasions of Huns and other powerful warring tribes from Central Asia, who ruthlessly swept away our old culture and left desolation behind them. We, too, in Europe should certainly have sunk under the never-ending misery of those times, if it had not been for the rise (in wonderful succession) of saintly men and women, who had found the love of God in their inmost hearts and were able to show it forth in their lives. St. Bernard of Clairvaux, one of the first of these singers, gave us the famous hymn of love, which is still sung all over the world today:

"Jesus, the very thought of Thee,
With sweetness fills the breast,
But sweeter far Thy face to see,
And in Thy presence rest,
Thou hope of every contrite heart,
Thou joy of all the meek,
To those who ask how kind Thou art,
How good to those who seek:
But what to those who find? Ah this,
No tongue or pen can show,
The love of Jesus, what it is,
None but His loved ones know".

This is the very language of devotion, which can be paralleled in the Bhakti saints of India. Words like these were echoed in the life of St. Francis of Assisi, the 'Little Brother of the Poor'. They also came back with fresh radiance from the cloister cell in the 'Imitation of Christ', written in the silence of the monastery by St. Thomas à Kempis. Out of this Bhakti Movement in Europe which spread among the simple village people, a new dawn of hope began to rise.

VI

Let me turn back to India and give a few great lines from these Hindi poets.

Kabir sings:

Radha ko na guru soch likhavai.

"O brother, my heart yearns for the True Gurm, who fills the cup of true love. He drinks of it Himself, and offers it then to me....

He shows joy and sorrow to be one!
He fills all assurance with love".

Notice that great line: "He shows joy and sorrow to be one". Such a great word as this reaches down to the central mystery of human existence. It goes to the heart of pure religion.

"In the Cross alone is true joy to be found," is the parallel message of St. Thomas à Kempis. St. Francis of Assisi's life of perfect joy and suffering combined gives it a personal meaning.

Take another subject—the vastness of the human spirit realized in poetry and music:

"Where were your songs my bird," sings Juanadas, "When you spent your night in the east? What makes you lose your heart to the sky?"

The answer comes:

"When I stayed within bounds in my nest, I was content. But when I soared into vastness, I found I could sing."

Again, how profound is the thought there expressed, and how it sums up the whole pilgrimage of human life towards the Unknown!

And last of all, we have your own Mirabai singing of her quest for God:

A dehi Mirā Rāmā nām

Now I sing only the name of Rama, the name of Rama and no other.

My Father I have left behind:

My Mother I have abandoned.

Even my own brother I have left behind:

I have sought the company of the Saints,

and now I care little for any public blame.

With tears of love I have watered the

owen of immortality.

On the way I found two guides,

The Saints and Rama.

To the Saints, I make my bow;

But Rama I keep in my heart.

VII

What then are some of the practical lessons to be drawn from this lecture? I will only mention two:

(1) We ought surely to strengthen the great Post of India's hands in this research work, which he and his staff have undertaken at Santiniketas. We must seek earnestly to prolong his life by setting him free from financial worries and cares at this most depressing time, when his own resources, so freely given in the past, are exhausted.

(2) We should seek here locally to carry out the full discovery of new treasures

of song, of this spiritual kind, which are still carried on the lips of the village people, but have not yet been committed to writing.

If, in either of these ways, the Gujarat Sahitya Sabha is able to help this great cause, which is so close to the heart of our Gurudev and also to the heart of our motherland, then this lecture will not have been given in vain.

EVILS OF TEA-DRINKING

By SHRI P. C. ROY

TEA-drinking was almost unknown in Bengal. But Lord Curzon, the high priest of imperialism and exploitation, started a tea-estate, the proceeds of which were given over to the European Tea Association. Being amply provided with funds it commenced its propagandist operations by opening tea-shops in all the prominent places in the Indian quarters of Calcutta and distributing cups of tea and also pie-cakes and grates. The "Educated" Bengali ever on the alert for imitating European ways, eagerly swallowed the bait. He has already become a confirmed tea-drinker and the habit is spreading like wild fire among the coolies, cartmen and labourers in general. The Tea Association, having captured Calcutta and unbridled by its phenomenal success has begun propaganda on a large scale in the Provincial towns and big railway terminals with immense success. A cup of tea—"the cup that cheers, but not inebriates"—may be refreshing in cold countries but there is absolutely no need for it in warm climates. A European when he drinks tea has at any rate substantial food in his stomach. The ill-paid and badly nourished clerk in Calcutta or Bombay feels fatigue after a couple of hours' hard work at the desk and drinks a cup of tea. He momentarily feels refreshed and goes on with his drudgery and again follows with another cup and in this way he often drinks half-a-dozen cups. He urges in support of this habit that it kills appetite and therefore he has no need for nourishing food. I am as much concerned here with the medical or physiological aspects of the question as with its economic bearing; 90 per cent. of the tea produced in Bengal comes from the European gardens and barely 4 per cent. from the Indian. The tea-drinking habit is spreading fast among the masses and, if it goes on, at this rate, in the course of the next ten years the

population of Bengal being taken at 50 millions, the European planters may safely count upon a yearly added 30 million rupees worth of tea in Bengal alone. One rupee per head per annum is only a moderate estimate and represents no much wealth drained out of the land. Some deductions may be made from the actual drain involved in the shape of the wages of the miserably-paid coolies.

It is necessary to quote here expert medical opinion on the deleterious effects of tea and coffee drinking.

"In Bengal, from the time immemorial, every man, rich or poor, used to take his morning meal of *Gur Chhola* (milkmeat and green) or *Adu-Chhola* (liver and green) or *Chhola and Muri* (fried rice) or *phor-bhat* (rice with the water after boiling) and milk, as the case may be, and as diabetic practitioners they can hardly be improved upon either in general balance or in vitamin content. The rich used to supplement such dietary by the addition of butter and sugar easily and occasionally *Chhena* (curdled milk), making an almost ideal meal.

Nearly 30 years ago, the Indian Tea Association started, in the interests of trade, an intensive campaign for the introduction of tea into India, as a dietary of the people. As the vast majority of Indians are too poor to afford both their customary food and tea it seemed the substitution of their food by tea altogether. While the association moved heaven and earth in pursuit of their selfish interest to induce the people to fall off from their immemorial custom, not a little finger was raised, even by the Sanitary Department, to warn the unsuspecting people that a dietetic of tea, but for the presence of traces of milk of doubtful quality, possesses no dietic value whatsoever. This selfish explanation of the Indian Tea Association as the spread of disease has continued, without let or hindrance, from any quarter, for thirty solid years, with the result that the Association have succeeded in their aim

too precariously attempt, to struggle the salutary and universal dietary regimen of the country and undermine the health of a guileless people."—N. R. Sen Gupta, M.D.

"Tea and coffee stimulate the heart and nervous system. Even properly-made tea, if taken in large quantities (and in some individuals in quite small amounts) may lead to indigestion, general nervousness, palpitation, giddiness, and insomnia. It necessarily does harm if taken instead of food, or to mask the effects of fatigue, and so enable a man to go on working when his brain really needs rest."—J. Walter Carr, M.D., F.R.C.S., London.

PURIN IN A CUP OF TEA

Continual tea-drinking is pernicious, the desire for alcohol is a natural craving, and tobacco is a mild and sometimes helpful sedative, according to Dr. W. K. Dixon, of Cambridge, who addressed the British Medical Association at Winnipeg recently on "Drug Addiction." His views on the comparative values of the stimulants may be summarized as follows:

One of the causes leading to neuritis, he said, was the universal and regular consumption of caffeine, the constituent, though it might be the least harmful, of drug addictions.

Tea and coffee were the chief caffeine beverages. One good cup of tea usually contained more than a grain of caffeine, so that the average tea drinker consumed 5 to 8 grains of caffeine daily, a not inconsiderable amount.

The continual use of caffeine produced mental irritability and excitability and sometimes diarrhoea and digestive troubles, while reflexes were always exaggerated. All these effects could be produced by 6 to 7 grains daily.

"The introduction of tea throughout the country of late years has caused so much damage to the digestive power of the people of our upper and middle classes, that tea-dyspepsia has become quite an endemic disease in our cities and towns. If tea be taken in a concentrated form like soup, containing a large amount of tannin and made rich with plenty of milk, and sugar in five or six large cups a day, it produces after a time acidity, wind colic and constipation, flatulencies and loss of appetite follow. At last some dilation of the stomach and palpitation of the heart."

Dr. John Fisher writes that caffeine, the active principle of tea has a "cumulative effect and acts somewhat similarly to cocaine stimulating at first, but, like other drugs with an irritant and depressing reaction, demanding further stimulants, and leaving the consumer worse than he was before. In this way, tea is the cause of much depression, discontent, unrest and craving for excitement. It also creates indigestion, insomnia, anaemia, constipation, and often leads up to alcohol drug taking, and even insanity. Coffee is as bad, comes not much better."

Dr. J. Harty Emsie says: "It is an open question whether the whisky bottle, or the teapot contains the most harmful influence."

* From the forthcoming second volume of Sir P. C. Ray's *Life and Experiences*.

CINCHONA PLANTATION AND FACTORY IN BENGAL

By Dr. MANMOHAN SEN, B.A., M.D.

THANKS to malaria, Quinine is familiar to many, but few know or care to know how and where it is obtained.

Yet the manufacture of Quinine is one of the big industries of India and its future is full of immense possibilities. For at present India produces but a fraction of its total consumption, which again falls miserably short of its requirements, and Quinine is, and will remain, the chief, nay the only sure, specific for malaria, in spite of the synthetic anti-malarial drugs which have of late appeared in the market. The total annual consumption in India is nearly 200,000 lbs., of which a little more than two-thirds is imported from abroad, amounting in value to some twenty-five lakhs of rupees. This quantity is totally inadequate

for the proper treatment of the malarin-stricken populace of India. India is probably the most malarious country in the world. Malaria exacts a toll of a million lives annually, as compared to the world figure of 3½ millions, while some 100 million people are infected. On the basis of 110 grains per head, which is the recognized minimum for each paroxysm, and assuming that each patient has one attack only in the year, the total requirement comes to 1,500,000 lbs. Various high authorities have one and all expressed the opinion that the present quantity of 200,000 lbs. is hopelessly insufficient to effectively fight malaria in India. Sir Patrick Hehir, for instance, puts at 970,000 lbs. the minimum quantity required for having any effect on the malaria problem in

India. The minimum for Bengal was estimated at 100,000 tons by Dr. Bentley. This makes clear the possibility of the expansion of this industry. But the possibility is increased enormously by the fact that India is the only country in the British Empire, where the trees, from the bark of which Quinine is obtained, have been grown successfully so far and the British Empire, which, according to Dr. A. Balfour, sustains an annual loss of 52 to 62 million pounds sterling due to sickness, debility and death (some 2 millions) caused by malaria, looks to India for its supply of Quinine. The



Dr. M. See, is Charge of the Factory

importance of this industry is clearly evident and a short account of it would, it is hoped, interest the readers. But before coming to that a few words about the romantic origin and spread of Quinine may not be out of place here.

Quinine, as mentioned at the outset, is obtained from the bark of a tree. This tree used to grow wild in the jungles of Peru, Bolivia, Ecuador and a few other countries of South America. The natives seem to have been aware of its efficacy. For the bark was

known in Peru as "Quinaquina". "Quina" meaning bark and "Quinaquina" bark possessing medicinal properties. The Spanish priests became acquainted with it towards the end of the 16th century sometime after the Spanish conquest of those countries. About 1630 the Countess of Cinchon, the wife of the then Spanish Viceroy, was cured of fever by the priests with the powdered bark of the tree. At that time the bark powder used to be administered, as Quinine and the other active principles had not been isolated. The Countess was greatly impressed and she introduced it into Spain and from that the tree came to be known as Cinchona tree. From Spain the priests—the Jesuits—spread it far and near and the bark powder also went by the name of "Jesuit's powder". By the end of the 17th century it had spread as far as China, for we hear of the Chinese Emperor being treated with this drug. Soon the demand was so heavy that fears arose of the extinction of the trees in South America, where the Governments were apathetic, and efforts were made to grow it elsewhere. At that time the English, the Dutch and the French had colonies containing large malaria-ridden tracts and they took up this problem and a problem indeed it proved. For Cinchona is a very delicate tree, requiring special soil and climatic conditions for its successful rearing. Moderately steep slopes with rich, porous, loamy and well-drained soil are best. Extremes of temperature are to be avoided, for it stands neither heat nor too much cold. It thrives best at heights ranging from 1500 to 5000 feet. There are several varieties of Cinchona trees and the correct elevation and temperature have to be chosen carefully for each. Rain is another big factor. The proper amount of rain distributed throughout the year is essential, slight variation causing heavy loss. No wonder French attempts in Algeria about the middle of the 19th century proved a failure. The Dutch started in Java about 1852 and luckily were successful, so much so, thanks to the congenial climate of the place, that today Java supplies 90% of the total production of the world and thus holds the key position and dictates prices. The British also started experiments in India, Ceylon, Malaya, Australia, New Zealand, Jamaica, Trinidad and other places, but no-



Mist on Snow-view from Mungpo

where, excepting in India, were those successful. It cannot be said however that things were pursued to a definite conclusion everywhere. In Ceylon, for instance, the plantations were started by private people, who later gave it up in preference to tea, rubber etc., for Cinchona does not hold out the same prospect of sure and immediate profit as tea, rubber, etc., do. Besides the difficulties in rearing already referred to, there is no income at all for the first few years, so that capital is locked up. Moreover, an area double the area actually under cultivation has always to be maintained, as Cinchona does not thrive well on the same land for a considerable number of years and has to be grown in rotation with other crops. In spite of all these difficulties the cultivation of Cinchona in India has been persevered with to success and a big manufacturing industry built up. This is the result of 70 years' patient effort and the present article is about it all.

The introduction of Cinchona in India is due mainly to the efforts of Lady Canning. In 1838 the Secretary of State for India sent out Mr. Clements Markham to South America to collect seeds. He had difficulties because of the jealousy of the South Americans, but he managed to secure some seeds and with these plantations were started in the Nilgiri Hills in Madras in 1861 and in the Darjeeling District in Bengal in 1864. At about the

same time Mr. Charles Ledger, an Englishman collecting animals in Peru for the Australian Government, got hold of some seeds of a good variety and these he sold in halves to the Dutch and to India. These also passed to the two plantations.

In Bengal, after useless efforts in several localities, the plantation was finally established on a flank of the Sanchal mountain a few miles south-east of Darjeeling. Here it proved a success and by 1875 there were some three million plants. The success was due to Dr. Anderson, Superintendent of the Royal Botanic Garden, and his successor Mr. George King.



The Tins near Mungpo

Dr. Anderson undertook a trip to Java in person to procure more fresh seeds. By 1898 the plantation had extended to Mungpo, the present centre. In 1900 a new plantation was started at Munsong, on the borders of Sikkim, some ten miles from Kalimpong. The area extended gradually and the amount of bark harvested annually increased. From 40,000 tons sixty years ago, the figure has now mounted to 12 to 14 lakhs of pounds. Of the two plantations the one at Munsong is bigger and is in charge of a Manager and two Assistant Managers, while the one at Mungpo has one Manager and one Assistant Manager. Besides these officers, there are overseers and sub-overseers to look after the details.

There are numerous varieties of Cinchona known. Of the important ones, *Succirubra* is the hardiest. It is so called because of its red bark. It grows to immense heights, 50 feet or more, and has a bold and sturdy stem. In the early days it was cultivated exclusively, but as its bark is poor in Quinine content, it has been gradually replaced since 1874 by *Ledgeriana* (called after Mr. Ledger), which has the richest bark. But it is very difficult to rear, and being a smaller tree, the yield of bark is far less. More recently a hybrid of the two has been more extensively cultivated with the idea that the hybrid will combine the richness of one with the sturdiness and coarseness in size of the other.

Cinchona trees were formerly propagated by grafts and cuttings, but now this is done by means of seeds. The seeds are rather peculiar,—very tiny and extremely light, resembling husks, some 70,000 seeds weighing an ounce. They are ripe and ready by March and, as they do not keep long, they are sown at once in nurseries, where the ground has been prepared carefully beforehand, the soil being turned up and mixed with manure. The



Baru, Mangrove



Bark-drying sheds

nurseries have thatched roof for protection from rain and face northward to prevent direct exposure to the sun. The seeds are covered with fine soil and watered fairly freely. They germinate in about six weeks. When the

seedlings are half an inch high they are transplanted, being placed one inch apart each way. When four inches high they are again transplanted, being placed this time four inches apart each way. In October, when they are nearly a foot long, the thatched covers are removed and the seedlings get used to the sun. Next spring they are planted in their permanent positions in the field, prepared by cutting down forests, in rows four inches apart each way, some 2000 plants, sometimes more, to the acre. This is done as quickly as possible on a wet and cloudy day, as otherwise the delicate seedlings wither up. The work does not end here, but every care has to be bestowed right through. The soil is dug up, the weeds cut down and forked into the ground to provide manure on

rotting, for on such large scales artificial manures are not possible. As a matter of fact weeds are grown on purpose in between the rows of Cinchona trees. During the rains good drainage is provided for. Many seedlings die the



A Bird's-Eye View of the Factory

first year and fresh ones have to be put in their place. When the plants are four or five feet high after three years, there is yearly chopping off of branches to let in light and air. This provides a small harvest each year. Sometimes, if they are too close, some of the plants have to be uprooted. The trees are very beautiful to look at, especially in a mass, with their fine red and green leaves. In spring they come to flower. The flowers are also pink or white and have a very sweet fragrance. The bark is the only seat of the alkaloids, there being none in the leaves or in the wood, and the bark is richest when the trees are four years old and it continues to be so for four or five years.

There are various methods for collecting the bark. In Java generally the bark is cut off in alternate bands or in vertical strips from the stem and the exposed parts covered over with moss. New bark appears, which is in no way inferior to the original bark and can be again taken off. This is called "mossing." In another method, called "coppicing," the trees are cut down at the base, whence many new shoots appear, most of which are removed leaving one or two. This procedure can be repeated. This is the least troublesome method and was in favour in Bengal in the

early days. Later complete uprooting of the trees was resorted to, but now coppicing is being adopted again. The roots, stems and branches are cut into small pieces and on beating with small wooden mallets, for which small boys are employed, the bark readily peels off. The bark is then dried by spreading them out in the open to the sun and air. During the rains the drying is done on shelves, one above the other, with a cover only on the top, so that there is ventilation from all the sides.

In the early days the powdered bark used to be administered. Quinine was isolated in 1820 by two French Chemists, Pelletier and Caventon, and by the middle of the nineteenth century all the other alkaloids in the bark had been separated. The discovery of Quinine was followed soon by the working out of a process for getting it out on a commercial basis by Messrs. Howard and Sons in England and by other firms in Germany and France. But the process was carefully kept a secret. In 1875 the Factory at Mungpoo was started and a Chemist, Mr. Wood, was brought from England for five years to work out a process for making Quinine. In this he failed, but he was able to develop a method for getting all the alkaloids out together, which was sold



Dawn at Mungpoo

under the name of *Cinchona Febrifuge*. Later on he planned out a process, which in the main is followed to this day. The dried bark is at first ground to a fine powder by machinery. The finer the powder the better the extraction. Daily 50-65 maunds of bark are ground. In the bark the alkaloids all occur in combination with acids. The bark powder is therefore mixed with soda in presence of oil, whereby

snow-white stuff met with in the market is arrived at. The other alkaloids remaining in solution as sulphates are next precipitated out with soda. This is dried and powdered and the yellowish powder is sold as *Cinchona Febrifuge*. It is cheaper than Quinine, but is no less efficacious. It, however, causes to a greater degree the after-effects of Quinine, namely, buzzing in the head, nausea, etc.



A Patch of Cinchona Trees

the alkaloids are set free by the soda and are at once taken up by the oil, in which they are readily soluble. To help the process the oil is warmed up and stirred mechanically. The oil is next mixed with sulphuric acid, when the alkaloids combine with the acid greedily. Quinine Sulphate, being sparingly soluble in water, separates out, while the Sulphate of the other alkaloids remain in solution. The Quinine, at this stage, contains a lot of colouring matter and resinous substances and it has to go through several purifications before the

The factory, the bigger of the only two in India, is under the management of two officers, both of whom are at present Indians. A little over a hundred hands are employed, all of whom, excepting two or three, are Nepalese. In the course of the last sixty years the Factory has grown enormously. In 1875, the year the factory came into being, 5½ lbs of *Cinchona Febrifuge* were manufactured and by 1883 it had reached the figure of 10,000 lbs annually. In 1888 the manufacture of Quinine was started with 300 lbs and

today some 50,000 lbs. of Quinine and 25,000 lbs. of Cinchona Febrifuge are produced yearly. Tablets are also made, both of Quinine and of Cinchona Febrifuge. The former is sold mainly in tubes of 20 tablets and can be had of all post-offices. Every year nearly 1 million tubes are made. Besides these, Quinine Hydrochlor, Bihydrochlor, Hydrobrom, Bihydrobrom, Bisulph, Tartrate and Salicylate are prepared. Totasquin, so strongly patronized by the Malaria Branch of the League of Nations is another important product. Among other preparations may be mentioned the sulphates and hydrochlorides of the alkaloids, other than quinine, present in the bark.

Quinine is a bitter substance and this dry article must have made it appear more so, so much so, that probably the ending with a bright note about the place and its people would not be able to remove any the much of the bitterness. Munger, the headquarters, the place where the factory is situated, is not at all like what its association with Quinine would make people picture it to be. It is a nice little spot, full of beauties of Nature. One would accuse Nature of being too partial. It is situated, some 4000 feet above sea-level, on a hill the two sides of which are washed by two rivers, which can be seen to converge together at a distance and then flow on into the broad Tees. Looking towards the South one sees the plains stretching out like a vast sheet of water till it seems to meet the horizon. Towards the North, the North-east and the North-west one finds row on row of mountains with patches of clouds playing

hide and seek amongst them and making the mountains too to take part in the game. Looking further ahead, a grand view meets the eye—especially on a clear day, tier after tier of snow-capped mountain-tops, gleaming golden early in the morning as if on fire, and silvery-white in the evening with the sun playing on them. Close at hand, the hill sides are not barren rocks but full of green verdure. Big blocks of Cinchona, looking charming with this red-leaved trees standing in rows in long stretches, alternate with blocks of forests, full of all sorts of trees, shrubs and creepers—some with nice flowers too. The place is full of calm and quiet. Though a big industrial centre, there is none of the noise and bustle of an industrial city, nor any of its evils. This has been mainly possible, as the coolies have not to live huddled together in barracks. Each is given a hut to live in with his family and a small plot of land on which to grow his food and keep his animals. The people, Nepalese mainly, are very simple in their habits. A handful of fried *Matta* and a cup, a big one though, of tea, make in the morning and again at noon, constitute their day's meal. Of late they are getting too attentive to their dress, the ladies specially, as everywhere. Honesty is their chief virtue. They are mostly Hindus, with a sprinkling of Buddhists. Kail puja is their main festival.

Quinine, in spite of all its bitterness, is welcome as nectar to malaria-stricken people. Ours is a notoriously malarious country and this article, it is hoped, will find some interested readers.



SONG-HARVEST FROM PATHAN COUNTRY

(I)

By Prof. DEVENDRA SATYARTHI

BOTH men and women, young and old alike in Pathan country, carry a repertoire of songs and always seek to hear the rhythmic steps of their national Music behind the

characteristic pronunciation of *Saudra*, the Pashto word for song. It vibrates with their deepest sentiments, and they have managed to connect music with their lives from the cradle to the grave,



A feast of song and dance. 'Lolkis' or boy-dancers play an important part in such periodical gatherings on gala days.

* By Pathan country is meant the Pashto-speaking region, which includes India's North-West Frontier Area, Baluchistan (Independent tribal territory), and Pashto-speaking parts of Afghanistan.

The numerical strength of Pashto-speakers is as follows:

- (1) India's North-West Frontier, 1,290,484 (as shown in the Census of 1931)
- (2) Arab Iraq, 2,212,850 (as estimated roughly by the Frontier Government)
- (3) Afghanistan.

With Persian as its state-language, the Pashto-speaking people in Afghanistan, as a matter of fact, enjoy a majority. It is generally believed that the King Amanullah Khan, whose mother-tongue is Pashto

was in favour of replacing Pashto for Persian as his state-language. Some of the lovers of Pashto in Kandahar have taken it on themselves to plant the cause of Pashto.

† The linguists have divided the Pashto language into two branches, of which the one coming from the Yusufzai country is rather softer and is colonised as the medium of literary activities.

as the talented men and women of every passing generation improved upon the old songs in their hours of inspiration. But some of these songs may aptly be taken as the monuments of the earliest Pashto poetry.

could stir the human heart, have been considered to be worthy of commemoration in song. Thus side by side with the songs, suggested by the war-like life and character of the people, songs on various other subjects, too, have come to life.



A victorious celebration



A Pathan warrior. He can aim with a rifle. He is very fond of hearing war-songs from his national minstrel, whenever he may find any leisure.



A grey-beard. National war-songs in "Char-Beta" pattern are a great asset to him.

Along with the national minstrels, who are *Duxes* by caste, the common people, too, have been struggling for the musical expression of their every-day experience of life, from the early days of Pathan history. Almost all the events that

Landa, or 'the short song', is the earliest channel through which the Pathan Muse found a living manifestation. It is an unconnected series of two-lined pieces, known as "Tappa" or "Misra", which can hardly be called complete

In the strict sense of the word, as neither their lines rhyme together, nor are they of the same metrical length. Here is the translation of an early *Lovdi* song:

(1) Spring returns every year.

But my love, youth once departed, returns no more.



When they shoot, Pathan warriors, young and old alike, in Turkh keep their warlike soul awake and attach great value to their national's favourite sound:

"A Kashmir of heroes is Turkh, my dear!
No place will find the rewards here."

- (2) The pen is of gold and the paper is silver.
I am sending a few fragments of songs, intended
with my heart's blood, to my sweet-heart.
- (3) This is thy country and I wish thee all joy in it.
I am but a sparrow on the way and pass my
sights on the forest-trees in thickets of yew.
- (4) Birds-shoot in the neighbourhood forests that newly
born sons have appeared on the scene.
But, ah me, a fruit-tree was I slighted and am
mid barren by marrying a worthless wretch.
- (5) These things in a girl are pleasing to the sight:
The golden *Yash* (on her neck), her fair calves,
and her delicate walk.
- (6) Day time is no more, O spring flower.
Now in vain will cry the bee after thee.
- (7) I belong to Swat and live here in the plains
with my lover.

May Allah destroy the plains, so that both of us
may go and live in Swat.

The first line of each *Tappa* or *Jissa* of *Lovdi* song is shorter than the other and is rather elastic. The singer is expected to lengthen it out to an indigenous air, harmonizing it thereby with the other one.

The harvest of uncertain dates, the *Lovdi* song sprang forth from anonymous sources with a rich variety of subjects, replete of the various moods of the Pathan heart. Each novel is spun into a poetic thread. What we see in it is the spontaneous outcome of the Pathan Muse, suggested and moulded by Nature herself, and as such, it is capable of making the free-and-easy tastes of the masses. The *Lovdi*-makers are neither the poets of the airy heavens, nor of the undiscovered depths of the sea: they are the singers of their native home and life. Their genius is the flower of their own province and with its ever-fresh blossoms they adorn the garden of their native poetry.

It would not be correct to say that, out per cent the compositions of the song-makers of the *Lovdi* period were of an admirable standard. One may justly compare the growth of *Lovdi* song with the early song of Scotland. Says a critic of Scotland's early song:

"Though the seeds of poetry were scattered with a plentiful hand among the Scottish peasantry, the product was like that of pears and apples, — of a thousand that spring up, nine hundred and fifty are as bad as to set the sixth on edge; forty-five or more are possible and useful; and the rest of an exquisite quality."

As compared with the later patterns of Pathan songs, one may rightly note that the composition of *Lovdi* is the simplest one. Its art is no more than a child's play and any person can put forth his sentiments and feelings in it.



The rifle at work: A Pathan woman is always a sister of such warriors, as she sings a *small-song* of heroic action:

"Shed no tears, my little one, shed no tears,
Lest thy man take thee for a coward, my darling,
Today a time for thee to sleep long.
For tomorrow art thou to win the crown of
success in the battle-field."

It is probable that three or four *Tappas* could make a *Lovdi* of minimum length. In the early days of its history, and for its maximum length

• A *Primer of Shoran*, William Craig, p.202.

there was no rule: it could contain even forty or more *Tappas*. Again, all the *Tappas* of a *Laudai*, as may be seen in the preceding specimen of an early age, were not necessarily connected with one another. With the development of the people's aesthetic sense came the decline of its unconnected nature, and only those songs which had its *Tappas* knit together beautifully met with appreciation. Here is a specimen of this type:

1. "A tinkling sound came to my ears as my *Prose*
(nose-ring) fell down:
I suspect thee of having stolen it, O my friend,
sneaking behind me.
2. "As a thief of the *Prose* hast thou taken me,
O I'll swear at *Pir Baba's* pilgrimages."
3. "Let my *Prose* go to hell:
O why should I make thee swear before *Pir Baba*?"

Gradually came a time when the minimum length of *Laudai* song declined from three or four *Tappas* to one *Tappa*, when the song-makers tried their best to draw precise pictures of inspiring sentiments and thoughts in genuine colours. Here is a *Tappa* which may aptly be taken as a *Laudai*, complete in itself, according to this rule:

"She dressed herself in (spirited) tatters
Then she looked like a garden among the village-ruins."

The war-song, too, was composed in *Laudai* pattern in the early days of Pushto song. War or no war, the national minstrel, roaming from village to village, kept this war-like Pathan soul awake when they sang:

"A Kathun of heroes in Persia, my dam:
No place will find the campers here."

The minstrel and the warlike masses sang alike when they held song-feasts in the village-*Hujras* in the hours of ease as well as during the war-time:

1. "The promise of light comes again tomorrow:
The two-ends to their choice to adjust the youth."
2. "On the highlands of *Riwaz* goes on the battle:
Twisting their muskets say the cowards
with gusto: 'we're proceeding thither!'"

The felicitous addresses to the Tribal Khans (chiefs), which the Pathan minstrels sang during the triumphal celebration or on gala days, too, were composed in *Laudai*:

"Let this auspicious joy of thine be blessed, O Khan!
May a hundred and seventy joys be added to it."

The song that the Pathan mother sang in the nursery while rocking her child's *Zango* (cradle), too, was in *Laudai* pattern in those days:

1. "My baby is a juicy grape:
It has been granted to me from Allah's garden.
2. "My baby is a star of heaven:
Allah has blessed my lap with it.
3. "My baby is a rose among the flowers,
My eyes find comfort whenever they see it."

Along with this exaltation of motherly love, she also sang a cradle-song of heroic nature:

"1. Shed no tears, my little one, shed no tears:
Lest thy tears take thee for a coward, my darling.

2. Today is time for thee to sleep long,
For tomorrow art thou to win the crown of
success in the battle-field."

After the age of *Laudai* came a time when the Pathan masses as well as their national minstrel set out to learn a new pattern. It appeared on the scene like *Strophe* and *Antistrophe* of ancient Greece and was rightly named *Loba* (lit. play). The rhythmic nature of the



A Pathan warrior's sweetheart.

Loba song was probably the growth of an ancient seed of dramatic expression, which was evidently present in the dialogue songs in *Laudai* pattern, a specimen of which may be seen in a preceding song about *Prose* or the nose-ring. Thus the early *Loba*-composers were indebted to their predecessors of the *Laudai* period. Here is the translation of an early *Loba* song:

"Everyone brings flowers from Shah Razul's garden.
You also bring one, holding it delicately between
your thumb and finger."

borrowed from any foreign source. Unlike the composition of *Lameli* and *Loka*, the frame-work of *Char-Bela* was no easy play for the masses. Thus the credit of its contribution naturally goes to some unknown master minstrel. As the stream of *Char-Bela* flowed on, some gifted individuals from the masses, too, who were not, as a matter of fact, singers by profession, learnt to voice their sentiment and feelings in *Char-Bela* pattern.

The *Char-Bela* writers occupy an important place in the history of Pathan song. They are instinct with the very soul of native gallantry. Here is the translation of a portion of a long war-song in *Char-Bela* pattern, which seems to have descended from the remote past:

No more asleep are they—

Lo! there is a war in Marwat.

1. Too high a value are setting the Marwats
on themselves and in every house they are
taking sides.

War-drums are being beaten in each village.

No more asleep are they—

Lo! there is a war in Marwat.

2. War-drums are being beaten and Marwats
is getting ready for the war.
O their matches have they laid to their black
skins.

No more asleep are they—

Lo! there is a war in Marwat.

The refrain is known as 'De-Sar Mier' and each part of the body is named 'Eari'. Here is the translation of the refrain and a *Kari* of a compound *Char-Bela*:

Dost Muhammad, the crusader, gets ready to
declare war in Kabul, is the news on every
warrior's lips:

The king of Afghanistan stays at Kandhar, and as
they gird up their loins, war-cry we hear
from his troops.

1. Dost Muhammad, the king (of Afghanistan), has
come out of his camp to declare war,
Many troops are at his back, O Akbar, bless him
with victory.

Mohammad Akbar (the son of the king Dost
Mohammed), approached the enemy's
camp, one day.

The enemy had heard and ran away in dismay,
Steadily take hold of Islam, O Khwa (Mohammed
Akbar), and grip "Kohra" as thy shield.

Dost Muhammad, the crusader, gets ready to
declare war in Kabul, is the news on every
warrior's lips.

He gave a start to the war and a line of
cavalcade for his annexation.

The king (of Afghanistan) stays at Kandhar, and
as they gird up their loins, war-cry we
hear from his troops.

Let us now have a glimpse of a compound *Char-Bela*. Here is the translation of the refrain and a *Kari* (which is further divided into four parts) of this variety:

O fate is implacable, do what one may!
Treacherously was surrounded Meltan,
the use of the Khyber Pass,
O now whither said the plains!



A proud Afridi warrior. He is very fond of singing his tribal hero Meltan's song!

"O fate is implacable, do what one may;
Treacherously was surrounded Meltan, the rose of
the Khyber Pass.

"O now whither said the plains."

1. (A) Meltan, a Zaka Khel, descended from the
Adam Khel country and crossed the plains
at Zaka Khel. In a cave was he seen near
the brook that issues by the Sereel village.
O fate is implacable.
- (B) In a cave was he seen, O keep trust in what
I say,.....The spy (who was with him as one
of his companions) left him at dawn to bring
him food. O do what one may (fate is implacable).
- (C) Under the false pretext of bringing food
the spy informed the police Inspector and
thus lost his honour in this and the next
world. Absolutely stirred up to action were
the British Officers, in a telegram as they
received the report. Treacherously was
surrounded Meltan.

(D) Absolutely stirred up to action over the British officers. On every body's lips was the news of Milton's coming and in search of him in the open arid, set out the Bekah troops. O now who'll ride the victim? O fate is implacable, do what one may. Treacherously was surrounded Milton, the rose of the Khyber Pass. O now who'll ride the victim?

But in spite of the pseudo poetry in which the *Chor-Beto* song is generally knit, the standard of its style and diction is not very far from that of folk-poetry. Unlike the English ballad, not only the name of each *Chor-Beto*

upon the traditional songs with every care to preserve the names of their original authors. Thus every *Chor-Beto* that has survived to the present day is "like a forest-tree with its roots deeply buried in the past but which continually puts forth new branches, new leaves, and new fruit."

Originating most probably in the descriptive war-song, the framework of *Chor-Beto* was later on used for the love-song. But this type of *Chor-Beto* had very little appeal for the popular taste, as it did not hold at all the key-note of *Chor-Beto* love, which were an exact reflection of the warrior's march towards the battlefield rather than that of the delicate and sweet movements of a dancing girl.

Some of the *Chor-Beto* writers have been attempting to reproduce the popular stories in this beautiful form of rhythmic song and some of their compositions have come to life. Here is a specimen which commemorates the tragic end of an innocent woman, named Mammasai, who was married in Nawagai village and was unfortunately killed by her own husband, Sher Alam, who somehow or other suspected her of having illicit connections with a gallant, named Khali.

Thou wert like a flowery branch and fell down
from thy throne!

A fatal dart turned for thee thy beauty, and
thou camest thy death in youth to thee.

Alas for thee, O Mammasai, alas for thee!

Noneless was thy beauty with arms graceful as
the Egyptian sword.

No less than a pearl was thy forehead that
shed its light on all sides.

And a glimpse of sunny kumars offered thy
sweet face.

1. Thy face was like a silver ornament and
thy body was like an eagle's. A scandal-monger
proved to be a sown between thee and thy husband.
Proving thee guilty the scandal-monger poisoned
thy husband against thee. In what a trouble
wert thou put? O thou wert like a flowery
branch.

In a great trouble wert thou put when thou
wert altogether innocent about the matter. O
dear one, thou wert quite unconscious and there
was a grace in thy slow steps. Alas for thee,
O Mammasai, alas for thee.

(Refrain).....

2. Thou couldst not see through the mischief
and thy sad little daughter was lying in thy lap.
On the next day didst thou see the play of
thy fate. O the conspiracy was going on long
before. O thou wert like a flowery branch. The
whole world knew when the flower was cut from
its branch. Alas! Alas! showed his cruelty as
Mammasai. O cruel Sher Alam, thou hast killed
an innocent one. Alas for thee, O Mammasai,
alas for thee.

(Refrain).....

3. Thou didst believe, O Sher Alam, in the words
of the scandal-monger, siding with whom thou
wert convinced (of Mammasai's bad character).

* The Encyclopedia Britannica (14th Edition)
Page 444.



A yistel at work in a blood-bath.

author appears in the concluding lines of his compositions, but also he himself is very often seen speaking in the first person among the characters of his story. Such *Chor-Betos* are always considered to be fragmentary, the ending lines of which fail to supply their authors' names. But all this does not seem to take them far from the region of folk-songs, as the process of oral repetition is apt to alter their text, and again the members of every passing generation go on improving upon old *Chor-Betos* in their hours of inspiration. It may be evident from the different versions of the same songs. But they improved

Then hast made even thy own life sad and a
 bad name have thou brought to thy own people—
 O thou, hast done no wrong to anyone else but
 your own self. O Mamzai, thou wert like a
 feverish leech.

Thy own sister, O Sher Alam, became thy enemy,
 she (perhaps) said something against Mamzai,
 and then disse proved worse than a child in being
 overzealous (of Mamzai's bad character). Alas
 for thee, O Mamzai, she for thee.

(Refrain).....

4. Now these shoddest tears, O Sher Alam, like
 a little child, O thou art merely crying over
 spite milk. But the water has overflowed the dam
 (and it would not return). Khalid munda wanted a
 little tobacco from Mamzai, O Sher Alam, the
 wretched one. O Mamzai, thou wert like a
 feverish leech. This was perhaps Mamzai's
 poisoned fate. It was late morning in winter
 (when Mamzai's life was put at risk too). May
 Allah pierce thy body with bolts from a big gun.
 Alas for thee, O Mamzai, she for thee.

(Refrain).....

5. May thy heart be shot through, O Sher
 Alam, and may thy world be crushed, so that
 thou mayst understand the pain thou hast caused
 the innocent Mamzai. Soon up thy pathetic
 strain, O Muhammad Hassan, the released, soon
 up thy pathetic strain, O Mamzai, thou wert a
 feverish leech.

All the inmates of Nagai village cry and
 shriek: The lovers have turned faithless and
 the times have lost all their bloom. Alas!
 Mamzai died a martyr's death! Alas for thee,
 O Mamzai, she for thee!

(Refrain).....

Sometimes the same story is handled by
 different song-makers. It is evident from the
 following *Char-Bata* by a carpenter, named
 Fandi-Bahman, who appears on the scene with
 a little different diction and style. He tells that
 Mamzai's husband had two wives and it was
 Mamzai's own rival who proved to be a
 scandal-monger:

O these are the ways of this wretched world—
 Mamzai is killed and now everyone mourns for her!
 How faithless is the world!—

O these are the ways of this wretched world!
 1. Mamzai, who was like a house, is killed.
 A goddess was she in beauty and was famous in
 her country.

She belonged to the stock of "Prachai" family
 of Bajaur and was crowned with every ornament.
 Her own *Sax** accused her behind her back that
 she was sweet on some gallant. How faithless!
 O these are the ways of this wretched world.

(Refrain).....

2. Mamzai's own evil turned a scandal-
 monger. Thus the strangers as well as her own
 relatives gathered round her and became destroyers
 of her death.

Mamzai's beauty and grace became a curse
 for her and she broke forth: Lo! here comes my
 death! How faithless! O these are the ways of
 this wretched world.

(Refrain).....

3. "Sharpen the daggers, O ye people, may ye
 be satisfied by having smeared your hands with

my hot blood. But bring my little daughter to
 me. Let me see her with my own eyes. Her foot
 shall I not see when I see for all?" Alas broke
 forth Mamzai. How faithless, O these are the
 ways of this wretched world.

(Refrain).....

4. In agony shrieked Mamzai as she saw her
 child. Her legs flung out and she seemed to
 stagger with her own eyes the sight of her
 clothes, drenched in blood.

What a good thing it would have been, O separa-
 tion, if thou didst not exist at all. Many houses
 hast thou ruined, O a hard life has to be lived
 whoever keeps two wives in his house. How
 faithless, O these are the ways of this wretched
 world!

5. Whoever keeps two wives loses all his
 respect; you'll see that one scandalizes the other.

Rebahi, Mamzai died a sad death. Fandi-
 Bahman, the carpenter, has thus sung very
 little in her praise. How faithless, O these are
 the ways of this wretched world.

(Refrain).....

Next to *Char-Bata* came the age of *Babai*
 and *Ghazal*, which the country song-writers
 adopted from the garden of Persian poetry
 through the medium of their classical poets, like
 Khushai, Khun Khatrak, who had already intro-
 duced these verse-forms in the realm of Pashto
 Poetry. The country song-writers did not exactly
 follow the hard and fast prosodic rules in the
 patterns of *Babai* and *Ghazal*, but handled them
 in their own way, lending them a stamp of their
 own genius. But as regards the subject-matter,
 they treated of those themes only which are
 originally handled by the Persian rubai and
 ghazal-writers. Side by side with *Laudai*, *Loba*,
Char-Bata, and *Ghazal*, we come across some
 minor song-forms, too. As regards their origin
 some of the modern Pashto scholars believe that
 these patterns sprang up prior even to the age
 of *Laudai*, while the others, of which the name
 of Moulana Abdur Rahim, the Pashto and Arabic
 professor of Iskhania college, Peshawar, is note-
 worthy, call them post-*Laudai* compositions and
 say that their growth continued throughout the
 days of *Loba*, *Char-Bata*, *Babai*, and *Ghazal*.
 All the specimens of these minor song-forms
 which have come to live, vary greatly in merit
 and character. Some are so obscure and imper-
 fect that one fails to guess the beauty of their
 diction, style and subject-matter. But there are
 some having their own simple poetry which is
 not at all worthless. Of these the noteworthy
 types are: nursery-rhymes, children's sporting-
 chants, sheet-chants of mourning, and the rhymed
 riddles.

Nursery-Rhymes: Side by side with the
 cradle-songs, which are generally in *Laudai*
 patterns, there must have survived hundreds of
 simple nursery-rhymes. But all the more
 laborious is the work of collecting them, for
 they are absolutely confined to the Pathan nur-
 sery. Here are the translations of two specimens:—

1. O my little one! you have two large eyes like
 stars in the heavens, a face fair like Shakh Jahar's

* *Sax* means Co-wife.

Slender, two slender arms like Persian rapiers, and a narrow waist like Salome's girle. *Hushabye* (O my little one), and shed no tears in bewilderment. O let me even sacrifice my life for you.

2. (O my little one), what a high nose you have got. How sweet is his tip. It resembles *Nor Anwar* (a particular dog; the Pathan mother gives to her sick child.) May Allah save your mother from any ill news of you, and your father from delirious away in sorrow. You are like a seedling among the trees and a falcon among the birds; among the ants you are the most shapely and among the dogs you are no less than the *Nor Kerkir*.

Children's Sporting-Chants: There are generally knit with the simple poetic threads of rhythm and rhyme. Here is the translation of a specimen, sung in chorus or semi-chorus by a merry party of sporting children during the harvest:—

All round are seen the paddy-fields, but the one which is ours has a sandy track and the ears already visible therein. Your brother will bring paddy—O your brother will bring paddy, tied in a corner of his handkerchief and will say: 'Take this paddy mother, it is not of an ordinary variety, as grown in other's fields.'

Short Chants of Mourning: Along with a variety of dirges in *Loudai* pattern, there is a corpus of short chants of mourning, which have come to live from the daughters of the soil as they pour forth their sad hearts extempore. Here are the translations of a few specimens:—

From a daughter for her deceased father:—

Alas for thee, my dad, alas for thee. Oh, so soon shall I have a glimpse of thee on the high road. Oh, desolate for thee has turned the world now for all.

From a daughter for her deceased mother:—

O mother, O my dear mother, you brought me up with the sweetest affection. Oh, for thee do I shed now bloody tears and all the people look at me.

From a sister for her deceased sister:—

O sister, O my dove-like sister, never will again be born a girl like thee. Thus I lament and shed tears with a bare head.

From a wife for her deceased husband:—

Every night hadst thou on my head. Thus dirging with thee I considered the long sojourn, as those were the days when I had my own kingdom.

From a sister for her deceased brother:—

O my brother, just hast thou hidden my advice and hast left for the graveyard. Alas for thee, O, alas for thee.

From a mother for the deceased daughter:—

O my daughter, O my darling one, I regret that up with every splendour. Oh, thou art now separated from me. Oh, the world is but a vale of sorrows.

Regional Ballads: These have their own simple interest, which is sometimes redolent of a sweet poetic tinge. Both men and women, gifted with an extraordinary taste for riddles, come forward to achieve championship whenever they hold their respective assemblies on gala days or some other happy occasions. Here is the translation of a specimen:—

It has neither wings nor hooves but flutters like a bird. The beautiful girls rejoice at it. With its songs so sweet it dances like a comedian. He who cannot guess it, is indeed a fool.

To it the answer is, the spinning-wheel.

Summing up the investigation into the development of the Pathan song, it will not be irrelevant to note that the process of composing *Loudai*, *Lola*, *Char-Pan*, *Rides*, *Ghazal*, and other minor song-forms, survives even to the present day. Both professional minstrels and amateurs of both sexes, gifted with a poetic heart, are still engaged in enriching the treasury of songs of their motherland.

(To be continued)

AN INTERVIEW WITH MAHATMA GANDHI

By NIRMAL KUMAR BOSE

ON the 9th and 10th November, 1934, we had a fairly long interview with Mahatma Gandhi at Wardha. The questions related to fundamental social and political matters, and therefore a report of the interview will be both of interest and importance to the public. The report was sent to Gandhiji for correction, and he sent it back in the following shape for publication.

Question One. While working in a village, we have found that the chief obstacle to any real improvement in the condition of the villagers are two in number:—

(1) They have forgotten the art of co-operation among themselves or of joining hands in order to resist any encroachment upon their rights.

(2) They live practically enslaved by those who merely own the land, while doing

no work, and control the money-resources of the village. This slavery, which is due partly to outside conditions and partly to their own character, and our complete neglect of their education, have left the masses absolutely devoid of any will of their own.

What should be our principal object in khadi-work or other forms of village reconstruction? Khadi-work in some parts of Bengal has degenerated into a mere method of giving a little relief to the villagers, while it has failed to restore the will which alone can bring about any lasting transformation in their condition.

Our question is, should khadi be merely that sort of humanitarian work or should we use it chiefly as an instrument of political education? Our experience has been that unless the ultimate objective is kept clearly in mind, it degenerates easily into a work of no significance.

Answer One. The two issues of khadi and political organisation should be kept absolutely separate. There must be no confusion. The aim of khadi is humanitarian; but so far as India is concerned, its effect is bound to be immensely political.

The Salvation Army wants to teach people about God. But they come with bread. For the poor bread is their God. Similarly we should bring food into the mouths of the people through khadi. If we succeed in breaking the idleness of the people through khadi, they will begin to listen to us. Whatever else the government might do, it does leave some food for the villagers. Unless we can bring food to them, why should the people listen to us? When we have taught them what they can do through their own efforts, then they will want to listen to us.

That trust can best be generated through khadi. While working out the khadi programme, our aim should be purely humanitarian, that is economic. We should leave out all political considerations whatsoever. But it is bound to produce important political consequences which nobody can prevent and nobody need deplore.

Question Two. Could we not start small battles on local and specific issues against capitalism in the villages and use them as a means of strengthening the people

or bringing about a sense of co-operation among them, in preference to the khadi method? When we have a choice between the two, which should we prefer? If we have to sacrifice all the work that we have built up in the villages in connection with khadi while fighting against the money-lender or the landed proprietor, for, say, a reduction in the rate of interest or increase in the share of agricultural produce, then what shall we do, —provided the latter is more liable to evoke self-confidence among the villagers than the khadi method of organisation?

Answer Two. It is a big proviso you have added at the end of the question. I cannot say if fights on local and specific issues against capitalists are more likely to generate the kind of determination and courage needed in a non-violent campaign. But if I concede you that point, then khadi would have to be sacrificed under the circumstances you quote. As a practical man, claiming to be an expert in non-violent methods, I should advise you not to go in for that type of work in order to train the masses in self-consciousness and attainment of power.

We are fighting for Swaraj in the non-violent way. If many workers in different parts of India engage in local battles of the sort you describe, then in times of necessity, the people all over India will not be able to make a common cause in a fight for Swaraj. Before civil disobedience can be practised on a vast scale, people must learn the art of civil or voluntary obedience. Our obedience to the government is through fear; and the reaction against it is either violence itself or that species of it, which is cowardice. But through khadi we teach people the art of civil obedience to an institution which they have built up for themselves. Only when they have learnt that art, can they successfully disobey something which they want to destroy in the non-violent way. That is why I should advise all workers not to fritter their fighting strength in many-sided battles, but to concentrate on peaceful khadi-work in order to educate the masses into a condition, necessary for a successful practice of non-violent non-co-operation. With their own exploitation, boycott of foreign cloth through picketing may easily

be violent; through the use of khadi it is most natural and absolutely non-violent.

Question Three. Is love or non-violence compatible with possession or exploitation in any shape or form? If possession and non-violence cannot go together, then do you advocate the maintenance of private ownership of land or factories as an unavoidable evil which will continue so long as individuals are not ripe or educated enough to do without it? If it be such a step, would it not be better to own all the land through the State and place the State under the control of the masses?

Answer Three. Love and exclusive possession can never go together. Theoretically when there is perfect love, there must be perfect non-possession. The body is our last possession. So a man can only exercise perfect love and be completely dispossessed, if he is prepared to embrace death and renounce his body for the sake of human service.

But that is true in theory only. In actual life, we can hardly exercise perfect love, for the body as a possession will always remain with us. Man will ever remain imperfect, and it will always be his part to try to be perfect. So that perfection in love or non-possession will remain an unattainable ideal as long as we are alive, but towards which we must ceaselessly strive.

Those who own money now, are asked to behave like trustees holding their riches on behalf of the poor. You may say that trusteeship is a legal fiction. But if people meditate over it constantly and try to act up to it, then life on earth would be governed far more by love than it is at present. Absolute trusteeship is an abstraction like Euclid's definition of a point, and is equally unattainable. But if we strive for it, we shall be able to go further in realizing a state of equality on earth than by any other method.

Q. If you say that private possession is incompatible with non-violence, why do you put up with it?

A. That is a concession one has to make to those who earn money, but who would not voluntarily use their earnings for the benefit of mankind.

Q. Why then not have State-ownership

in place of private property and thus minimize violence?

A. It is better than private ownership. But that too is objectionable on the ground of violence. It is my firm conviction that if the State suppressed capitalism by violence, it will be caught in the coils of violence itself, and fail to develop non-violence at any time. The State represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence. Hence I prefer the doctrine of trusteeship.

Q. Let us come to a specific instance. Supposing an artist leaves certain pictures to a son who does not appreciate their value for the nation and sells them or wastes them, so that the nation stands to lose something precious through one person's folly. If you are assured that the son would never be a trustee in the sense in which you would like to have him, do you not think the State would be justified in taking away those things from him with the minimum use of violence?

A. Yes, the State will, as a matter of fact, take away those things, and I believe it will be justified if it uses the minimum of violence. But the fear is always there that the State may use too much violence against those who differ from it. I would be very happy indeed if the people concerned behaved as trustees; but if they fail, I believe we shall have to deprive them of their possessions through the State with the minimum exercise of violence. That is why I said at the Round Table Conference that every vested interest must be subjected to scrutiny, and confiscation ordered where necessary—with or without compensation as the case demanded.

What I would personally prefer would be not a centralization of power in the hands of the State, but an extension of the sense of trusteeship; as in my opinion the violence of private ownership is less injurious than the violence of the State. However, if it is unavoidable, I would support a minimum of State-ownership.

Q. Then, sir, shall we take it that the fundamental difference between you and the Socialists is that you believe that men live more by self-direction or will than by habit,

and they believe that men live more by habit than by will; that being the reason why you strive for self-correction while they try to build up a system under which men will find it impossible to exercise their desire for exploiting others?

A. While admitting that man actually lives by habit, I hold that it is better for him to live by the exercise of will. I also believe that men are capable of developing their will to an extent that will reduce exploitation to a minimum. I look upon an increase of the power of the State with the greatest fear, because, although while apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality, which lies at the root of all progress. We know of so many cases where men have adopted trusteeship, but none where the State has really lived for the poor.

Q. But have not those cases of trusteeship which you sometimes cite been due to your personal influence rather than to anything else? Teachers like you come infrequently. Would it not be better, therefore, to trust to some organization to effect the necessary changes in man, rather than depend upon the casual advent of men like yourself?

A. Leaving me aside, you must remember that the influence of all great teachers of mankind has outlived their lives. In the teachings of each prophet like Mohammed, Buddha or Jesus, there was a permanent portion and there was another which was suited to the needs and requirements of the times. It is only because we try to keep up the permanent with the impermanent aspects of their teaching that there is so much distortion in religious practice today. But that apart, you can see that the influence of these men has sustained after they have passed away. Moreover, what I disapprove of is an organization based on force which a State is. Voluntary organization there must be.

Question Four. What then, sir, is your ideal social order?

Answer Four. I believe that every

man is born in the world with certain natural tendencies. Every person is born with certain definite limitations which he cannot overcome. From a careful observation of those limitations the law of *varnas* was deduced. It establishes certain spheres of action for certain people with certain tendencies. This avoided all unworthy competition. Whilst recognising limitations, the law of *varnas* admitted of no distinctions of high and low: on the one hand it guaranteed to each the fruits of his labour and on the other it prevented him from pressing upon his neighbour. This great law has been degraded and fallen into disrepute. But my conviction is that an ideal social order will only be evolved when the implications of this law are fully understood and given effect to.

Q. Do you not think that in ancient India there was much difference in economic status and social privileges between the four *varnas*?

A. That may be historically true. But misapplication or an imperfect understanding of the law must not lead to the ignoring of the law itself. By constant striving we have to enrich the inheritance left to us. This law determines the duties of men. Rights follow from a due performance of duties. It is the fashion nowadays to ignore duties and assert or rather usurp rights.

Q. If you are so keen upon reviving *Varanashram*, why do you not favour violence as the quickest means?

A. Surely the question does not arise. Definition and performance of duties rules out violence altogether. Violence becomes imperative when no attempt is made to assert rights without reference to duties.

Q. Should we not confine our pursuit of Truth to ourselves and not press it upon the world, because we know that it is ultimately limited in character?

A. You cannot so circumscribe truth even if you try. Every expression of truth has in it the seeds of propagation, even as the sun cannot hide its light.



RAMMOHUN ROY'S RECEPTION AT LIVERPOOL.

By BRAJENDRA NATH BANERJEE

IT is well known that Rammohun Roy was received with enthusiasm when he went to England, and there is already a sufficient amount of material to give a vivid idea of his stay in that country. These accounts might well be supplemented by the accounts of his reception at Liverpool immediately on his arrival, which I have found in some contemporary English and Indian papers. So far as I know, no one has made use of them yet, and that is why they deserve the future biographer's attention.

(The *News*, Monday, April 11, 1881.)

Rammohun Roy.

(From a Cautarian Correspondent.)

The celebrated Rammohun Roy arrived at the port on Friday last in the *Albatross* from California. This gentleman was formerly a Hindu Brahmin. An exponent of the system of Hindu Theology, in connection with the study of the works of Aristotle, led him to the belief in one God, and to an open renunciation of the system of polytheism, in which he had occupied a distinguished rank.

A close attention to the Christian Scriptures led him to embrace Christianity,* as a divine communication from the God of the universe.

Rammohun Roy has been long known in this country as the author of a work, entitled *The Precepts of Jesus the Guide to Peace and Happiness*, and for the learned and ablest defence of this work against the attacks of the orthodox Christians in India. These defences exhibit a large store of learning, and contain some of the best criticisms on passages of Scripture supposed to prove the doctrine adopted by modern Christians; such as, the *Duty of Jesus Christ*, the doctrine of the atonement, the Trinity, etc. Such disputes as these, with which the founder of our religion and the first missionaries of Christianity were totally unacquainted, will never form the creed of either Pagans or Jews, who take the New Testament as the standard of their religion. This is fully exemplified in the number of the conflict East Indian, and of those who associate with him in the promotion of the same cause. It would indeed, be the height of folly to expect to convert men from one system of polytheism by proposing to them another, in which the whole of the difference is to be found in the number of deities, not in the nature of the systems.

(The *Swastika Darpana*, 25th August 1881.)

RAHOO RAMMOHUN ROY.—A letter dated Liverpool the 12th April, 1881, states that Rahoo Rammohun Roy safely landed at Liverpool on the 8th of April, and from the time of his landing had severely

an hour unoccupied by interviews with the first people of the town. A deputation of the East India Committee of that town waited upon him on the 11th to congratulate him on his arrival and to express their hope that they should find him a powerful coadjutor against the Company. It only Rammohun Roy expressed himself desirous of obtaining his objects rather by qualification than by opposition. If the Company would concede certain improvements in the judicial system, abrogate their trading monopoly, and their internal censorship, allow Europeans to resort to India and settle in it, and give up the power of arbitrary censorship, he should be friendly rather than hostile to the renewal of their Charter.

(The *Liverpool Mercury*, Friday, April 11, 1881.)

RAMMOHUN ROY.—This learned and celebrated Hindu arrived in Liverpool on board the *Albatross*, from Calcutta, on Friday last [5 April], having visited Europe principally in quest of information and acquaintance. He is in every respect one of the most extraordinary individuals of the present age. We are informed that he is acquainted with fifteen or twenty languages and dialects, is master of logic and mathematics, and is thoroughly conversant with several other branches of European and Asiatic science.

Mr. Birkenhead, who is the author of his recent lecture in this town, after alluding to Rammohun Roy's approaching visit to this country, gave the following account of his character and attainments:—

(The *Liverpool Echo*, Tuesday, April 19, 1881.)

RAMMOHUN ROY'S VISIT TO MANCHESTER.—This distinguished Oriental paid a visit to this town on Wednesday last [18th April]. Accompanied by a few intelligent youth of twelve years of age, whom he has adopted as his sons, and attended by Messrs. Crepper and Baines, and other friends from Liverpool, Rammohun arrived here a little after eight in the morning, by the first train of railway carriages, a mode of conveyance which, after the palanquin of the East, must have set a little cracked his sensibilities, at the immense strains which locomotion is making in this country. The travellers breakfasted at the Royal Hotel, with several Manchester friends, and afterwards went to inspect the school (place of instruction) in the Lancasterian School, Oldham-road. At the sight of the hundreds of children there assembled all astonishedly employed in storing up useful knowledge, the Hindu philanthropist emitted great emotion. Tears glistened in his eyes as he exclaimed, "May this Alacrity bless and prosper you, my children." In the book kept for the signature of visitors, he signed his name, accompanied with a remark expressive of the high gratification he had felt on his visit to the school, and his hope that the people whose children received instruction there were gratefully sensible of the kindness and efficient management of the conductors of the school. He then proceeded with a number of friends to Messrs. McConnel's factory, in Ancoats-lane, where he inspected the

* He never embraced Christianity.

processes by which the new material is converted into pure, and was much pleased with the precision of the various operations, and the construction and working of the machinery. From thence he proceeded to the machine-manufactory of Messrs. Sharp, Roberts & Co. in Falker-street, where he was shown the various pieces of machinery now in the course of construction, with which he was much pleased. These several visits occupied the time till about noon, and when he quitted the manufactory, a crowd of people had collected near the carriage, many of whom had been attracted to the spot by the oriental costume worn by himself, his protégé, and servants, and others from the fame which has long preceded this eminent man to England. He cordially shook hands with those who were nearest him, and afterwards addressed a few words to the people from the window of his carriage. He then proceeded to the Union Club-house, Moseley-street, which he reached much fatigued by the exertions into which his ardent temperament had led him, regardless of an extremely painful knee, which had been caused by an accident as the voyage. He spent the remainder of the afternoon in the society of a few friends, and returned to Liverpool by the railway train at five o'clock in the evening. One of the principal objects of his visit to this country is, we

understand, to obtain the right of free settlement for all European residents in British India. This measure, if carried into effect, would, he states, be productive of vast benefit to the whole population of our immense territories in the East, by raising the people to a higher rank in the scale of civilization and morals, and by increasing the productive power of the land, and thus mutually enriching the colonies and the mother country, while it would rescue the inhabitants of India from their present degraded state. Added to this, Rammohun Roy has long felt and expressed the most ardent desire to visit this country; and has at length, for the benefit of his fellow-countrymen, and in the true spirit of philanthropy and Christian patriotism, brought his wishes so far towards its completion, May his mission be as successful as we are sure his reception will be cordial! *Manchester Guardian*.

On Saturday morning (16th April) Rammohun Roy left the Adelphi Hotel for London.

(*The Liverpool Mercury*, Friday, April 22, 1831.)

Rammohun Roy.—He [Rammohun] has since departed for London, where he arrived on Monday night (28th April). We understand that he is staying at Long's Hotel.

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

CHAPTER XIX

Madhav and Tara

MADHAV and Tara had known each other from their infancy. Tara's father and Madhav's maternal grandfather were residents of the same village, and in Madhav's constant visits to the place during his boyhood, Tara had been his playmate. They were distantly related to each other on this side, a circumstance which was the means of their coming so frequently in contact with each other in their early age as to be each other's playfellow. Although Tara was Madhav's senior by a few years, they had always called each other "Tara" and "Madhav" respectively. Tara's marriage with Madhav did not to any great extent interfere to banish the feeling in the mind of each towards the other, generated by the familiar and unrestrained intercourse of infancy. For, before Madhav evinced his grasping avarice by the secret but not unperceived aid he rendered to his aunt in her law-suit, friendly intercourse, apparently cordial on both sides, had subsisted between the cousins, and necessarily Madhav's visits to Mathur's household

were frequent. By so many years the junior of Mathur, *seemingly* etiquette did not stand in the way of his holding frequent conversations with Tara on those occasions, and Madhav always avoided himself of every such opportunity. Such an intercourse was equally gratifying to both, for each had a high esteem for the other. But their mutual fondness, and such the feeling might suitably be termed, was far removed from all impurity of the heart. Their attachment to each other springing in childhood, and nurtured by a daily growing appreciation of the moral beauty of each other's heart, had ripened into an affection that was akin to the love of brother and sister.

Nevertheless, when Tara and Madhav found themselves face to face in the godown-mahal, their situation was sufficiently embarrassing. Surprise at this strange and, to both, inexplicable meeting, was the first feeling that predominated in their minds. When its effects had subsided, they began to feel the embarrassing character of their situation, and for some time neither spoke. Tara first broke the silence. "You here, Madhav!"

Madhav could not well resist the interrogatory on Tara, but remained silent, hardly

knowing how to answer. Tara felt all the novelty and embarrassment of the situation; but in such cases women, perhaps, are better able to get over the difficulty than men. Tara, confident in the integrity of her own character and feeling secure from misapprehension on the part of the other, in the esteem she knew Madhav entertained for her, as well as sensible of the necessity of coming to an explanation, proceeded to bring matters to an issue.

"First, tell me, *Thakurpa*,* who could be the two *jamu-duti*-like men who just now ran away from here? I wonder what business you could have had with people of that description, and here in our house too? One of them gazed at me fixedly when I stood there in the veranda, and perhaps taking me for a ghost fled precipitately.

"Was it you then who opened this door and clanked the chains?"

"Yes, I opened the door, and was making towards the room from which you came out, but the appearance of these *jamu-duti* frightened me, and I was returning."

"And whence came the sounds?"

"What sounds?"

"Have you heard nothing strange?"

"Yes, a freeing shriek of woe; but I thought it was coming from your room."

"No."

"No? You frighten me. I shall return."

"Without hearing; hearing why I am here?"

"I must hear it, and I must also tell you why I came here. Be quick then."

"Gladly," replied Madhav, "but I must take some precautions from interruption which you will be and by understand."

Madhav went out, and drew the massive bar of the door which led from the godown-mahal at one end of the house. He then re-entered the apartment which had so lately been his prison, and beckoning to Tara to follow, sat down to narrate the history of his capture. He neither concealed nor extenuated any circumstance, speaking as he did in the bitterness of resentment, as well as from a consciousness that however affectionately Tara might love her husband, she was too pure-minded herself to sympathize with his crooked policy. Tara felt sorely grieved as well as disappointed.

"You are not then what I seek," she said; "you have arrived only this evening, while I believe my suspicions were roused two days ago."

Tara related in her turn the purpose of her

visit. That need not be detailed to the reader. He has already seen with what solicitude this affectionate wife had watched the change in her husband; how she had racked her mind with fruitless conjectures for its cause; how at last she had importuned her husband for a disclosure, and how disappointed she had been in her wishes; how at last the strange and secret walk her husband had taken that night, and his clandestine and mysterious entry into the godown, had raised suspicion in her mind that the mysterious cause of her solitude lay concealed in that apartment; how she determined to wrest the secret at all hazards and to visit the godown that night, to know what misfortune lay hid beneath its roof; and lastly, how she had secured the keys from her husband while he slept, from beneath his pillow.

"How many fears, what tremor, what anxiety," continued Tara "assailed me as, possessed of the stolen keys I threaded my dark way beneath these somber walls, you can better conceive than I describe. But I felt myself acting under a supernatural impulse and came on. I could have died if my death would have removed his unhappiness. Judge then what impression your presence here, made on me. I at once connected your presence here, with the cause of his unhappiness. But you say you are here only from this evening. You cannot then be what I seek."

"You will not perhaps be disappointed," said Madhav in reply, shuddering as he spoke. "Those sounds—did you not hear them? There is a mystery yet to solve."

Tara turned pale.

"Do not be frightened," said Madhav "I believe there is nothing to fear, I will relate what I have just heard and seen. I will do so, however, only if you give me a promise not to indulge in a woman's fears. Do you promise?"

It was with difficulty that she gasped out the words, "Speak on." Madhav then gave her an account of the strange sounds that had interrupted his interview with the dacoits, relieving her by the tone of his narrative as much of supernatural fears, as the nature of the subject admitted.

Tara's feelings were most painful. Fear, natural in women whom philosophy never taught to disbelieve in supernatural beings, predominated. Mingled with it, was curiosity, such as danger excites, and an intense regret that her search should be attended with so much terror. She now almost repeated having undertaken it, and asked Madhav to see her safe to the interior of the house.

"Will you give up your search so easily? I

* Husband's younger brother or cousin.

† Tara's messages.

"assure you there is no danger," said Madhav with some vehemence, for his curiosity and interest had been intensely awakened, and he had forgotten his own precarious, and with Tara in his company, delicate situation, for its gratification.

Tara remained silent for some moments. Mastering resolution at last, she replied, "Where can we search? Have not the robbers searched everywhere?"

"Yes, but I see now that one thing escaped them. There is a door," he said, pointing to the little iron-door we have described before, "which remained to be opened."

"It evidently leads to the other room: did not they examine that other room also?"

At this moment, again came the hollow agony-breathing sound, clearer, more distinct than ever. The listeners started; its touching and startling tones thrilled them in every nerve.

A short pang shot across Madhav's brain. A dark and agonizing thought seized him. Wrenching almost with violence the bunch of keys from Tara's hand, he readily sprang towards the little door, knelt down, and pushed a key into the keyhole. It did not turn. With the same vehemence of movement he tried a second and a third key, but with the same ill-success. Maddened with vexation, and the torture of suspense, he would have torn open the ponderous metal, had he the strength. Happily for his self-control, the fourth key he tried turned in the lock, and away flew the heavy door as though it were a feather.

"Tara! Tara! hesitate not, but follow," he said, with compressed energy, and crept in, raising his sides.

Led by the contagion of impulse, Tara followed with the light. Joy and surprise held Madhav mute when they discerned a staircase of brick, narrow and deep, and filled with spiders' webs. Without stopping to speak Madhav bounded up, and Tara lost in amazement, mechanically continued to follow. The staircase led to a small door of apparently an upper-storied room. A glance at the very small height of this room sufficed to convince Madhav of the art with which it had been so made as to be concealed from every other part of the building. He saw that the height of the two rooms, upper and lower together, made up the height of the side-rooms and the veranda, and being destitute of windows the existence of the upper story could not possibly be discerned from any other part of the building, nor any way suspected except by a comparison of the height of the central room with that of the adjacent ones.

Madhav, anxious and trembling, sought the lock of this second door and, after two or three fruitless attempts in which the violent movement of the keys brought blood from his fingers, he succeeded, and threw open the plated door ringing and echoing. Tara entered with him, holding the light in her hand. The feeble glimmer it threw around, revealed to them an unexpected sight. Upon a small bedstead of varnished mahogany, splendidly ornamented with gauze and craps, lay a form apparently that of a female. Tara and Madhav ran to the bedstead with the light; and its dim and ghastly glare, as Tara held it over the bedstead, revealed to them the features—pale emaciated agonized, but still heavenly—the features of MATANGINI.

CHAPTER XX

Some Women are the equals of some Men

Tara and Madhav bore away the seemingly lifeless Matangini to an apartment which was secure from interruption. The exertions of Tara, materially aided by the wholesome fresh air to which Matangini had been for so many days a stranger, soon recalled the blood to her face, and long before the first streaks of day had brightened the eastern sky, Matangini was again a living being. Refreshments were provided for her, but she ate little. The little she did eat considerably revived her, and as Tara sat on the window eying the grey light in the east, Matangini softly and slowly unfolded to her the course of the painful events which had nearly consigned her to a living grave.

Briefly told, that dark story is this: When Mathar Ghose sent her home in Suki's mother's company, Matangini had no suspicion of the snare which had been laid for her by that wily monster. Suki's mother, who had been well-instructed in her part, asked her on the way if she had no apprehension in returning to her husband.

"To tell you the truth, Sakir-má," replied Matangini, "I would not go, if earth held a place where I could remain."

"Would you?" asked the wretch, "I think I can serve you. I would conceal you in a place where nobody could find you out."

"No," said Matangini thoughtfully, "I must not conceal myself. Evil tongues will be busy."

"Then why not come to your sister's house?" Matangini heaved a deep sigh. "No! that is not to be thought of."

The artful woman appeared to sympathize

sincerely with her helpless situation, and at length suggested embarking for her father's house.

"How can I to find the means?" said Matangini sorrowfully.

"Oh! as for that, I dare say my elder mistress will find you a host if she knew you wished it; and I can accompany and leave you there."

Matangini wept, anticipating this act of kindness on Tara's part.

"Shall I go and tell her?"

"Yes," said Matangini, joyfully.

"You then wait where I leave you till I come back. There no one will observe you. Come."

Matangini went where the woman-fiend led. She led her to the little room above-stairs in the godown-*madaf*. The sombre and deserted appearance of the rooms shot a chill through her heart as she passed the approaches. She was surprised to find the deserted dark little room splendidly furnished. She turned to Saki's mother to explain the mystery. Lo! Saki's mother had vanished, holding the door after her!

Matangini's intelligent mind now remorselessly analysed everything. Her resolution was formed at once with her usual promptitude.

In the evening, Mathur Ghose came and laid himself at her feet. The indignantly contemptuous repulse he met with, wounded and mortified him. He determined to gratify at once both revenge and lust.

"You shall be mine yet, life," said Mathur, as with a demoniacal look he was departing for that evening.

"Never!" said Matangini, concentrating the energy of twenty men in her look, "Never yours. Look here; and she placed herself immediately in front of him "look; I am a full-grown woman, and at least your equal in brute force. Will you call in allies?" Mathur Ghose stood bewildered at this wonderful challenge.

"Hunger shall be my ally. I lift not a finger against a woman," said Mathur, recovering himself.

"Hunger shall be my ally," said Matangini, in return.

Mathur had resolved to starve her to compel her compliance. Matangini had resolved to starve herself to be rid from his power.

Both kept their word. Mathur visited her daily, to watch the effect. Matangini was literally starving when Mathur rescued her.

Mathur departed before it was quite daylight. Matangini was too feeble to be immediately removed, and it was arranged between Mathur and Tara that Tara should keep her concealed till

the ensuing night, when Karuna would come to fetch her.

After seeing Mathur safe out of the house, Tara returned to Matangini, and observing playfully that it was now her turn to make her a captive, locked the door of the chamber to deceive appearances. She then returned to her husband's apartment, replaced the bunch of keys whence she had pilfered them, and went to bed as if not a mouse had stirred during the night. Did she sleep? No! She had now learnt her husband's secret, and a terrible acquisition of knowledge it had proved to her noble heart. Perhaps of all the visitors in the scenes of that eventful night, none had suffered so deeply as the affectionate and confiding wife, appalled by the unexpected disclosures of the dark deeds of her husband.

Matangini spent the day in her safe but solitary chamber. Late in the evening Karuna came, as had been arranged, and at length, after so much suffering and wretchedness, Matangini had the pleasure of clasping Hemangini to her bosom.

"And you will never leave me again, sister, will you?" said Hem, after her joy at the meeting had subsided a little.

Matangini sighed. There were tears in her eyes.

"Why don't you answer?" asked Hemangini, a little impatiently.

"Alas! I fear we must part!"

"And for whom will you leave me?" said Hem, disappointed.

"I go to MY FATHER," said Matangini.

CHAPTER XXI

The Last Chapter in Life's Book—and in this

The evening that followed was a tempestuous and gloomy one. The wind howled, the rain fell in torrents, and the thunder rattled loud and long. As Mathur Ghose sat alone, a sound like that of blowing at a conch-shell fell on his ears, during intermissions in the violence of the storm. Twice he could distinctly hear it. His first thought was not to obey the well-known signal of those whose unworthy association had just brought on him infamy and disgrace. But every time that the sound was heard it became louder and louder, and more and more urgent. At length he left his seat, and braving the storm, repaired to the spot which had been the scene of so many of his dark interviews. A form lurked beneath a tree, and he had no difficulty in recognizing it to be that of the rubber-chief.

"What brings you now here?" said he, pettishly. "I have had enough of you. Rid me of your presence. My good name is lost, and your treachery the cause."

"I do not deserve this reproach," replied the robber, calmly; "we did our best. He who takes us for his associates must abide by the consequences."

The scoundrel was preaching philosophy to the great man! And, dear reader, was he very wrong?

"But our connection has ceased," rejoined Mathur, angrily; "you know it well enough. Why do you seek me at this stormy hour?"

"Because," said the sardar, scornfully, "because this is the only hour when I can dare come out now. The police are after us, as you know."

"Then, why not rid Radhaganj of your presence at once?"

"You were not wont to speak thus to us, Baboo," said the sardar, with a slight touch of his old manner, "when those days had not come over us. Think as you may, I am come to convince you that we have a better memory than you suppose of those whom we serve, or those who serve us."

"What do you mean?" asked Mathur.

"You do not see with me tonight, one who used to follow me as my shadow," answered the sardar with a shade of melancholy.

"Yes—where is that man? Bhiku you call him, I believe?"

"In the hands of the police."

Mathur was startled. "Nothing worse?" asked he, tremblingly.

"Alas! yes!" replied the sardar in a despairing tone. "He has confessed."

"Confessed what?" asked Mathur with furious anxiety.

"Much," said the sardar with the same despondency, "much that may send both you and me across the black waters. He they shall not catch. This hour is my last at Radhaganj. But you have done well by us, and it shall never be said we did ill by you. So I came to give you a warning."

So saying the bandit vanished into the thicket without waiting for a reply.

Mathur Ghose turned back and regained the house. For a couple of hours he sat musing deeply. His was a strong mind, and speedily regained courage. The police was venal and corrupt; his wealth was vast; he would buy up the police. There was one hitch in the scheme. A shrewd and restlessly active Irishman sat in the district station as Magistrate, and it was his

besetting sin to be meddling with everything. He was constantly shaking out ugly affairs of the police. But Mathur Ghose promised himself to see that Bhiku should recant before the meddling Irishman.

His meditations were interrupted by some one bounding into the room, dripping with rain, and bespattered with mud. It was one of his trust-worthy agents employed in the Zila Courts.

"Fly, master, fly!" said the man, "you have not a moment to lose."

"How so?" asked Mathur, bewildered at this new warning.

"One Bhiku has this day at eleven o'clock confessed to the Magistrate to dacoities and other crimes committed, as he falsely said, at your instigation."

"Confessed to the Magistrate?" repeated Mathur, almost mechanically, turning pale as death.

"Yes," said the law-agent, "and I started immediately after the confession was worded. I saw the Sahib making preparations for starting, and I am afraid he will be at Radhaganj during the course of the night."

"At Radhaganj during the course of the night?" again reiterated Mathur, mechanically.

"Fly, Sir! immediately!" repeated the man.

"Yes; go," said Mathur, mechanically again.

The man went away.

Next morning the busy Irishman came to Mathur Ghose's house, to arrest him personally, a whole posse of policemen following at his heels in a hundred varieties of dress, and an eager rabble pressing close upon them to have a peep at the sort of animal they call a Magistrate, and the pranks he liked to play. Arrived at the house, it was entered, and thoroughly ransacked for the owner, but he was not to be found. At length found he was. There in the godown-mahal, in the very room which had formed the prison of Mathur and so many others of his victims, the master of the house was found—Dead. He had hanged himself.

CONCLUSION

And now, good reader, I have brought my story to a close. Last, however, you fall to censuring me for leaving your curiosity unsatisfied, I will tell you what happened to the other persons who have figured in this tale.

The sardar successfully escaped—not so Rajmohan. He had been implicated deeply in Bhiku's confession,—was apprehended, and under the hope of a pardon confessed likewise. They were however wise by half and made only partial

confessions. The pardon was revoked, and both he and Bhiku transported.

Matangini could not live under Madhav's roof. This, of course, they both understood. So intimation was sent to her father and he came and took her home. Madhav increased the pension he allowed the old man, on her account. History does not say how her life terminated, but it is known that she died an early death.

Tara mourned in solitude the terrible end of a husband who had proved himself so little worthy

of her love. She lived a long widowhood in repose, and, when she died, died mourned by many.

As to Madhav, Champak and the rest, some are dead, and the others will die. Throwing this flood of light on their past and future history, I bid you, good reader, FAREWELL.*

* *Rajpura's Wife* has been published in book form by K. N. Chatterjee, 120-2 Upper Circular Road, Calcutta.

UNCLE RHONDOL'S HOUSE

By BHUBHUTI BHUSAN BANERJEE

IT was a "Middle-English" school, in a village. I came here on official visits frequently. As there was no other place where one could stay, I had perforce to put up at the headmaster's house. I liked the man. He was about forty-two years of age, very sparsely built and of a poetic turn of mind. He liked to be left alone, and was not too fond of the struggle for existence. So for the last fifteen years, he had been content to remain the headmaster of Debballan M.E. School, and there was more than one per cent chance of his remaining so to the end of his days.

It was an evening in late autumn. We had drawn up two chairs on the verandah of the school building and sat there talking. A small field lay in front of us. There stood a large tree on one side of the school, and a half-filled-up tank on another. The only road, the village boasted of, ran past the house to the village market. It was very lonely.

I knew that it was next to impossible to get a cup of tea here. A poor student lived with the headmaster and ran all his errands. He came out with two plates, on which lay home-made bread, saturated with *ghni*, some preparation of potato and some molasses.

"It is cold Abinash Babu," I said. "I feel like having some hot curry." he—

"Certainly, certainly," exclaimed my host. "Look here, Karna, you run to Ganga's house and tell his wife from me to fry some rice immediately. Do you understand?"

The boy went off at once.

We went on talking, and thus half an hour passed off. Abinash looked now and then at the half-filled-up tank abstractedly, as he talked. Suddenly he said, "Let the murti come. In the

meanwhile, I shall tell you a story. Listen to me Inspector Babu. I remember it very vividly in these cold autumnal evenings. It gives me such pleasure, when I get you for a companion. You see the kind of people we have got here. Most of them are shopkeepers. They send their sons to school, only for the purpose of teaching them some arithmetic. After that they are destined for the hereditary profession. It does not give me a bit of pleasure to talk to them. How long can one talk about the price of spices? I am a gentleman's son, though I am forced to live in this God-forsaken place, through sheer necessity. But my mind is full of constant hankering, you know—I even attended college for a year or two, though I am not a learned man by any means."

I saw that he had not been able to forget his college days. His life was marked by extreme simplicity. He had no ambitions, not having strength of will enough for that. All his experience, all his strivings, had been connected with this simple existence. During his college days, he had lived in a city, and had known luxury, whether of body or of mind. There it had begun and there ended. The further those days receded in point of time, the more bright and colourful they became in his memory. It was natural that it should be so.

Abinash Babu lighted his hooka and handed it to me. Then he began again:

"My mother's family lived in a village in the district of Hooghly."

"Why do you say 'lived'?" I asked. "Don't they live there any more?"

"I shall come to that presently," he said. "You may well say that they live no longer there. When you come to the end of the story

* Final Note.

I am telling you, you will understand why they don't live there any more."

My mother's family lived in a village of Haager, as I have said. The first time I went there with my mother, I was about five years old. Eight or nine Brahmin families lived in one part of the village, my uncle's family being one of these. Their houses stood so close to one another, that if one caught fire, the others too would have been burnt down in no time. My uncle's house was the only brick-built one in that part of the village. The rest were all thatched cottages, big and small. If you wanted to go from one side of the village to the other, you had to pass a big orchard, a jungle, a few ponds and a big Salina tree. You had to go a goodish bit, through the shrubs and bushes, before you reached the first house on the other side. In this desolate jungle, there stood a partially built house. I did not know then in whom it belonged.

The first time I lived for a while in the village, then went back home. The next time I returned there, I was already eight years of age. I went out for a walk through the village. As I walked about aimlessly I noticed an open space by the side of a pond. It was situated midway, between the two parts of the village. I felt a bit surprised. The ground by the side of the pond had been cleared off, and a partially built house stood on that spot. It looked as if the work of construction had stopped long ago, for some reason or other. Wild creepers and shrubs had sprung up through the floor, and the plinth. The small pond, where the masons had prepared lime and mortar, was full of undergrowth. I remembered that I had seen the house on my first visit too. So it was not finished yet. Who were the people that were having it constructed?

I ran to my grandmother and asked, "Who is building a house over these grandma? I saw it that time too. Why is it not finished yet?"

"You have got a very good memory my dear," said my grandmother. "That house is being built by your uncle Bhondol. He does not live here. So for want of proper supervision, the work is not progressing at all."

I felt very curious. So I asked again eagerly, "Who is uncle Bhondol, grandma? Where does he live?"

"He works in the railway department," was the answer. "He lives at Lalmonirhat. I think. He lived here in his childhood, and had no house of his own. He is a nephew of Mukherji, who lives in that part. He is earning money now and has got children, so he wants a place of his own. So he sends money now and then to the Mukherjis, who have employed persons to do his work. Sometimes, he comes himself and looks after everything."

"Then why is there no progress?" I persisted.

"Why can't the Mukherji people look after things properly?"

"It is not that," said my grandmother. "Bhondol cannot send money regularly. Whenever he does, they employ labourers to go on with the work."

I don't know why, but from this time, uncle Bhondol and his half-built house seemed to have occupied a strange place in my mind. Like the prince of a fairy tale, this uncle of mine became rather unreal. My eyes could not see him, my ears did not hear him, he seemed to live in the land of my imagination. The scene of unrealities embraced even his children and the place of his residence, Lalmonirhat. His inability to send money regularly, I viewed with personal sympathy. But to this day, I cannot explain why I felt like that.

I used to lie in the terrace by the side of the stairs, and listen to fairy tales from grandma. My mind would wander, and I would think about uncle Bhondol and the time he was going to send money for that house from Lalmonirhat. Perhaps he would come himself this time. Perhaps the Mukherji people stole his money, so he would not entrust them any longer with it. I would interrupt grandma in the midst of her tale and ask, "Where is Lalmonirhat, grandma?"

Grandma would look at me in surprise and say, "Lalmonirhat? Why do you want to know about it? I don't know where it is. Now if you are going to sleep, please let me off. I have some vegetables to cut up and to put on the steuils for the god's room, such a lot to do! I cannot pass away the time like this, talking to you."

I would feel a bit embarrassed and say, "Please don't go, grandma. I shall listen properly now, please go on with the story."

I paid the next visit to my mother's people, two years after this. I had not forgotten about uncle Bhondol's house in the course of those two years. On winter evenings, the fields on both sides of our pond would become full of smoke from our cowsheds, and the trees and shrubs would look blurred, as if seen through a mist. When over I looked at this scene, I remembered the half finished house of uncle Bhondol. That house too stood by the side of a pond like this and was surrounded by dense jungle. Who knew how far it had progressed? Uncle Bhondol must have sent some more money to the Mukherjis by this time.

I reached my own uncle's house at night, when I paid them my third visit. In the morning as I went out for a walk, I came suddenly upon uncle Bhondol's house. Good God, still it stood in the same state! No more work had been done, it had become entirely covered over with wild plants and shrubs. Young Banyan and Aawalia saplings were shooting out through the interstices

in the walls. Poor uncle Bhondool! He must have been unable to send any more money.

This time, I heard much about uncle Bhondool. He was no longer at Lalmonirhat, but had been transferred to Santabin. He had got two sons and two daughters now. The eldest son was about my age. Bhondool's mother had died recently. The eldest son would be invested with the sacred thread in the coming spring. The whole family might come over to the village then.

But I had to go back home, much before spring. So I could not meet uncle Bhondool.

The next scene opens three years later. It was the time of the festival of Dol. A great fair is held in my uncle's village about this time, a large number of people come from all sides. There are also many shopkeepers. I put in a plan to my mother. I wanted to go alone to the village to see the fair. My father objected strongly to my going alone. After a good deal of weeping, my father was finally persuaded to let me go. What a glorious time I had all along the way! I was alone, going by train to my uncle's village. This was the first time in my life that I had been permitted to go alone, anywhere. The joy of it was too much to bear!

But the feeling was short-lived. As I was getting down from the train, I slipped and fell on the gravel on the platform. Both my knees were cut very badly. I reached my uncle's house after untold sufferings and was put to bed. Next morning, I found myself unable to rise, my knees had become stiff with pain. I had sleep-got fever. The festival passed off, without my seeing or enjoying anything about it. I entreated my grandmother not to let my parents know about this mishap of mine.

After I got well, I went out for a stroll through the village. I found uncle Bhondool's house newly complete. The walls were built up to the full, but the beams and rafters had not yet been put in.

I felt so glad that for the moment I forgot all my anxiety about my accident and my father's possible anger, when he should hear about it. In my eagerness and curiosity, I entered the building at a run. The work of construction seemed to have stopped, quite some time ago. It did not look as if seasons had been at work here after the last rainy season. The floor was full of grass and shrubs, and wild plants were growing on the walls. A large *Sagina* tree stood in the courtyard, full of the blossoms of early spring. I went all over the house. There were three rooms and a small covered verandah. The stair-case stood within a small room, a few steps, too had been built. The large room on that side must be uncle Bhondool's. The children would live in the second room. Was uncle Bhondool's father living? I did not know. If he was living, he would live in the room, next to the stairs.

Where would the kitchen be situated? Perhaps, it would stand under the *Sagina* tree, on that side of the courtyard. When uncle Bhondool would come home with the children, the courtyard would no longer present such a sight. It would be cleared, surely. The children would run and play about here. The side of the pond would no longer present such a wild appearance. One more family would live on this side. It would not matter then if it became dark, on our way back from playing. Lamps would burn in their house, children would talk, and we would not feel a bit afraid.

Two more years passed away. I was waiting in the third class. I went to my uncle's house alone. I was permitted to go alone now, anywhere. I saw with some joyous surprise that uncle Bhondool's house was complete. The roof was finished, the floor had been cemented and there was also an open verandah in front. When did all these happen? There was a roof of corrugated iron over the verandah. Only the door and windows had not yet been put in. How fine! Uncle Bhondool's house was nearly complete.

I heard that Uncle Bhondool was doing *monopolising*, and was too fond of changing a high rate of interest. He came to the village occasionally, lent money to people on exorbitant rates of interest, looked after the construction of his house, then went back. He would return again after a few months and would make his debtors pay up, under threats. He was a veritable *Kabulwala* in that respect. The village people used to call him *Ratnmalita*, to express their disgust at his behaviour.

Then came a long interval during which I stayed away from the village. Even if I went, I stayed only for a day or two, I would find uncle Bhondool's house, standing deserted in the midst of the jungle, if over I passed that way. The undergrowth and bushes all around had grown denser. It did not look as if any human being had ever set foot in the house. It had a very desolate appearance. It always looked the same, whether it winter or summer—no change ever came over it.

Thus a few years passed away. I passed the Entrance examination and came over to Calcutta to join the college. At the end of the second year, I went to my uncle's village for some reason or another. I was expecting to appear for the First Arts, very soon.

I think it was the middle of February. I was lying on my bed in the afternoon, trying to read a book on logic, when suddenly a dark and very thin man entered the room. "This is your uncle Bhondool," said my eldest aunt. "Bow down to him."

My mind had changed a good deal, since the days of my childhood. I was a young man now, and a college student. I had come in touch with all kinds of people, I had heard Binu

Chandra Pal and Surendra Nath Banerjee lecturing. I had served as a volunteer in nationalistic meetings. In short I saw the world new from a new angle of vision. Uncle Bhondol and his house had become submerged in my curiosity together with many old ideals and objects of interest. So I looked at him with a feeling in which scorn was mingled with curiosity. He looked well over fifty, and had an amulet tied in his hair. He had a string of beads round his neck and a full beard, profusely sprinkled with grey. So this was Uncle Bhondol! I bowed down to him a bit reluctantly.

But uncle Bhondol began at once talking to me, and seemed a bit over-enthusiastic. He pestered me with all sorts of questions. In which college did I read, where did I live and when was my examination coming off? He was working in Calcutta now, he volunteered the information. He had rented a house in Bagbazaar. His eldest son had passed the Matric and had joined the First Year Class.

"Won't you bring your family over to your house?" I asked.

"Yes, yes, my boy," he answered. "The house is not complete yet, you know. I must build a kitchen and have a well dug. As soon as these are finished, I shall bring the whole family over. You have no idea how much it costs one in Calcutta to pay for a house and the milk. So I built this house here, though I had to starve myself to do it. But it is not finished yet, that is the pity. But I am thinking of finishing everything by the next rainy season."

To think of it! The house was not complete even now! I had been seeing the construction going on, since the first dawn of my consciousness. I wondered whether I would ever see the completion of this Taj Mahal of Uncle Bhondol.

Uncle Bhondol went on talking. "I earn very little, my dear boy, and have a large family to support. I am sure very little, and with that I had to build this house. Up to this we have lived in rented houses, but if I lose my job now, where shall I find a roof to cover my head? I thought of that, and for these fifteen years, have been building up the house, piece by piece. But I shall not delay matters any further. I shall certainly bring over the family next year. I live this place very much."

Though uncle Bhondol said it was only fifteen years, but to me it seemed as if the construction of his house had been going on, through all eternity, from the furthest point of time, one could look back to. The house rose brick by brick, continuous, never ending. I came to childhood from infancy, to boyhood from childhood. And now I have entered the portals of youth. But uncle Bhondol's house went on being built for ever, it knew no beginning and it was not going to know any completion.

Next year I met uncle Bhondol in Calcutta. I was then in the Third Year. "Come once to

our house", uncle Bhondol invited me. "Your aunt would like to see you. I invite you for next Sunday. You must positively come."

I went. I met uncle Bhondol's son. "I told them to go to the village once, in this season. I went there during the rainy season and planted five beas of two kinds in the courtyard. I also had a platform made for the creepers to climb up. But nobody ever listens to me."

"How can they go?" cried his wife angrily. "There is not one room fit for human habitation. The roof is leaking in several places. There is no arrangement for water. One cannot live on beas alone. Moreover, the house has got no privacy, there being no compound wall."

Uncle Bhondol protested, though very timidly. If a house was left deserted year in and year out, it was bound to become covered with all kinds of vegetation. He had had the roof made long ago, still no one went to live there. The house was getting damaged in this way. It was still standing, only because uncle himself went there once or twice every year. It did not need much money to have a well dug. He would have one dug at the end of the Bengali year. And if the whole family agreed to go over to the village, he would have even the compound wall constructed.

I understood that there were no well and no compound wall either as yet. Uncle Bhondol's house was still unfinished. But the thing had been going on for such a length of time, that while one side was being built, another side was crumbling down.

After this, when I went to my uncle's village, I sometimes met uncle Bhondol here on leave. He was busy repairing fences, planting trees, or cutting cane down. His sons did not want to come here from Calcutta. So he had to come himself, to look after things. He said this to me, rather apologetically. Where was the compound wall, I asked. Oh that? That would be done during the coming rainy season. He had built the house, with the earnings and savings of his lifetime. If the children did not want to come, he himself would come and live here.

"How will you live here?" I asked. "The whole village has become deserted, this side, in particular."

"What can I do, my boy?" he asked. "I love this place so much. I had to live all my life in other's houses and suffered for it, so I decided that I should build a house of my own, somehow or other. From my childhood, I have lived in this village. It gives me great pain to think of leaving it. I don't feel at home anywhere else. I always had the idea of settling down here when I retired. One needs a shelter. Now I am going about from one place to another with the family, but where shall I go in my old age? So I starved myself, I lived on water only to scrape up money for the building of the house."

But the family won't come here. So I shall live here myself. If I don't, the house will crumble down. Sometimes or other, the boys will have to come over here. One cannot live for ever in Calcutta in rented rooms."

Then I heard much about uncle Bhondool from my own uncle. Uncle Bhondool lived alone in that house amidst the jungle. He believed firmly that his sons would come down finally and settle down there. He still went on building here and repairing there. He cleared off the jungle, all around with his own hand. He was continually falling out with his sons, all about this house. His wife sided with her sons. The sons did not help the father. Uncle Bhondool had opened a small grocer's store here. But there were no customers, as the village had become deserted. One or two people came to make purchases, but always on credit. So the shop went. Now uncle Bhondool roamed about the neighbouring villages and borrowed some rice from one house, and some vegetable from another. Thus he managed to live on.

Then many years passed by slowly. I became a graduate and accepted service. I went no more to my uncle's village, as it had become unfit for habitation. All the big families there, the Rays, the Bhars, and the Gangulies, had either died out or emigrated to the town. Nobody ever came to the village for fear of malaria. In one portion of the village the big house of Jibon Mamishder had fallen into ruin, only one very high wall remained standing erect. The site of the big hall, where we had witnessed so many Pujas and festivals, was full of large trees. It looked like a dense forest, where tigers even could hide. The famous tank Roy Digh had become half filled up. One could hardly see the water through the water weeds. Sometimes cattle passed over it, without falling in—so thick was the covering layer of water hyacinths.

As evening fell, the whole village became silent as a cemetery. The very few remaining families, who had been unable to go away, on account of poverty, shut themselves in, as soon as daylight faded, and blew out their lamps. Thus all through the night, the only sounds heard were the cries of jackals and the beating of the wings of wild birds.

My uncles too had left their village house and taken up their residence in Calcutta. I went there once. That was on the occasion of the first rice-eating ceremony of the son of my youngest uncle. A little while before the feeding of the Brahmins, a very thin old man came in, with a bundle. His feet were bare and dust, and he was carrying an old umbrella with a bamboo handle, under his arm. I could not recognize him at first. After a while I remembered that this was uncle Bhondool. So he had become quite old! My uncles had got new friends now who were fashionable and

toushred. Uncle Bhondool felt awkward and shy in the presence of their up-to-date manners and fashionable dresses, and sat down in a corner of the carpet ground for the guests. He, too, had some as an invited guest, but his hosts were busy with the other guests, who were townspeople and did not notice him much.

I went and sat down by his side. He was glad to see me, as the rest of the company were utter strangers to him. "Are you coming from Calcutta?" I asked.

"No, my boy," he replied, "I have retired from service, nearly five years ago. I live in my house in the village. My sons don't want to go there."

The feast was over. But uncle Bhondool showed no sign of going away. After staying on for four or five days, he took some rice and pulse and some left-over sweetsmeats, and started for his home. I saw that he was wearing a pair of old sandals that belonged to my oldest uncle. He showed them to me and said, "Mabin got these from Cuttack. I liked them very much and asked him to give them to me. I am an old man and may die very soon. Though these are old, they might last me two or three months. I have got a pair of slippers at home, but they hurt my toes, so I don't wear them."

He went out of the house. I saw him bending forward under the load he was carrying. His sandals made a flapping noise as he walked along the road to the station. Suddenly, the old mysterious feeling of attraction for this man returned to me. "Stop a bit uncle," I shouted, "I shall go with you and see you off." I went along with him, carrying his bundle, and got his ticket for him. As he got into the train, he said, "Why don't you come over once, my boy? You will see my house. It is a fine one, though there is no competent wall. What can I do? I have no money nowadays. My sons cannot make two ends meet as it is. But all this is for them. I am trying my best. Perhaps next year—"

I never met uncle Bhondool again. But I met his son Hariadhar in Calcutta a few months after this. He was a clerk at Macmillan's. He wore a coat of jean and carried a book-shaped tin-box of aluminium, and was chewing betelnut. He was walking to his office, when I saw him. I mentioned uncle Bhondool.

"Father is in his village home," he said. "We want him to come and stay with us, but he won't. He never had any sense—all his life's earnings he has wasted over that house in the jungle. Nearly five thousand in all, he throw away there. Who can go there, I ask you? So wild and so malarious! There are no people there, and no doctors. He spent five thousand over it, but if he tries to sell it now, he won't get even the price of the bricks and the wood. Do you think he will ever get a purchaser? Not on your life."

"You are right in a way," I said. "But you must think that when your father began his house, the village was quite a flourishing one. He took such a time over it, that the village became a desert in the meanwhile. All the people had left by the time he finished it. When can you blame?"

I never enquired about the old man for a long time after this. These years ago I met my second uncle at Dugghar, where he had gone for a change, and I had gone to spend the Pujah vacation. From him I heard that uncle Bhagool had died shortly after I met him for the last time. He had lain ill within his house, with none to look after him. And indeed who could have looked after him in that deserted village? His dead body lay there for three days, before people discovered it and buried to his cost.

So ended the life of uncle Bhagool.

I never went to the village again and perhaps shall never go any more. But the house which

I saw being built from the earliest dawn of consciousness always occupies a strange place in my mind. This house stands out in my memory, with a mysterious, unearthly appearance—it stands in the village of my mother's people, and I see it through the mist of a winter evening. I see also the courtyard and the path leading to the house, all overgrown with weeds. There are no doors or windows.

I wonder why the house became so closely connected with my life. This is the real point in my story. Many great events have been entirely effaced from my memory, but why does this house remain so vividly in it?

I remember it specially on winter evenings, because it was exactly on such an evening that I saw it first, when I was a child of five.

* * *

Akinash Baba's pagli returned just then with the fried rice.

LOVE NOT FORCE WELDS HUMANITY

SIR FRANCIS YOUNGHUSBAND URGES COMMON IDEAL THROUGH
WORLD FELLOWSHIP OF FAITHS

By Miss IDA M. GURWELL.

SIR Francis Younghusband, British Author and Lecturer, has been visiting the United States in the interest of the World Fellowship of Faiths, an international agency for the promotion of fellowship and understanding among the religions of the world. He is a member of the organization's world committee and has been named the British National Chairman of the Conference to be held in London in 1906. Sir Francis ascribed his interest to years of service with followers of Eastern Faiths in India, China, and South Africa.

A greater part of this man's life has been given to service of the British Government. He spent twenty-eight years in India in civil and military service. His father also was an officer. Sir Francis joined the first Dugghar Guards in 1852, becoming a Captain in 1859. In 1890 he was transferred to the Indian Political Department. From 1902 to 1904 he was British Commissioner to Tibet. It was during this diplomatic expedition that he was knighted. This expedition opened up trade relations with Tibet, which extends for a thousand miles along the Indian border. He received two decorations from Queen Victoria, and the Honour of Knighthood from King Edward; and one personally from King George. Though many times decorated and many times honoured, Sir Francis remains gracious and simple.

Many in America who have not known of his military honours do know of his literary honours. We know his books. Sir Francis has written more than a dozen books on religion, science, and exploration. Among these most widely read are: "Heart of a Continent," "Relief of China," "South Africa of To-day," "Kashmir," "India and Tibet," "The Heart of Nature," "The Ganges," "Wonders of the Himalaya," "But in our Lives," "The Epic of Everest," "The Light of Experience," "Life in the Stars," "The Changing Country," "Dawn in India," and "The Living Universe."

Sir Francis is a man with keen insight. He has the ability to carry through perhaps his military service is responsible for this. He has vision. Although seventy-two years old, the lights that dance in his keen blue eyes place him among the youthful men of the world. Emerson said of Plato, "A well balanced soul, his strength is like the momentum of a falling planet." This applies to Sir Francis as we know him. Success is assured for the World Fellowship of Faiths with Sir Francis as its British Chairman. His influence will attract great souls from every part of the world.

While a guest in Cleveland, Ohio, Sir Francis revealed plans for the 1906 Conference to be held in London. He was the guest of the Cleveland Chapter of Fellowship of Faiths.

The purpose of the conference: to find a common ideal; to bring about a fellowship among the peoples of the world, regardless of religions and faiths confessed; and for a realization of peace through a mutual understanding among peoples of all Faiths. Great leaders of the world believe that love, not force, unites the peoples of the world together. The discourse to Fellowship—lack of understanding; poverty, race prejudice; and the aids to Fellowship: Education, art, pursuit of beauty, significance of prayer, meditation, sharing of spiritual experiences, worship of God; all these factors that make for fuller life will be discussed. The Parliament in London like those held in America will be broadly religious, and will include all Faiths. All Faiths will be entitled to send their greatest leaders to the Conference in London, here to contribute their part toward spiritual helplessness. It is not the purpose to attempt to weaken any Faith, or to merge Religions or Faiths, but to use the highest ideal of each Faith toward the solution of the World's present problems. Spiritual Unity is for the benefit of mankind. In the first week the Fellowship meetings will be held in London, in the second week, all groups will meet in the college buildings at Oxford. The Conference attendees will be housed there.

Sir Francis Youngblood and along with other great leaders believe that only men of genius in employing the power of the spirit, saints and prophets, men of burning faith in the redeeming power of love, poets who can touch the souls of men, and philosophers who see things whole and divine the true essentials—only these are capable of guiding the human race, and bringing to it peace of soul. These are the men who must be got together from all parts of the world. Centuries ago in India first Asoka, and then Ashoka held such convocations. In America what was called a Parliament of Religions was assembled in the year 1893. In Paris in 1904 was commenced a series of sessions of the International Congress of the History of Religions, other sessions of which were held in Basel, Oxford, and London. In London in 1934 a Conference of the Living Religions of the Empire was held. And in 1933 in Chicago, continued in New York in 1934, a Congress of the World Fellowship of Faiths was convened under the Presidency of Hon. Herbert Hoover and Miss Jane Addams. The Maharaja Gurmukh of Baroda was elected International President. And now a second such Congress will be held in London in 1938.

HOW WORLD FELLOWSHIP OF FAITHS CAME TO BE

The idea of a World Fellowship of Faiths originated with an Indian and an American. Keshavnath Das Gupta was a native of Chittagong in Eastern Bengal, a town which has the peculiarity that its inhabitants are composed of

followers of four of the great religions of the world, Hindu, Buddhist, Muslim, and Christian. These people ordinarily live together in terms of decent amity. And inspired by the example, the idea occurred to Mr. Das Gupta that a fellowship for the Union of East and West, (the main purpose to produce cultural unity, and the Union produced in England and America thirty-one Oriental plays portraying the life and character of the East might be formed principally for the appreciation of each other's standpoint. Mr. Das Gupta has worked for nearly twenty-five years on this idea. He found a cordial co-operator in an American, Mr. Charles F. Weller, who had for years been working hard for a League of Nations. When they spoke to Sir Francis Youngblood a few years ago about forming a Fellowship of Faiths the idea made instant appeal. Sir Francis had spent the best years of his life working on terms of fellowship with Hindus, Buddhists, and Muslims, and had derived the greatest profit and enjoyment from the intercourse.

Dr. Charles Frederick Weller accompanied Sir Francis Youngblood on his tour of the principal cities of the United States. Dr. Weller is one of the General Executives of the World Fellowship of Faiths. Keshavnath Das Gupta, the other American General Executive, remained in New York. It is these two men who brought the Fellowship Movement through adolescence to fruitful maturity. They are responsible for the movement's success in Chicago and New York. Through their efforts it has been heralded and recognized throughout the world.

Among great leaders in England who will lend their influence and assist Sir Francis in London in 1938 are: Bishop Welton, who was Bishop of Calcutta and welcomed Buddhists, Muslims, and Hindus to the Cathedral; Dick Shephard, Vicar of Saint Martin's; Rabbi Matcock of the Liberal Synagogue in London; Sir Arthur Henderson, Chairman of the Disarmament Conference; Dr. E. N. Nordsted of Free Churches of London, and Dr. L. P. Jacks, Unitarian Leader. Of course there are many other great men who will serve on the National Council of which Sir Francis was elected Chairman.

Many great men from India hold important places in this group working for a better understanding and true fellowship. The International President is H. H. The Maharaja Gurmukh of Baroda. The Indian National Chairman is: Raja Jai Prakash Bahadur Singh and of course Keshavnath Das Gupta, who is one of the General Executives and the man who is greatly responsible for the movement in its successful entirety. Mr. Das Gupta is an Indian. Numerous others from the East are interested and are sharing in the plans for the Conference.

It would seem the East is assured a place, an important one, in the shaping of the World's

Spiritual policies, and in helping to bring harmony out of religious chaos. We feel that the greatest meeting yet held will be the one to be held in London in 1936. Where we differ we should differ in the spirit of fellowship and understanding. In such meetings differences would be fully recognized, allowed for, respected and, indeed, welcomed. Any endeavor to force men into one and the same mould, would be regarded as out of tune with the universal

process. No two men ever were alike. Each has his individual character. The individuality of every single person must be met scrupulously respected and preserved to the full. World-consciousness and a world-soul may result from such meetings but would never be allowed to stifle the soul of the individual. Yet! there will be differences, but there must be fellowship, and the deepening and widening of this fellowship will be the main aim of the Congress.

AN UNIQUE PUBLICATION ON INDIAN MUSIC*

(J. Bhowl)

WE publish below a notice of a publication on Indian Music—which as a piece of courageous printing and publishing enterprise if not for anything else, establishes a new record in India. We hope it will be possible to publish in some future number a critical review of this exhaustive monograph on the history and illustrations of Indian Musical Modes. Here we shall content ourselves by indicating the nature of its contents and scope.

In the first volume the author gives an Introduction to the subject, setting out the characteristics of Indian melodies and the various attempts made by Europeans and Indians to offer a definition of the Indian expression *Raga*, which refuses to find an accurate English equivalent. In the next section (5-37) a sweeping survey is made of the history of the evolution of the *ragas* with suggestions from Vedic traditions, the Epics, and the *Upanishads* *Narada-Sutra*. The most important textual hints are examined one after another in chronological sequence and the data in each text bearing on the history of the *ragas* are cited with quotations. The following section deals with the relation of *ragas* to *ragas*, and in the next following section a short dissertation is given on the curious picturesque names of the melodies with suggestions for the derivations of their connotations which offer various clues to the sources of the *ragas*. An entire section is devoted to the Time-theory of *ragas*—the approximate seasons and times for the melodies, with a Time-table derived from authoritative texts. This is followed by an examination of the processes by which Indian melodies have been deified and venerated. This is followed by a

History of the Iconography of melodies in the course of which the earliest *raga-mala* texts are cited and examined. This covers citations from numerous unpublished texts, and includes versions in Hindi, Persian, and Bengali languages. In a very interesting section the sources of pictorial motifs are indicated. To the history of *ragas* is appended a critical dissertation of the theory and significance of the visualization of melodies. The first volume ends with a list of Musical Texts (3rd Century A. D. to the 18th Century) and a selected Bibliography of Books, Essays and Articles bearing on the topic. The Volume is supplemented by a series of 34 Appendixes giving different tables of classification of *ragas* according to differing authorities covering a period of sixteen hundred years.

The second Volume is devoted to the Illustrations covered by 337 actual photographs (in glossy bromide, not reproductions) and 6 colour plates pasted on Art-board. The illustrations are derived from originals in fifty-one different private Collections and Museums in India, Europe, and America of which detailed particulars are cited in four pages. The list of plates comes nine pages. Each of the 135 plates is accompanied by a descriptive letter-press giving quotations of the relative Sanskrit, Hindi, and, sometimes, Persian *raga-mala* texts, bearing on each of the *ragas* and *raginis* illustrated on the plate opposite. Each text is accompanied by an English translation and short notes indicating the *rasa-values* of each type of melody, with frequent citations of original sources. The Illustrations and the Hindi *raga-mala* texts form the most exhaustive assemblage of data bearing on the significance of Indian melodies.

Lord Willingdon, who appears to be a competent connoisseur, has paid a just tribute to the work of the work and its author in the following paragraph:

"I am very glad indeed to have had an opportunity of perusing Mr. Ganguly's monumental work *Ragas and Raginis*, a monograph on Indian Musical Modes, and I congratulate the author on the large amount of research and scholarship which this book represents. Mr. Ganguly's writings on Indian Art are already well known and the present production should add very considerably to his reputation. It not only forms a valuable contribution to the literature on this subject but draws attention to an unusual and fascinating aspect of aesthetics. I believe that in no other culture are the arts of Poetry, Painting and Melody combined in such a manner as to form the 'Visualized Mode' which is so admirably illustrated and described in this publication. I commend the work to all Indian lovers of Music."

* *Ragas & Raginis: A Pictorial and Iconographic study of Indian Musical Modes* based on original sources by B. C. Ganguly, Fellow of the Asiatic Society of Bengal; Hon. Correspondent, Archaeological Survey of India, Author of "Masterpieces of Bengal Painting," etc. Vol. I: Introduction, History of *Ragas* and Dissertation, Appendixes. Vol. II: Plates—337 actual photographs and 6 colour plates, representing Typical Examples derived from Private and Public Collections in India, Europe and America. An Edition-du-luxe, printed on hand-made paper and bound in Besen's brocade and parchment. Issued to subscribers in a limited edition of thirty-six copies only. Printed at the Ugra Press, 14 Old Court House Lane, Calcutta, 1935. Published by B. C. Ganguly, 4 Old Post Office Street, Calcutta.

* The author has since developed the particular topic in a series of articles published in the *Burmah monthly Journal: Sangha-Pasana Pasa-sala*, 1931, Calcutta.

THE POSITION OF WOMEN IN THE NEW CONSTITUTION

By Miss MONOROMA BOSE, M.A., Esq. (D.Sc.)

WE shall soon have a new constitution. It has been in the making for the last seven and a half years. We all remember the Simon Commission which came to India in the winter of 1927-28 with the object of studying the conditions of India and suggesting what further advancement could be made on the last Act. Since then there has been much agitation in India and abroad. In India the political consciousness of the people was roused and people began to demand their rights. This led to the appointment of many more commissions and to the holding of many more conferences before the final step could be taken with regard to the future constitution of India. The deliberations are at last over. The India Reforms Bill has been passed and has received the royal assent.

We need not go today into the details of the Act. Our one and only object is to point out what the position of the women will be with regard to franchise in the new constitution. In order to be able to appreciate the concessions granted to us, we must know what our position is at present.

India at present is governed by the Reforms Act of 1919. The extent of election was first introduced in 1892. The franchise at that time was very narrow and hence the electorate was very small. The Commission that had been appointed in the winter of 1917-18 laid stress on the necessity of widening the electorate but very little was done in this direction and that is why the electorate today is made up of three per cent of the population only. Any man or woman having a certain amount of property is entitled to vote. We find therefore that women have been admitted to the franchise on the same terms as men but the number of women voters at the present time is very small. It is only 515,000 in the whole of India. Since the franchise is in the main a property qualification and since very few Indian women are property-owners in their own right, it is quite natural for the number of women admitted to the franchise to be very small.

The position of women will be quite different now. Many more new qualifications for franchise have been added, and the property qualification has been lowered. Any man or woman who pays not less than 6 as. chukridar tax, or 6 as. union board rate, or 8 as. cess or 8 as. municipal tax or fee, or income tax in any way will be entitled to vote. This will give the right to vote to many in the rural areas and to many of the poorer classes as well. The wives or widows of men with existing property qualification will also be

entitled to vote. The idea of this qualification is to increase the number of women voters and give the women an effective voice in the new constitution. In Bengal all those who have passed the Matriculation or the School-leaving certificate or an examination accepted by the Government as an equivalent thereof and are over twenty-one will be entitled to vote. This is the educational qualification. This test was too high and we feared that the number of women thus enfranchised would be very small if not altogether negligible. The qualification had been lowered to bare literacy, i.e., ability to read and write in some provinces. Here in Bengal all we could do was to agitate for bare literacy also. Several of the different women's organisations got together and sent a representation to the Government here and a cable to the Secretary of State asking for bare literacy in Bengal also. It will be a matter of gratification to all to know that our efforts have not been in vain altogether.

After the first election the educational qualification will be lowered to bare literacy. This is a special concession granted to women. At the second general election all women who can read and write will have the right to vote. This has been a great victory for us. Our main object now should be to try and spread literacy amongst the women as much as possible. This is the only way in which we can widen our electorate and make our influence felt. We wanted in the beginning universal suffrage but we were told that that was impossible on account of administrative difficulties. The electorate would increase suddenly from a few thousand to a few million and it would be impossible to manage. No arguments could make the Government change its point of view and so we had to be satisfied with the 'wires and widows' clause to increase the women's electorate. But according to the concession recently granted to us, it depends on us now whether we have universal womanhood suffrage or not. Let us hope we shall be able to rise to the occasion and do our bit in teaching our less fortunate sisters to read and write. Let us try as best as we can by opening schools, raising funds and taking a personal interest in special literacy both in urban and rural areas. Let each one of us make a solemn resolution today to help in this respect and it may be expected with great confidence that in the course of the next few years we shall automatically have universal suffrage.

I am afraid I have deviated from the main point. We were talking about the new franchise qualifications. On the basis of these qualifications

the electorates will be increased from 7 million to nearly 35 million. Of these 35 million 28 to 29 million will be men and 6 million women. The number of women voters will therefore increase from 315,000 to 6 million. The population enfranchised will be 14 per cent as compared with 3 per cent at present. The percentage will still be very low and we should make every attempt to increase it. No Government can be truly representative until every adult man and woman has a voice in it.

With regard to the franchise qualifications there is one other important point to be mentioned. The educational qualification will not automatically entitle the woman who has the necessary qualification to vote. She will have to send in her application for the right to vote, in order to have her name placed on the electoral roll. This is bound to reduce the number of women voters to a certain extent. We appeal therefore to all women who are qualified to vote to get themselves and their friends, who are qualified, also enrolled as voters. If we all take an interest in the matter and help there will not be much difficulty in having all the women who are qualified to vote registered as voters. India is now passing through a critical stage and at this juncture a good deal of her future depends on us. There is one thing amongst us women and that is unity. We have been able to rise above communal differences and petty quarrels. Sect, caste, creed or religion has not entered our ranks. Even the Statutory Commission realised this and could not help remarking that "the women's movement in India holds the key of progress, and the results it may achieve are incalculably great. It is not too much to say that India cannot reach the position to which it aspires in the world until its women play their due part as educated citizens." This is the reason why today none of us should under-estimate our position in the new constitution. We should all get ourselves enrolled as voters when the time comes and use our rights to vote. We must remember that little drops of water make the mighty ocean and so not forget to use it with discretion.

So far we have been discussing the question of votes and what would entitle a woman to vote under the new constitution. But we have not yet touched on the more important point as to why we should vote. I shall just say a few words here to show the necessity for voting. Every citizen cannot expect to have a direct voice in the government of his country. This might have been possible in the Greek City States in earlier times but such a system would be impossible today. The area of any country is much too large to enable all the citizens to assemble in one place when any important matter comes up for discussion. The Greek city states were small in area and hence there was no difficulty in those days for all the citizens to take part in the deliberations. The present system is to divide

the country into a number of small areas or constituencies as they are called and each constituency sends a representative. All the citizens in the constituency decide by their votes as to who should represent them. The man who gets the largest number of votes is elected. He represents the citizens of the constituency and whenever any matter comes up for discussion he always has the interests of his constituency at heart. He will not neglect his constituency because in that case he runs the risk of not being re-elected. Hence the necessity of exercising our rights to vote. We must not therefore treat the matter as something unimportant but get ourselves registered as voters when the time comes. The greater the number of women voters the greater will be our influence on the representatives and through them in the Legislature where they will represent us.

The Legislature is the law-making body. It is the most important institution in the government of any country. Our representatives sit on this body and jointly discuss all the important questions of the day and decide the course of action that should be taken. In Bengal the law-making body is the Bengal Legislative Council. The province is divided into a number of constituencies and these constituencies elect their representatives to the Council.

The Bengal Legislative Council has never had a woman amongst its members. This has been so not because women are debarred from holding seats—because there is no such limitation—but because the number of the women voters has always been very small. In the new Legislative Council the position will be different. Five seats will be reserved for women but unfortunately we are also being divided into communities like the men. Of our five seats two will be reserved for Hindu women, two for Muhammadans and one for Anglo-Indians. The system of separate electorates or communal representation will remain. This means that Hindus will vote for Hindus, Muhammadans for Muhammadans, and so on. All our protests in this respect have been in vain. We did not wish to be divided into such water-tight compartments but unfortunately we had no choice in the matter. This was the one point which was never discussed, the one point with regard to which the British Government had made up its mind and there was nothing left for us to do. If the system were to continue for men, it had to for women also. Let us hope that some day the men and women in India may be able to combine and put forth a united demand for joint electorates. Till then we shall have to remain satisfied with what we have got. We shall have five seats reserved for us in the Bengal Legislature and we shall also be able to contest the general seats. This means that the number of women members can never be less than five though it may be more than five. The electorates will be joint for men and women, that

in, men and women will vote jointly for the different seats. The men candidates will have to depend on the women voters in their respective constituencies if they wish to be elected just as much as the women candidates will have to depend on the men voters. The extent to which the women will be able to exercise an influence will depend on the number of women voters. The new Legislature will have to deal with many important points and pass many important laws. At this stage it is very necessary that the women should be able to have an effective voice in the legislatures. What can five women members do in a House of 350? It is our indirect influence which will be more important. The men candidates will have to depend to a certain extent on the women voters, especially when the number of women voters is large. The elected candidates will naturally look to the interests and aspirations of women in order to get their support in the next election. This is the reason why I have appealed to all women who are entitled to vote to get themselves registered as voters. We must have as large an electorate as possible, and to make it larger still at the time of the second election it will be our duty to spread literacy amongst ourselves and get all the literate women registered as voters. If we can do this we shall have achieved a good deal and the day for self-government will not be far.

The Bengal Legislative Council is not the only body that makes laws for Bengal. In Delhi and Simla there is a legislature also known as the Central Legislature which makes laws with regard to those subjects that affect the whole of India. These laws are binding on Bengal also. The Central Legislature is bi-cameral, that is, it has two Chambers—the Legislative Assembly or the Lower House, and the Council of State or the Upper House. Every Bill that is introduced has to be passed by both Houses before it becomes an Act. There are no women at present in either House. This bi-cameral system will continue, but this time there will be seats reserved for women in both the Houses. The Lower House will be known as the Federal Assembly, and nine seats will be reserved for women. Of these nine seats, Bengal will have one. We tried to get one more seat for Bengal as both Madras and Bombay will have two seats each. There is no reason why we should not have two seats also because our population is in no way less but on the other hand greater than the population of either of the other two presidencies. A cable to this effect had been sent to the Secretary of State for India asking for an extra seat and we hoped it would not be in vain. We had also

asked for more reserved seats for women in the Bengal Legislative Council. Both in Madras and Bombay the representation granted to women is proportionately much larger. If the same proportion is kept in Bengal we should have at least eight seats reserved for us in the Legislature instead of five.

The Upper House will continue to be known as the Council of State. Originally no seats had been reserved for us here but while the Bill was in the Committee stage in the House of Commons, an amendment was brought forward for reserving six seats for women in the Council of State and it was carried. This was another victory for us and it made us feel confident that our other demands with regard to more seats for women in the Bengal Legislature, and more seats for the Bengal women in the Federal Assembly would not be ignored altogether.

The Bill has been passed and we have not been given the extra seats we had asked for. There was no reason for not complying with our request. We were not asking for special concessions for Bengal. We simply wanted to be placed on the same footing as Madras and Bombay. Our legitimate claims were ignored but let this not dishearten us. We should remember that the salvation of India lies in the emancipation of her women and that is the goal towards which we should strive. Today we are in an inferior position to the men both politically and economically. If we refuse to accept the few concessions granted to us, it would mean that we are refusing to take advantage of the opportunity offered us to better our position. Such a decision on our part would be fatal to our cause. It would strengthen the hands of our enemies who would use this spail of ours as an argument to show that we are not interested in politics. It will give us a back-seat in the administration of our country and we may have to remain content with that for sometime. Our advancement depends on us alone. It is up to us therefore to be able to rise to the occasion and take the fullest advantage of the concessions granted to us. This is the only way in which we can raise our political and economic status. Unless we are prepared to do so, we shall not be able to play our part in shaping the destiny of India and thus fail in our duty towards our country.

Let us hope that in future the women voters will increase largely in number. This is the only way in which our voice can be made effective in the Legislature and the question of the number of seats will then be of no importance to us.

THE REPRESSIVE PRESS LAWS OF INDIA

By Dr. S. K. CHAKRABARTY, D. Litt. (Paris),
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THE existing press laws of India are destructive of some of the fundamental rights of man, namely, the right to the free expression of opinion or freedom of thought and freedom of discussion or liberty of the press.

Of all the Press Laws in India the Press (Emergency Powers) Act of 1931 is by far the most dangerous and oppressive. It gives to the Government wide powers of demanding deposit of security from keepers of printing-presses and publishers of newspapers, of declaring security or press copies of newspapers forfeited in certain cases and of demanding further security and declaring the same forfeited. It penalises both the keeper of a printing press and the publisher of a newspaper for failure to deposit security, and restrains them from further use of the press or the publication of the newspaper. It empowers the executive to issue search warrants for seizing and detaining the properties of owners of newspapers and printing presses. Again, it enables them to seize and destroy news-sheets and newspapers that are unpalatable or repugnant to them, and to penalise with imprisonment or fine or with both, anybody who happens to discriminate such news-sheets and newspapers. It prohibits transmission by post of any newspaper, book or other document that is disagreeable to the Government. Officers in charge of post-offices are empowered to detain such newspaper, book, document or news-sheet in course of transmission by post. The only remedy against any magisterial order of forfeiture of security is by way of application to the High Court, and no other court has any right to call in question any proceedings purported to be taken by any magistrate under this Act. Furthermore, this legislation protects the executive almost absolutely against any civil or criminal liability. Such are the salient features of the Press Act of 1931. A little careful examination will reveal the hollowness and autocratic nature of its provisions. First of all, newspaper lies in any court of law against the magisterial order for deposit of securities; in other words, such order is absolute and final. This principle is radically wrong and unjust. As in England or other countries, as also in India, every newspaper or printing press, like any private individual, should have the right to print, publish or write whatever it pleases, subject to the consequences of the ordinary law of the land. Such a principle defining the position of the English Press has been clearly laid down by Lord Mansfield and

Lord Ellenborough in their famous judicial pronouncements. "The Liberty of the press," says Lord Mansfield, "consists in printing without any previous license, subject to the consequences of law." "The law of England," says Lord Ellenborough, "is a law of liberty, and consistently with this liberty we have not what is called an imprimatur; there is no such preliminary license necessary; but if a man publishes a paper, he is exposed to the penal consequences, as he is in every other act, if it be illegal." A similar principle is embodied in the American, French, Belgian and other Constitutions. In the "Déclaration des droits de l'Homme," or the Declarations of the Rights of Man, we find the following remarkable statement about freedom of thought and liberty of the press.

"La libre communication des pensées et des opinions est un des droits les plus précieux de l'Homme; tout citoyen peut donc parler, écrire, imprimer librement, sans être soumis de l'abus de cette liberté digne les lois déterminées par la loi."

"The free communication of thought and opinion is one of the most precious rights of Man; every citizen can, therefore, speak, write, and publish freely, except that he has to be answerable for abuse of this liberty in cases determined by law."

Also in the French Constitution of 1791:

"La constitution garantit, comme droit naturel et civil, . . . la liberté de tout homme de parler, d'écrire, d'imprimer ou publier ses pensées, sans que ces écrits puissent être soumis à aucune censure ou inspection avant leur publication."

"Like natural and civil law the Constitution guarantees to every man the liberty to speak, to write, print or publish his thoughts, free from any censorship or inspection of his writings before their publication."

Again in the law of the Belgian Constitution:

"La presse est libre: la censure ne pourra jamais être établie, il ne peut être exigé de soumission préalable des écrits, décrets ou imprimés. Lorsque l'auteur est connu ou domicilié en Belgique, l'éditeur n'imprimeur ou le distributeur ne peut être poursuivi."

"The press is free: the censorship can never be established; security from writers, publishers and printers can never be exacted. When the author is known and domiciled in Belgium, the publisher, the printer or the seller cannot be prosecuted."

From the foregoing principles of the English, French and Belgian Constitutions it is abundantly clear that any sort of licensing or censorship preventing a man from writing or publishing anything he pleases, is inconsistent with their

spirit is with the right of the Court, not to speak of the right of government, to restrain the publication of a libel, until and unless the author has been actually convicted for such publication. Prof. Dicey holds that the English principle is also opposed in spirit to any regulation requiring from the publisher of an offending newspaper a *provisionary deposit of a certain sum of money for the sake either of ensuring that newspapers should be published only by solvent persons, or that if a newspaper should sustain libels, there shall be a certainty of obtaining damages from the proprietor.*

Coming to the question of material order in the Press Act of 1931 we find that it is beyond the control of the High Court, and hence, it runs counter to the real purpose of the Government of India Act, which gives the High Court general power of supervision, direction, revision, and control over all courts subordinate thereto. The amount of security from five hundred or one thousand in ordinary cases to three thousand or even ten thousand rupees in special cases is excessive. The principle of double security from a person who is both the lawyer and publisher of a printing press and newspaper is extremely unfair and unjust. Such security is highly prejudicial to the interests of the indigenous press and newspapers; it has already caused useful hardship and suffering for the small presses. Unlike England, America or France, India is a very poor country and journalism in India is the most ill-paid profession. Save and except a few Anglo-Indian papers receiving official patronage, almost all the Indian newspapers have to carry on their business against tremendous odds; if on the top of these comes heavy security, the result will naturally be disastrous. In fact, it has been so. Many Indian newspapers and printing presses have already been thrust out of their existence; many others may share the same fate.

Again, the power of forfeiture given to the government by Sec. 4 of the Act is much too wide and may cover matters and in fact, has already covered matters written in an honest spirit of reasonable criticism or fair comment. It may expose and in fact, it has already exposed persons to the penalty of the section when they have incidentally expressed admiration for the merits of the offender unconnected with the offence. The phrase "cognizable offence

involving violence" in Sec. 4 has been misinterpreted and largely misapplied with the result that it has obtained an elasticity too dangerous for the poor journalists of this country.

From the above it is obvious that so long as the Press Act of 1931, as amended by the Criminal Law Amendment Act of 1935, the Bengal Criminal Law Amendment Act of 1934 and the Indian States Protection Act of 1934 will remain in force, the progress of journalism and the healthy growth of public opinion in this country will suffer a tremendous setback. Moreover, the Government itself will be deprived of the easiest and perhaps the best means of knowing the ideas and feelings of the people upon momentous matters, because it is the journals that are the mirror of public opinion and the barometer of popular feeling, and it is the journalists that read out the pulse of the people. Furthermore, the Act of 1931 is a purely emergency measure, and whereas the civil disobedience movement, the terrorist movement and crimes of violence have subsided, it is high time that the death-knell of this Act should be sounded. It has already done too much damage and mischief to the Indian newspapers and journalists. Its *modus operandi* resembles the practice of the much-loathed Star Chamber of England. It smacks of medieval despotism and perhaps its only parallel in the history of the English Constitution is the Licensing Act of 1639. We, therefore, urge the government to abolish forthwith the Press Act of 1931 as amended by various other Acts not only in the interests of the Indian journalists and the people in general, but also in their own interests. We also urge upon them not to revive it in any shape or form, as the ordinary criminal laws of this country are quite sufficient to cope with any crime of violence or seditious libel.

We ask all our fellow-journalists of any community or any shade of political opinion in different parts of India to combine and combat most ruthlessly the repressive press laws and to secure their immediate removal from the Statute Book by constant agitation through the Press and Platform, through the Congress or members of the Legislatures. To this end we must fight shoulder to shoulder in the spirit of Danton—"de l'audace, encore de l'audace, et toujours de l'audace",—"to dare, still to dare, and ever to dare."



THE QUESTION OF WOMEN FRANCHISE

By BEGUM SHAMSUN NAHAR, B.A.

THE political history of our country is now passing through a critical period. In the near future constitutional reforms will be inaugurated. The system of Government in vogue will undergo a change and new statutes and rules are being framed and formulated. From the Prime Minister to other prominent statesmen in the United Kingdom and in our country, beginning from the eminent leaders down to the lower fry,—all are making their wits over the subject.

One outstanding feature of the coming constitution is the conferment of adequate voting rights on women. Under the existing conditions women enjoyed franchise on the same terms as men, on the basis of property qualification. Ownership of the requisite property or payment of taxes enfranchised men and women equally, but this right was in effect nominal, for the number of women possessing rights in land and paying taxes in their own name has been meagre. In the proposed reforms *wives* or *widows* of men with property qualifications will be eligible to exercise vote, not to speak of those women who have property qualifications in their own right. Moreover the standard in regard to property qualifications has been substantially lowered in the coming constitution. Payment of six annas of chowkidari tax or union board rate or eight annas, one or municipal tax will qualify one to vote but at present those paying less than Rs. 1 or Rs. 1-6 have no voting right. This much in respect of property qualification besides which qualification other than property has been introduced—e.g., the educational qualification. Not only these women who own property in their own right or whose husband is a property owner would have the right to vote but education of a certain standard will also be another qualification. It needs be mentioned here that in the provinces of the Punjab and Madras more literacy will be sufficient to qualify a woman to vote, but with regard to Bengal, Bombay and Bihar & Orissa the standard is higher. In the latter provinces one, without being a matriculate cannot vote. Without dragging in the case of other provinces we can safely assert that such a proposal is highly detrimental to the interests of the women of Bengal. It cannot be gainsaid that both in the Hindu and Musselman communities of Bengal there are women who are highly educated, cultured, experienced and superior in all other respects even to those who hold degrees and diplomas from the University, but who had not had the opportunity to exercise the matriculation test. Among them are some who have devoted

themselves to the spread of education among the women, and to other progressive reform-movements and it is therefore sad to contemplate that their self-education stands in the way of enfranchisement.

The women of Bengal have not been indifferent to the gravity of this matter. Through the press and the platform adequate protest and propaganda against the recommendations have been made. Even representation on the subject was made to the Secretary of State for India jointly by the All India Women Conference, All Bengal Women's Union, The National Council of Women, All Bengal Muslim Ladies' Association, and as a result it has been decided that before the second election under the new constitution the standard of literary qualification will be lowered i.e., mere literacy will give them the franchise.

Having got the right of voting the next question to be settled is as regards the representation of women-electors on the legislatures by which their grievances are to be ventilated and redress therefor sought.

After much consideration and discussion it has been decided that in the Bengal Legislative Assembly five seats—one Anglo-Indian, two general and two Mohammedan, will be reserved for women. These five women members will represent the women-voters. This arrangement provides five representatives from the whole of Bengal.

The Provincial Advisory Committee on Definition of seats propose that there will be one All-Bengal Constituency for the Anglo-Indian women seat. As regards the general and Mohammedan seats the Committee says that there will be two Women's Constituencies—one for Calcutta urban area and the other for Dacca cum Narayanganj urban areas—one general and one Mohammedan seat being allotted to each constituency.

While appreciating the general policy of the Government in granting political rights to the Women of India, we must add here that the proposal to give only four seats to Bengalee women in a house consisting of 250 members is to say the least—unjust, inadequate and disappointing. This gross injustice and inadequacy have been heightened beyond measure by the proposal to confine the right of franchise and election only to the cities of Calcutta and Dacca cum Narayanganj, while education among women—both Hindu and Musselman, is making a rapid stride both in quantity and quality all over the province. There has been a strong protest against this proposal of the

Provincial Delegation. Committees from different municipalities, district boards and public organisations including various Women's associations from all parts of the province. It is interesting to note that women themselves have been taking a keen interest in the matter. We hope that the Government will be kind enough to make changes in this connection and thereby do proper justice to the cause of women emancipation and political training.

In the Central Legislature only one seat has been allotted to the women of Bengal. The Council of State has also seats allotted to women and the number has recently been determined.

We have so far described the voting right conferred under the new constitution. Enfranchisement of women is a social fact, but does our responsibility end there? Certainly not—our duty by the country and our responsibility to her have thereby been increased manifold.

Today we have obtained the right of voting and that very easily without much ado. We can hardly claim that there has been any ferret urge from within us or that we demanded and agitated for our rights and as a result earned them. Indubitably the women of our country are every day making progress in the matter of education and social spheres, but we must nevertheless confess that much remains to be done and we are still in many respects lagging behind. Literacy among women of our country is still at a very low level.

It can scarcely be expected that under such deplorable educational conditions women will evince greater interest in the affairs of the State. Therefore we cannot say that we had been giving much attention to the question of women franchise and yet we have got our just right.

Apocryphal this, we are reminded of the women of England, who were enfranchised only twenty years ago. It is really amazing and interesting to go through the story as to how the legitimate rights of the women were granted in England. Education and liberty had illumined the hearts of the women of that country and in consequence they were inspired with a sense of duty and responsibility towards their country and further they were conscious of their strength and imbued with deep faith and confidence in themselves. They realised the importance of getting the franchise and the urge came right from their inmost depths, as the very needs of the situation called for it. From the middle of the nineteenth century a group of men and women in England began the movement for women franchise. Mrs. Elizabeth Garrett, Mrs. Millicent Garrett Fawcett and others were the standard-bearers. In course of time the movement spread throughout the length and breadth of the country. Different groups adopted different modes of agitation. Some had recourse to the constitutional method. They established

societies in all parts of the country and submitted signed petitions to Parliament. Among the signatories were Florence Nightingale, Mary Carpenter and each other of world-wide fame, but you will be surprised to learn that these societies, their petitions and memorials were of no avail and the hope of securing franchise for women seemed very remote. Societies were also formed which to fulfil their aspirations thought of drawing the attention of government by passive resistance, violation of law and order and by all other means. The consequences were that they began infringing the laws and endeavoured to bring chaos in the country. Women were incarcerated in large numbers and even in prisons they gave the authorities no quarter. In resorting to hunger-strikes and other disturbances they tried to humiliate the authorities. There were moments when even the prospect of success seemed bright enough but Parliament failed to pass the women-franchise bill, as except a very few the men in general were antagonistic to the movement and the very idea of enfranchising the women was repugnant to them. From the inception of the movement and up to its termination eminent statesmen like Gladstone, Lord Curzon, Lord Birkenhead and Asquith opposed the franchise bills, but success came at last and in 1918 the women got the right to vote. Subsequently they won full voting right in 1928 on the same footing as men. We should not forget, however, that the movement entailed a good deal of suffering and untold sacrifices. The promoters were often tossed between hope and disappointment and the struggle went on for half a century. Certain features of the movement are worthy of our notice. In the first place what strikes us is that the right of voting did not come in England as a gift. All among the protagonists had to surmount difficulties and fight against heavy odds to wrest their just rights. In the second place notwithstanding their earnest and unceasing meeting with repeated failures they stood their ground undaunted to the last. Many sympathisers upon whose support they relied, jilted them and joined their enemies. There had been periods when sections of women founded societies with a view to counteract the movement and these vehemently hindered the realisation of their objects. But, at long last the efforts of those who with unfagging devotion and real strokes as towards their goal, were crowned with success and in 1928, in the realm of politics, women got equal rights with men.

It is a matter for congratulation and gratification that the women of India have got the right to vote almost unasked, to secure which their sisters in England fought so hard. In England 'the King reigns but he does not rule'—and men have been enjoying voting privileges for centuries past and the administration is for all practical purposes run by the people, but here in our

country men have just begun to be entrusted with the burden of government.

The women of our country have been enfranchised—they will now go to the polling booths, sit in the Council Chambers and do their bit in politics.

We should, however, be judging wrongly if we were to suggest that all are favourably disposed towards this enfranchisement of women, there being many whose minds are filled with misapprehensions and suspicion. They imagine that the country is going to ruin—*that the franchise will mace the women—and divert them from the beauty, sweetness, grace and all other noble traits of womanhood.* Such an attitude of these scepticisms of ours is not much to be wondered at, for as late as 1925 when in England the women got equal voting rights with men, distinguished statesmen there expressed similarly disparaging views. The antagonists, however, forget that in the life of the women of our country this is not novel; for here, as nowhere else, there had been a harmonious blend of domestic and civic duties. The days are not long past when the women of this land occupied conspicuous positions in the political, social and literary life of the country and yet retained all the womanly virtues intact.

I have mentioned before that conferment of voting right has increased our responsibility a hundredfold and henceforth besides our duty as mistresses of the house and of rearing the children we would have to shoulder the burden of citizenship as well. This will conduce not only to the general well-being of the nation but it also promises redress to a certain extent of the many grievances of our countrywomen. To be more explicit—we cannot be the right judge—at least the sole judge—as to what will conduce or be prejudicial to the interests of the women.

There is now an awakening amongst the women of our country—they now look at things with eyes open and are conscious of their wants and rights.

For some time past the All India Women Conference and other associations have been giving expression to the many grievances of women.

The existing system of imparting education both to the boys and girls of this country is far from satisfactory and wholly unsuitable to the latter. It is, therefore, high time that we set ourselves to overhaul the present system and introduce a better one. This problem is now attracting the attention of all right-thinking women of the country. Another knotty point awaiting solution is in respect of hostels for the women students. There is hardly any suitable arrangement for lodging the very large number of girl-students hailing in Calcutta for higher studies from the different mofussil towns and from which under proper superintendence they

can prosecute their studies. Young girls removed from the care and attention of their parents have to live and mess together in establishments having no systematic control or discipline. This has produced undesirable results, detrimental to the well-being of the nation, over the remedy of which the women-educationalists are greatly exercised. The health and physical condition of the girl-students are also causing much anxiety and are so discouraging as to discredit the education they are receiving. The authorities should take steps for the regular examination of the health of the girl-students. As a result of the enfranchisement of women, solution of all these important problems will become much easier. Apart from the problems relating to education various other social problems are every day cropping up.

In a metropolis so populous as Calcutta the health of girls, other than those receiving education in schools and colleges, is also a matter of concern and it is necessary to set apart a number of parks for the use of women only.

Another significant matter is the legal disabilities and restrictions imposed on the women of this country. In particular the woes and travails of the Hindu women due to these are beyond measure. Although Islam guarantees equal rights to both the sexes, the prevalent custom is sometimes responsible for many disabilities and consequently Mussalman women also have many difficulties to overcome.

The women have taken upon themselves to remedy these wrongs and in consequence country-wide movements have begun. The All India Women's Conference sent representation to the Government for appointing a committee to enquire into these grievances. But till now the government have not moved in the matter.

Next comes the question of child-marriages and we are all aware of the fact that the Sarda Act has failed to put a stop to such a practice. Attempts are being made to give real effect to the Sarda Act and the attention of the Government is being drawn towards it.

Abduction of and Immoral Traffic in women are two great social evils which demand immediate solution.

The betterment of the deplorable conditions under which the women workers work in the mines is also included in the programme of the present women movement.

Those who see in the fore-front of the movement realise every minute the importance of women franchise. They feel that unless the grievances of the women are represented in the legislature all propaganda is in great part waste of time and energy.

Finally speaking, if the women had got the right to vote, educational reforms, establishment of good hostels for girl-students, compulsory medical inspection in schools and other matters mentioned before, would have become easier of achievement.

The new constitution by enfranchising the women has opened a new chapter in the life-history of our country.

Often we hear it said against this right of voting obtained by women, that no good will result out of it, for they will hardly be able to vote intelligently and judiciously. The argument is that, if they vote blindly at the decision of men, what benefit will accrue from women franchise? This allegation may be partly true. Even then, if in the preliminary stage, they prompt the women, the educative value involved should not be lost sight of. The students of the university gather their knowledge of politics and administration of the countries by consulting to memory facts from books. Similarly the experience that the half-educated and ignorant women of our country will gather in the process will be of no mean value.

The franchise has been granted to us and we should now be alert about its right use.

There may be many amongst us who do not find any utility in this right to vote. Those who have been enfranchised on the educational qualification, to be eligible to vote at an election, must apply and get their names registered as voters. Those who through indifference and inadvertence forget to get their names registered as voters as required by the rules of the new constitution, will not be permitted to vote at an election, even if qualified.

I have mentioned before that many amongst us do not yet realize the gravity of the voting rights and nothing will be more regrettable if through neglect we misuse the privilege.

We, therefore, fervently desire that those enfranchised on literacy qualification should lose no time to get their names duly registered and also request them to make their relatives and friends realize the importance of the franchise.

And, if we fail in this, we shall be guilty of the unpardonable sin of shirking our duty.

RUSSIA TODAY, WHAT WE CAN LEARN FROM IT

By TARAKNATH DAS

(A Review)

"If any social order persistently denies intellectual culture, spiritual freedom, law and order, scientific discovery or social justice, it cannot endure."—Sherwood Eddy.

IN recent years many books on Russia have been written by partisans of communism and capitalists. These authors have either extolled Soviet Russia as the paradise on earth or they have denounced Soviet Russia as a menace to the civilized world. Dr. Sherwood Eddy in his work * gives us a balanced survey of Russia Today and what can be learnt from Russian experiments.

Dr. Eddy first points out the mistakes committed by Soviet Russia in suppressing Freedom of Speech, Freedom of the Press, Freedom of Assembly and Freedom of Conscience and Religion, which are the great heritages of modern civilization and contributions of liberalism. Furthermore, Dr. Eddy denounces the policy of violence against political opponents, under the pretext of preserving the Revolution. But the eminent Christian leader (Dr. Eddy) is very anxious that the people in other lands should try to learn the best of the ideals and achievements of Soviet Russia, which is carrying on a vast experiment,

based upon the ideals of social justice and social planning.

The experiments in Soviet Russia are based upon political and social philosophy of Karl Marx, the advocate of Dictatorship of the Proletariat to be achieved through Revolution. Dr. Eddy tries to fathom the fundamentals of Marxian doctrines and finds it to be impossible for him to agree with them. However he sees much good has been done in Russia by the Communist Revolution.

The Soviet Russian system is working for a "classless society" through economic planning. In this connection the author points out that there is no race prejudice in Russia, whereas race-prejudice is a very dominant feature of the Anglo-Saxon world. There cannot be a truly classless society unless we recognize racial equality. In this connection the author makes a very pertinent remark which should be carefully remembered by all students of modern history:

"The principle of racial equality is a powerful factor in challenging the imperishable rule of the white race, over some semi-slavery of the planet" (p. 68).

It may be noted that the success of Russian diplomacy in Asia, especially in Turkey, Persia, Afghanistan and even in China and Japan, was due primarily to the Russian policy of proclaim-

* Sherwood Eddy: *Russia Today, What We Can Learn From It*. Published by Ferner and Richard. New York. 1934.

ing social equality and exposing the cause of the oppressed people of Asia.

Soviet Russia has set an example regarding the treatment of criminals, in spite of the fact that the Soviet system of justice is "class justice" and is merciless in dealing with their political opponents. According to Soviet leaders, crime is due to ignorance, economic pressure, physical or mental defect; therefore the treatment of criminals must not be vindictive but redemptive. Therefore education and special treatment of criminals form an interesting experiment. The masses of Russia must be raised from illiteracy to the stage of scientific enlightenment. Following this ideal, much has been done towards educational progress of the country. In 1913 only 28 per cent of the people of Russia could read and write and in 1932 literacy in Russia is about 90 p.c. Similarly Russian industrial development during the last few years has been phenomenal. But the most remarkable feature of this success is that the ideal behind this is not profit but social justice. The author carefully discusses what has been achieved in Soviet Russia in the field of controlling unemployment, share-dealing and revolution in agriculture.

In the chapter on "New Morality in Russia", the author compares the ideals of the capitalist world with those of Soviet Russia and finds that from ethical points of view, the Russian ideal of morality is higher, because it puts into operation the ideal of service and removal of misery of man.

In the chapter on "Unified Philosophy of Life" (pp. 177-222), the author gives a lucid discussion on philosophical ideals of life and interpretation of history. The Greeks emphasized the importance of "freedom of thought", the Romans morality, the Romans gave us the ideals of Law and Order. The western world in recent years has made tremendous progress in scientific fields, but it has failed in the field of Social Justice, the ideal emphasized by Karl Marx and his disciples. The author presents an excellent summary of Marx's philosophy and points out that Marx himself said that

"Revolutions can never be created merely by a few agitators but are brought about by suppression of social wants by extreme institutions" (p. 213).

"Revolutions are almost invariably destructive. They occur only when evolutionary progress is so

justified as to be blocked by the class in possession and power, when the hard crust of status quo restrains further laws of development until the release of revolution burst into eruption" (p. 109).

Those who are interested in stopping a violent revolution should know that by merely agitating against the agitators or revolutionists, revolution cannot be stopped, but by social justice to the oppressed the causes of revolutions may be removed.

Marx emphasized that economic forces are chief factors in determining human progress; but he never meant that men are mere machines or bound to fate. On the other hand Marx's idea was that man should become master of economic forces and thus become free. Dr. Eddy disagrees with Marx and opposes the idea that violent revolution is a certain necessity. To Dr. Eddy, the nature of Reality is neither mechanistic nor organic, but super-organic.

In the chapter on "Reformation of Religion" (pp. 224-245) he emphasizes that organized religion (especially Protestant Christianity) has been a supporter of the possessing class and thus has not aided the cause of social justice. Unless this attitude changes, the mere denouncing of godlessness of the Communists will not help the cause of religion; because any religion (Christianity or other) which does not function to carry out social justice (not charity) is bound to be overthrown.

The author's conclusion is that we are at the change of an era. Change in social order is bound to come. It may come without a violent revolution, if the possessing class makes the desired concession; otherwise there will be a revolution in various countries as in Russia. The spirit of history is "march towards Freedom." At the present time, the Communist State is presenting a new extreme thesis of "Class Struggle and Dictatorship of the Proletariat." This thesis is opposed by the anti-thesis of Fascism, wishing to maintain the existing order and rule of the few of the possessing class, through a Dictator. The next step is human progress, towards Freedom, lies not in any one of these two extreme ideals of Communism or Fascism, but is a new synthesis which will be the outcome of the readjustment of these forces.

Pasadena, Cal.
July, 30, 1933



BOOK REVIEWS

Books in the principal European and Indian languages are reviewed in THE MODERN REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto be answered. No criticism of book-reviews and notices is published.—Editor, THE MODERN REVIEW.

ENGLISH

THE BOAT TRAIN: By Fifteen Travellers. Edited by Mary Agnes Hamilton. Decorations by R. Apley. London: Allen and Unwin, Pp. 155. 3s.

A collection of fifteen light and interesting essays describing journeys of varied length and purpose and taking its name from the well-known train which takes Englishmen abroad. The contributions cover a wide range of interests from experience in darkest Africa and the most inhospitable parts of Tibet to a description of the League in session at Geneva, so that even if we were inclined to specialise in our light reading there would be at least one essay for each reader. The writers are all well-known people in their respective lines, which does not prevent them from writing with an agreeable informality about their adventures. The descriptions are consistent with the spirit of the essays.

RELIGION AND A CHANGING CIVILIZATION (Twentieth Century Library): By Julius Becker, Ph.D. London, John Lane The Bodley Head, 1935. Pp. 160. 3s. 6d.

This is one of the latest volumes in the "Twentieth Century Library" edited by Mr. V. K. Krishna Menon. In it the well-known author of the *Science of Religion* and *Religion and Cosmology* attempts a balance-sheet of the position of religion in modern Western society. One of Dr. Becker's advantages is that, having lived both in England and America and Soviet Russia, the two worlds representing opposite standpoints on the subject of religion, he can bring to his study a more heightened and broadened consciousness of the positive and negative qualities of religion than could have been possessed by one brought up exclusively in either of these two environments. He can thus recognize the strength of religion as a force for good and evil in human society, and, at the same time, lay bare the factors of its decline.

One result of Dr. Becker's familiarity with the Communist point of view is the emphasis he places

throughout the book on the social roots and affiliations of religion. He shows that throughout the world organized religion is connected with the material and cultural interests of certain classes and derives its spiritual and ethical complexion from that connection. Thus, within the body of one Church many contradictory trends may be observable—one conservative or even reactionary, another partial and other-worldly, while a third may be all for a social revolution. But, as Dr. Becker shows, these minority movements in favour of social justice can hardly be expected to swing the church at large to take a lead in the social revolutionary movement, though they contain some of the best prophetic elements in religion. The reason for this is that in Europe and America the Church gets its support from the upper and middle classes, "whose economic and social interests are on the other side of the barricade from that of the workers."

The analysis of the religious trends in the different countries of the West is one of the most valuable features of the book. So also is the clear presentation of the opinions of modern anthropologists, psychologists, philosophers, and scientists on religion. The theory of relativity and kindred hypotheses have turned the modern physicists into the most unexpected allies of religion, and one whole chapter is devoted to a synopsis of their opinions. In spite of its shortness, the book is a most comprehensive summary up of the forces for and against religion, and even those who cannot follow up their study with some or all of the books mentioned in the bibliography will get a surprising amount of information and ideas from its 160 pages.

LITERATURE AND A CHANGING CIVILIZATION (Twentieth Century Library): By Philip Henderson. London, John Lane The Bodley Head, 1935. Pp. 180. 3s. 6d.

The object of this elegantly written and comprehensive book is to trace the development of literature (mainly English) in relation to the social order of which it is, according to the author, always and everywhere the outcome. This conception on social conditions as the primary urge and controlling

mechanism of literature is natural, in a writer frankly conscious of his standpoint, but the intention is not stressed, really as a drama. The author starts with the epic of early agricultural civilisations and comes down step by step to the writers of our own days, who are shown to be as typically the products of the breakdown of capitalism as their medieval predecessors were of feudalism, the Elizabethans of the discovery of American gold, and the Victorians of the Industrial Revolution.

In the course of his main argument Mr. Henderson has many acute and sometimes unexpected things to say of contemporary writers. In spite of their political character, these constitute a most interesting feature of his book; though no one will be expected to agree with all of his opinions. One large generalisation of Mr. Henderson may, however, be entered without much fear of dissent. There is hardly any doubt that in these days of dominant commercial ideals the artist has been cut off from social life and has become a kind of hermit in a glass case, as severely with an artistic temperament who has admitted little or nothing to do with the serious business of life. This is plain in the starchy and ineffective individualism of the literature of our age, and if literature is again to have the noble pre-eminence of the great art traditions of the past, this class of petty individualism and personal neurosis will have to go. Whether this will happen is likely to be the greatest question for the future of literature. As a communist, Mr. Henderson has no doubts on the point. He says that the destruction of the capitalist order has resulted in a liberation of the creative spirit in Russia, and that the creation of the same conditions will lead to the same result elsewhere. "The old world must die before the new socialist world of the future can begin to live. Let us help to kill and bury it before it buries us all in the ruins of its inevitable collapse. Then the conception of literature as an elegant accomplishment of the leisure class and art as 'fine art' will disappear, and literature will once again, as in classical times, become the expression of man's struggle with environment and his pride in building up a society worthy of mankind."

Marxists in this book see rather unusually numerous.

LITERARY CRAFTSMANSHIP AND APPRECIATION: *By Roland Faller. London: Allen and Unwin. Pp. 256. 8s. 6d.*

"Appreciation," says the author of this book, "is one of the most important things of life. That is my excuse for writing this book." It is also one of the most difficult. Learning to read with full enjoyment is no easier a process than learning to write clearly and well, and, likewise, unless shown what to look for, are very often overwhelmed by the weight of the material before them. To all such persons this book on literary craftsmanship and appreciation will be of great help. It contains chapters on observation; writing and revising the essay; description; imagery; writing of letters; writing of narratives and romances; followed up with three chapters on general reading and appreciation of poetry. The writer's observations are throughout illustrated with examples from the classics as well as from modern authors. He is sensible enough to recognise the part played in the first stages of literary appreciation even by relatively crude fancies. Some people do not see this and by

starting a lay or books too sophisticated fancies spoil either him or the development of his taste.

The chapters on the technique of writing will help the literary aspirant in learning his job. They will also be equally useful to those who have no greater ambition than to become good readers. Just as a certain amount of training on the piano is necessary for intelligent listening to music and some amount of dabbling with colours for an understanding of pictures, so some literary acquaintance cannot develop without some drilling in forms and practice in composition. We have no doubt that a careful reading of this book, even if it cannot make a good writer of one who has not the making of one in him, will awaken sensitivities which might have remained dormant otherwise.

NIRAD C. CHATTERJEE

THE LEAGUE FROM YEAR TO YEAR (1934). *Information Section, League of Nations, Geneva. Pp. 291. Demy 8vo.*

Those who want to become acquainted with the various kinds of activities of the League of Nations will get the main facts within a brief compass in this authoritative publication. It is divided into fifteen chapters, dealing with the League's organization of peace and disarmament, the Permanent Court of International Justice, Legal and Constitutional Questions, Political Questions, the Near East and the Free City of Danzig, the Protection of Minorities, Mandates, Economic and Financial Work, Communications and Transit Organization, Health Organization, Intellectual Co-operation, Social and Humanitarian Work, Technical co-operation between the League of Nations and Others, Work of Assisting and Settling Refugees, and such miscellaneous items as the Budget of the League, Financial structure, etc. Politicians and students of world affairs will find the book useful.

THE UNIVERSITIES OF INDIA: *By P. Senapati, M.A., Principal, Government College, Ajmer. Oxford University Press. Pp. 32. 2s. 6d.*

Besides the introduction, this booklet gives in an interesting way information relating to the rise of the modern universities of India and their general characteristics, projects for new universities, other institutions of university standard, the Inter-university Board, some problems of Indian university education, some achievements of Indian universities, some effects of the crisis in employment, statistics of universities in India (1931-32), and results of examinations.

EMPIRE SOCIAL HYGIENE YEAR-BOOK. *Prepared by the British Social Hygiene Council, Inc. London: George Allen and Unwin Ltd. Second Annual Edition. Pp. 152. 1s. Net.*

This important year-book contains an introduction by Mrs. S. Neville-Relfe, O.B.E. and Dr. T. Drummond Smith, M.C. and a Foreword by Sir Basil Blackett and Sir Edward Glegg. Part I of the book contains Surveys of Great Britain and Northern Ireland, the Dominions, India, Southern Rhodesia, Colonies, Mandated Territories, and Protectorates. Part II contains 11 articles by expert writers on various important topics. Out of the 311 pages of the book only 37 pages are

denoted to India. Considering that India contains a far larger population than all the other parts of the British Empire combined, this meagre number of pages shows how little is done in India by the British Government and the Government of India State for the promotion of social hygiene.

In various campaigns, including those of the last great war, Indian soldiers have shown that in fighting they are not inferior to white soldiers. The two tables of "Incidence of Venereal Diseases," printed on pages 285 of the book, show that they are also morally superior to white soldiers. The latest year for which figures are given for both the British and the Indian Army is 1932, when there were, per 1000 in the former 241 cases of gonorrhoea, 4.5 of syphilis and 5.5 of soft chancre, and in the latter 53, 3.5 and 1.8 cases respectively.

WOMEN IN INDIA—WHO'S WHO?
Published by the National Council of Women, India. Price Rs. 1.

We are sorry we are unable to recommend this booklet even as a first attempt.

DIRECTORY OF INDIAN MANUFACTURERS AND HANDBOOK OF COMMERCIAL INFORMATION, 1935. *Managing Committee of Commerce, Finance Banking, Bellard House, Bombay.* Price Rs. 3.

Sellers and buyers of goods, including newspapers and periodicals, manufactured in India, will find this book useful. It should be noted that the reviewer knows of many Indian journals are incorrectly spelled.

NATIONAL PUBLIC WORKS. *Published by the Organisation for Communication and Transit, League of Nations, Geneva, 1934.*

NATIONAL PUBLIC WORKS. *Addressed, Published by the same organization, Geneva, 1935.*

The first volume on national public works contains the replies of twenty-five governments to questionnaires which had been drawn up to pass on exactly the five subjects for which cases from the International Labour Organization.

The enquiry was designed to furnish information on: public works undertaken in various countries since the beginning of 1929 (completed, in course of execution or in preparation); the principal administrative methods followed; the principal methods of financing; the allocation of expenditure on execution of the works as between materials and equipment on the one hand and labour on the other; the governments' opinion with regard to the effects obtained or expected on the restoration of economic and industrial activities and on unemployment. Governments were asked to classify the work by categories as follows: roads and bridges; railways; agricultural land reclamation; canals and other inland waterways; land improvement work; provision for drinking-water supplies and sewage disposal; work carried out in sea and river ports; establishment of air ports; building work; electric installations; gas works and gas supply; telegraph and telephone installation and wireless broadcasting stations and other works.

The second volume contains the replies of the nine following countries: Chile, China, Egypt, Ethiopia, Hungary, India, Irish Free State, Poland

and Sweden. Supplementary information is furnished by certain governments whose reports also appeared in the first volume. These are: Australia, Denmark, France and the Union of South Africa.

This enquiry on national public works is the first to be based on official information requested from all governments. The abundant material in the two volumes will be of interest to the authorities concerned and to public opinion in many States. These authorities should compare their own achievements and plans with those of others.

THE INDIAN WHO'S WHO, 1934. *Edited by Harendra P. Kishore. Published by G. G. Gurnani's Building, Fort, Bombay, Crown Sea. Pp. 605. Cloth Rs. 2.*

Though the publishers admit that, this being the first edition of the work, it has its defects and there may be some mistakes, nevertheless it must be said that it is a commendable production. The type is readable and the portraits, though small, are for the most part clear. The editor has made an earnest effort to supply accurate information.

CONSIDERATIONS ON THE PRESENT EVOLUTION OF AGRICULTURAL PROTECTIONISM. *Economic Committee of the League of Nations, Geneva, 1935.*

The essential part of this pamphlet is the report prepared by the Economic Committee in accordance with a resolution of the 1934 Assembly, which asked that an investigation should be made into the consequences in industrial countries of agricultural protectionism and those of industrial protectionism in agricultural countries, special attention being given to "the extent to which the demand of agricultural countries for industrial goods is limited by their inability to sell their produce in industrial countries which have increased their agricultural protectionism."

In its conclusion, the Committee makes the following statement:

"An analysis of the situation permits of the conclusion that the maintenance of a normal current of agricultural imports as the part of the industrial countries is in keeping with the true interests of the nation as a whole and of the agricultural producers in particular. Such a conclusion is obviously incompatible with the existence of usually restrictive quotas, but it does not in any sense exclude the maintenance of reasonable protectionist duties."

"There are certain signs moreover which point to an improvement in world prices, and this will not fail to facilitate a gradual return to the moderate level of protection which was the rule in the past and which achieved its purpose without involving, for the national systems of economy or for international relations, the dangers briefly described above."

C.

RUIN OF INDIAN TRADE AND INDUSTRIES. *By Major R. D. Banu, I. M. S. Third Edition, revised and enlarged. R. Chatterjee, Calcutta, 1935. Crown 8vo. Pp. 267+in. Cloth, 50c letters. With a portrait of the Author and a pictorial jacket.*

The third edition of this well-known work contains forty-three pages of matter which did not form part of the previous editions. Besides being thus

substantially enlarged, its get-up is superior in every respect—paper, printing and binding—to the first two editions. And yet the price has been reduced from Rs. 2-8 to Rs. 1 per copy.

The appearance of this edition is timely, too. The *Governance of India Act of 1858* has just appeared, with its chapter on "Provisions with respect to (so-called) discrimination, &c." contained in Sections 111 to 121 inclusive. Major Bane's book tells what was done in the days of the East India Company to ruin Indian Trade and Industries. And these "Provisions" are such as may be used to prevent Indians from regaining that position in the trade and industries of their own country which the nationals of every country are justly entitled to occupy.

So this is a book which every English-knowing Indian ought to read.

X.

THE YOGA-SUTRAS OF PATANJALI.

By M. N. Dimsi. Published by Theosophical Publishing House, Adyar, Madras. Pp. viii+172.

This is a very good edition of the Yoga-Sutras of Patanjali. The original Sūtras are given in Sanskrit type with English translation below. Then they are explained in English. These English notes are based on standard commentaries and are very lucid. There are also two Appendices which explain the general principles of Yoga. The book gives a clear idea of the philosophy of Patanjali, unimpaired with unvarnished condition.

SELECTIONS FROM GANDHI: By

Narayan Anant Das. Published by the Narayana Publication Committee, 88, Madhavbazar Street, Calcutta. Pp. vi+333. Price Paper Cover 5 as, Cloth Bound 12 as.

There are millions to whom Gandhi's sayings are a gospel and his teachings the behest of life. They will find in these careful and comprehensive selections the views of Gandhi well-represented. The book is handsomely, well-printed and sturdy get-up.

U. C. BHATTACHARJEE.

ECONOMICS OF JUTE: By J. N. Sen-

Gupta, M. A. (Econ. & Com.), B. L. Published by S. R. Banerji, M. A. Secretary, Institute of Economics, Calcutta. Pp. 112. Price Rs. 1-8.

This monograph has made its appearance with a 'golden stamp,' it has won for the Hon. Secretary, Indian Institute of Economics, 1932-33, the prize of a sum of Rs. 250 and a Gold Medal, placed at the disposal of the Council of the Institute by the Eastern Bengal Jute Association, Ltd. Mr. Sen-Gupta has touched upon almost every important aspect of the jute problem. Fortunately a fairly good amount of spot-work has already been done by Mr. N. C. Choudhury and others and the Jute Enquiry Committee also has brought together a mass of valuable information. Mr. Sen-Gupta has fully utilized all the materials available, and if at times he merely reiterates what one may have read in other books, it is perhaps because there is little more that can be said about these topics. The book should, therefore, be judged not by the descriptive parts but by those in which present-day problems have been discussed. He has tried to analyse the different strands of opinion on the question of control of the production of jute and has shown himself, after a careful study

of these opinions, to be in favour of some sort of quasi-voluntary restriction scheme analogous to the plans suggested by the Jute Enquiry Committee in 1923 and by Dr. N. C. Sen-Gupta in his bill of 1930. His conclusions on the desired effect of restriction on stocks and prices are mainly identical with those of Mr. N. E. Barker as formulated in his speeches and writings. Mr. Sen-Gupta's remarks regarding the working and future operations follow closely the Minority Report of the Jute Enquiry Committee. But we remember the frank admission of the author in the preface that 'The present study, has been conditioned by the terms set by the Institute' and Bengal is deprived of the benefit of independent thinking by a devoted student of economics. The chapter on transport rates is interesting; there has been scarcely any attempt up till now to synthesize the history of the changes in these charges. The chapter on foreign trade and on the jute mill industry will repay perusal. The author's remarks that 'it would ultimately serve the interests of the Indian mills better if they showed readiness to adjust themselves to changed circumstances and were content with normal earnings from jute,' and that 'the efforts of the Indian mills to maintain their level of earnings through a scheme of restriction constituted a most ill-advised step' deserve serious consideration. The book contains valuable statistics, but they have not been always carefully put. For example, at page 17 some figures have been replaced by decimal points, (For p. 4, Jute Enquiry Committee Report), thus reducing their values to one-hundredth of what they ought to have been. Again, at page 56, the principle of approximation has not been observed in every case, 1,793,844/51,892/1,230,090/32,381/365,154 and 25,320 in decreased (p. 79 of the Report) are put as 15,668/517/12,888/324/9,050/308, in lakhs of yards. These may be exceptions but one expects statistical table to be free from all sorts of inaccuracies.

BISHUPCHIA LAL DUTT

REPORT OF THE 45TH SESSION OF THE INDIAN NATIONAL CONGRESS

HELD AT KARACHI (March, 1937). Published by R. K. Mishra and Dr. Tarachand J. Lalani, General Secretaries, 43A Indian National Congress. To be had from the All India Congress Committee Office, Saugri Bhawan, Allahabad.

This is a complete report of the Congress Session at Karachi, which was held under circumstances that were anomalous and unique. The Gandhi-Irwin truce had just then brought to a provisional conclusion the first phase of the Satyagraha Movement and the Session of the Congress was in fact a council of war to decide if the Truce provided a proper basis for peace. The report contains all the speeches including those on the main resolutions and amendments. The main features of the speeches was that almost all the speeches excepting those of the Chairman of the Reception Committee and the President were delivered in Hindī which has been accepted as the official language of the Congress. This session was very important from many points of view; and those who take any interest in the progress of the National Movement in India will surely derive much benefit from a perusal of this book. The report is profusely illustrated and presents an interesting study. The printing and get-up are excellent.

SILVER JUBILEE SOUVENIR OF THE SALEM DISTRICT URBAN BANK LIMITED: *Published by the Bank of Salem, Price 4 rs.*

This is a report of the working of the Salem Urban Bank for the last twenty-five years. From a very humble beginning the Bank has grown into the foremost district Urban bank in the Madras Presidency. The book has all along been fortunate in securing the services of men like Messrs. T. Adinarayana Chettiar, Banatiah, and C. Rajagopalachari, the first two Presidents of the Managing Committee. The bank has now erected a big two-storied building in which it is now housed. A perusal of the Silver Jubilee Souvenir will convince one of the good work the bank has been doing for the last twenty-five years. It is taking root on a sound financial basis and is a tangible proof of the good work the Co-operative Movement has been doing in India. The report contains the list of the working of the bank and also the remarks of the Registrar and provincial commissioners of the Madras Presidency. The book is nicely printed and profusely illustrated. The set-up leaves nothing to be desired.

SRINIVASA RAO DAS

IS WAR OBSOLETE? By Charles E. Raven *(Haley Street Lecture 1934). George Allen and Unwin Ltd: 1935: 4s. 6d.*

A singular interest attaches to this series of lectures by the Rector, Professor of Divinity of Cambridge University, under the auspices of the Sir Haley Street Trust. Now that wars and rumours of war are shaking international relations it is interesting to turn to the pages of this book to know what exactly a prominent Christian thinker of international standing. The author who had joined up as a padre during the last European War and had seen his horrors at close quarters, has no hesitation in coming to the conclusion that the human frame is ill-suited to the work of warlike under modern scientific conditions apart from the question of the appalling loss of life and of the shattering of happy homes. Taking as his guiding principle, "How would have Christ acted?", he solves the problem of condoning loyalty to one's country and one's conscience by declaring that such civic duties are not sustained by a developed religious sense, have often any binding authority. The author does not hope that the religious convictions of men will disappear at any time, but he does believe that with increased knowledge of the futility of war as a solution of international problems and strife men will learn to sublimate their crude barbaric instincts. As an alternative to war, which can be condemned outright as violating the fundamental principles of Christ's religion, the author suggests trying the Christian method of love even if that involves risk and martyrdom. He looks upon co-operation among the nations of the world as the only effective antidote against racial animosity and aggressiveness and upon the Christian Church as the potential Army of Peace. He alludes incidentally to Mahatma Gandhi as showing what the operation of love can do in the absence of military coercion.

There is much else in the book which would appeal to the pacifists all over the world. The reviewer does not hope that the author's pleadings for peace will find any echo in the hearts of the bellicose and imperialistic nations of the West and

the Far East so long as there remains to be conquered or reconquered any weak or distracted nation unable to defend its frontiers against a modern army equipped with the latest devices for mass murder. It does one's heart good, however, to know that the call of non-injury (ahimsa) does find occasional adhesion, at least in some times, in the West and so that reconciliation along the path may be said to be a noble contribution to the pacifist literature of England.

H. D. BHATTACHARYYA

THE ILIAD OF HOMER. Translated by Sir William Meriv. Oxford University Press, London 1934. Pp. 110. 4s. 6d.

In spite of the several existing English versions of Homer's Iliad the present one by Sir W. Meriv is welcome. The translator has very judiciously chosen English that goes to the root of the matter over the question of the 'right' of temple-entry and by much industry makes the hollows of the choice of new-Iliads to keep out any notion of the Iliads from public places of worship. When the temples had been under direct Government supervision, to such claims were restricted, and it was only when they were placed under 'crucifixes' (1) that old time maxims, social conventions etc. found an opportunity to take up a most unreasonable and inferior attitude with regard to the question. Mr. Meriv's book contains much curious information, especially about South Indian usage, and though his statements are frequently repeated and his authorities are not always impressive, his views are sane and healthy, and the book must be read with interest at the 'right' aspect of the subject.

MANOHARAN GHOSH

RIGHT OF TEMPLE-ENTRY: P. Chidambaram Pillai, D. A., B. L., M. L. A. (Tamil Nadu). Nagapattinam, 1935.

Mr. Pillai goes to the root of the matter over the question of the 'right' of temple-entry and by much industry makes the hollows of the choice of new-Iliads to keep out any notion of the Iliads from public places of worship. When the temples had been under direct Government supervision, to such claims were restricted, and it was only when they were placed under 'crucifixes' (1) that old time maxims, social conventions etc. found an opportunity to take up a most unreasonable and inferior attitude with regard to the question. Mr. Pillai's book contains much curious information, especially about South Indian usage, and though his statements are frequently repeated and his authorities are not always impressive, his views are sane and healthy, and the book must be read with interest at the 'right' aspect of the subject.

THE WORK PROMETHEAN: Dr. Ramesh B. Gossain, Gossain & Co., Madras. Rs. 1-8, 1935.

Dr. Gossain, who is too well known as a scholar and professor to need any introduction, has successfully attempted in this book to bring out the significance of Shelley's thoughts and poetry and to expose the hollows of alleged criticism of the poet's work that has been accepted almost as a matter of tradition. Much of what the poet had said and had dreamt of has now been realised, the awakening of women and the closer approach to equality among men have been accepted as practicable or 'realisable' ideals, and Shelley's vision, at the interest of a century, seems bright and definite and Utopian. Dr. Gossain has rightly pointed out the similarity between the Shelleyan and the Indian view-point in

support of every birth and other articles of belief, though undoubtedly he has been unable to trace it through a casual connection. The book will be a help to the understanding of Hinduism, for the lay reader as well as the more earnest, the student of literature. The mental clarity of Dr. Conant's style is here, adding no doubt to the charm of his exposition.

There is some credit attached to things which are obscure more or less (the learned poet may would have us believe) because of our lack of understanding. This is however no difficult an impediment as an appreciation of "the direct spiritual intuition" referred to by St. Augustine while writing of the most primitive state of recent English poetry in reference to Dr. Conant's book. It is an uncomplimentary of our inability to understand through ignorance. Till it is removed, the difficulties are immensely real.

P. R. DAS

A CENTURY OF SERVICE : By H. N. Bell. Published by the *Century Company, Boston Street, Lahore.* Price 5 as.

This book presents a brief survey of the religious and cultural activities of the British Empire in India. It is interspersed with the author's views on various social and political questions which form interesting reading.

NIRMAL KUMAR DAS

FASCISM—Marxist, Doctrine and Institutions, *"Arise" Publishers—Rangoon, 5/- 1935.*

FASCISM AND SOCIAL REVOLUTION : By R. P. Das, International Publishers, \$ 2.25, 1934.

About a fourth of the volume published from Rangoon consists of three famous speeches of Mussolini crystallizing his well-known views on the nature and functions of the Fascist State, war, socialism, democracy, Revolution and other allied topics. The rest of the book is a summation of the important laws and decrees of the Fascist State in Italy. Mussolini puts the State above individuals and groups "who are subordinate in so far as they come within the State." The State has a will of its own and "takes claim to rule in the economic field no less than in others." Fascism is thus "indefinitely and absolutely opposed to the doctrine of liberalism." Fascism sees "within its grasp on the whole block of democratic civilization" and finally proclaims "the immediate and definite and beneficent inequality of men who cannot be leveled by any such mechanical and artificial device as universal suffrage." Socialism is rejected by Mussolini for the significant reason that "Fascism denies the equation : well-being=wealth" and also thinks that "the class-struggle is the indispensable agent in social transformations." Furthermore, "Fascism will have nothing to do with universal suffrage." This leads up to war and imperialism. "Fascism," says Mussolini, "believes neither in the possibility nor the utility of perpetual peace war alone brings us to its highest peaks all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it." Mussolini defines the Imperialistic spirit a "sense of mission to expand and grow in it "manifestation of this vitality, is the opposite tendency, which would sink their interests to the lower country, it was a symptom of decadence."

Read together with the above volume, Mr. Das's book presents an interesting study in contrast. Mr. Das denies that there is any such thing as a "theory" of Fascism. There are localities, and not a few of them are to be found in India, who, while "discovering" the "essence" of Fascism, "allow themselves to be fascinated and drawn into elaborate speculative discussion of the "philosophy of Fascism", which, as Mussolini interprets it, seems to be the combined idealism of Plato, Aristotle, Hegel, Owen and McDougall mixed to this with dogma. The unscrupulous may solemnly discuss the healthy or variety of "chaos" provided by Fascism "to suit all tastes," but they only get themselves lost in the "Aeschylus bog." The reality of Fascism" remarks Mr. Das, "is the violent attempt of despotic capitalism to defeat the proletarian revolution and finally arrest the growing contradictions of its whole development. All the rest is decoration and stage-play, whether conscious or unconscious, to cover and make presentable and attractive this basic reactionary aim, which cannot be openly stated without debasing its purpose." Fascism is thus "certainly a tactical method of finance-capital" and its endless necessity of platitudes and compromises is simply "the standard vague and doubtful terminology of all capitalist parties to cover the realities of class-rule and class-exploitation under the empty phrases of "the community," "the national welfare," "the state above classes," etc. For example, when Mussolini describes imperial power as "spiritual and physical" and an imperial nation as capable of existing "without the need of acquiring a single square mile of territory," we are to take these expressions at their face value in view of all that has happened in course of the present Indo-Afghan crisis?

"Parliamentary democracy," observes Mr. Das, "was essentially the form through which the ruling bourgeoisie carried through its struggle against feudalism and against all petty and feudal forces, moving the working class in their war to this struggle. When the struggle against the pre-bourgeois forces ended in triumph parliamentary democracy served to check the growing class-struggle between the proletariat and the bourgeoisie by means of concessions. With the deepening of the economic crisis and consequent rising up of the storm of super-profits further concessions to the workers became out of the question. Meanwhile the phenomenal development of the technique of production and management caused employment to fall almost as sharply as production rose. Hence arose the need to destroy markets, material wealth and "conspicuous" luxury before the dire necessity of organizing social decay in order to maintain the profits of capital, the life of the producing class. Fascism is the method employed to accomplish these objects. Fascism is thus "a terrorist dictatorship of big capital," though before it has fully established the helm of the State, Fascism reveals its anti-capitalist philosophy. In order to utilize the discontent of the broad, unprotected masses of urban and rural petty bourgeoisie and of certain strata of the decaying proletariat "for the purpose of creating a reactionary mass movement," in international affairs Fascism means the rivalry of the different imperialisms led by unscrupulous capital in the world's great powers. So Fascism must lead to war though war will prove to be an addition of the contradictions of capitalism. Fascist powers cannot unite even among themselves. Fascism is merely the sweeping up of a world convulsed into a general ragsdale. It stands for terrorism at home and war

and exploitation abroad. And the so-called theory of Fascism is merely a crude attempt at rationalising the most irrational and brutal tendencies in man and society.

As I have already observed the two books present a study in contrasts and I have faithfully represented both points of view. Both the books require the most careful study by every intelligent man and woman in India as elsewhere. Mussolini's lectures represent the cream of Fascism and the laws and decrees of the Fascist State in Italy will give a concrete idea of how Fascism really works. For the anti-Fascist point of view Mr. Dutt's book is certainly the best ever written and every word of the book needs to be carefully read and digested.

II.

INDIAN CIVIL SERVICE: By Narsinh Chavda. *Rep. M. A. Professor, City College, Chittawa. Book Company Ltd., Chittawa Square, Chittawa. Price Rs. 4-8.*

The Indian Civil Service has been the Government of this country for over a century and a half. The author has given an account of the origin and growth of the service; and discussed the important questions of the recruitment of Indians as well as the salary and constitutional position of the Civil Service from the Indian point of view. A glance at the table of contents—recruitment; Indianisation; I. C. S. and judiciary; organisation; Indian ideas re: recruitment; Constitutional position; Public Service Commission salary, etc.—will show the reader the topics discussed by the author; and discussed ably. The value of the book has been enhanced by a short bibliography and an index. Our busy public men will do well to go through the book at least once; and get for himself an idea as to the problems of the I. C. S., from this good little book on a great subject.

INEFFICIENT MANAGING AGENCY SYSTEM: By S. R. Datta. *Datta's College Publication, 1934, pp. 92. Price 1 rupee.*

The author, who is able and competent to discuss the subject, has pointed out the defects of the managing agency system as prevalent in the Western Presidency.

J. M. DATTA

SANSKRIT

NIṬIMANJARI OF DYADIVEDA: Edited with an Introduction, Notes, and Appendices by Shriyama Jayarama Joshi, M. A., Sahityasamratyaji, Professor, College of Oriental Learning, Benares Hindu University, with a Foreword by Principal A. B. Datta, M. A., LL. B., Pro-vice-chancellor, R. E. C., published by *Sriyama Sharma, Benares Mandal, Allahabad, Benares City.*

From the very name of the work, *Niṭimanjari* 'a Cluster of Mayas', it is clear that it is a book that deals with *śūti* or words. It is a collection of some ethical maxims gathered from the *Rigveda* just on the line adopted in the *Caruṅkya* of Kṛṣṇadāsa, the influence of which on the work is throughout evident, the difference between them being that while the latter gives examples from non-vedic or classical works the former takes them from the *Vedas*. Its author is Dyadvēda who flourished in 1494 A. D. He

quotes both the *Yajurvedaśūti* of Badarayana and the *Yajurvedaśūti* of Jayasāyana, to which he is much indebted. The present work shows very clearly that he was a great Vaidika scholar for the elucidation of the text he quotes in his book. In treating the subject the author first writes a *śloka*, in the first half of which he says of a *śūti* which is illustrated in the second half. Then he himself explains the *śloka*, quotes the Vedic passage from which the example is taken, and comments on it on the line of *Śaṅkara* giving the *padā-pāṭha* and quoting authorities, thus making his point perfectly clear. There are some 164 maxims and 183 *śūtis* from the *Rigveda* for their elucidation, which are also fully explained. Thus the work is a very good selection from the *Rigveda* forming at the same time a very excellent Vedic Reader by which one will be well acquainted not only with the *Rigveda*, but also with such words as the *Yajurvedaśūti* and *Yajurvedaśūti* from which *śūti* examples are made. The importance of the *Niṭimanjari* was already known to scholars interested in Vedic studies, but it is now and for the first time that it is made accessible in a scholarly way to them by Professor Joshi who has taken much care for making it useful in various ways. We congratulate him on the success he has attained.

The authorities of colleges and specially of Sanskrit Pathshālas will really do a good thing by prescribing it as a text-book.

VINODCHANDRA BHATTACHARYA

THE UNADI SUTRAS IN VARIOUS REVISIONS (MAHARASHTRA UNIVERSITY SERIES NO. 7A. PART I. THE UNADI SUTRAS WITH THE VṚTTI OF SVETA-VANAVASIN, PART II. THE UNADI SUTRAS WITH THE PRAKĀṢYA-SARVASVA OF NARAYANA: Edited by T. R. Chitrakarni, M. A., Senior Lecturer in Sanskrit, University of Madras.

The two volumes under review contain critical editions of the text of and commentaries on the *Unadi Sūtras* belonging to the system of Pāṇini. Here we have the first two volumes of the projected seven volumes in which various recensions of the *Unadi Sūtras* are proposed to be published. No indication is given of the nature of the contents of the remaining volumes. And it is not known whether these volumes will contain some more commentaries on the *Sūtras* of Pāṇini's system or only *Sūtras* and commentaries belonging to other systems of grammar. But it is clear that the work, when completed, will bring together the theories of Indian grammarians about the origin of various possible words and thus supply highly useful and important materials for the study of Sanskrit Philology.

The plan followed in both the volumes before us is the same. Besides the texts of the *Sūtras* and the commentaries thereon based on the collation of a number of MSS., there are in each volume a number of indexes, e.g., of words and authors referred to in the commentary, of the *Sūtras*, of the words in the *Sūtras* as also in the commentary and of quotations in the commentary which have been carefully identified. Thus the two volumes could have been combined into one not only for the sake of economy but for what is more important—convenience in use, helping the reader to swiftly form an idea of the special features of the commentaries and of the differences in

the texts used by them. As a matter of fact, one volume containing a critical edition of these Sūtras belonging to one system of grammar which takes note of the variants found not only in the MSS. but also in at least the commentaries that have been published would have been highly useful in determining the correct and original text.

As for, however, as the plan of the learned editor goes, he has not spared any pains to make the volumes attractive and useful. The printing and set-up leave nothing to be desired. A reference may, however, be made to a few minor defects of printing. The words in the Sūtras have not always been joined, as in the 388th sentence by rules of Śaśāṅka (G. V. 55 in Pt. I, II, III and V. 50 in Pt. II). There are also a number of misprints (Pt. I—p. 334, l. n. 1, p. 188, l. 4; Pt. II—V. 70).

CHETANAN CHAKRAVARTI

GUJARATI

TRAN NATAKO: By *Raman N. Patel, M. A., Lecturer, Wilson College, Baroda*; Printed at the *Samudra Electric Printing Press, Baroda*; Coloured cover-board: Pp. 250; Price, Rs. 2-0-0.

These three plays were written for the purpose of being acted by students: school and college students. One of them shows up the difficulties of a poet who is transferred to composing poems and distributing them gratis for the advancement of letters irrespective of the fact that his wife and children are

starving. The wife, however, belongs him to his senses. The other two are also tragedies respectively of certain failings in the present-day graduates and in certain social customs of the Hindus of Gujarat. There is humour depicted all throughout; though it is superficial and empty. Deep humour, however, would not have suited the purpose of the writer, and hence the lower level.

PRAYAS VISOOT: By *Prof. A. K. Trivedi, M. A., LL. B., of Baroda College, Baroda*; Printed at the *Sival City Printing Press, Sival*; Cloth bound: Pp. 240; Price Rs. 1-0-0.

Prof. Trivedi has already written two "Visoots," "Nirriti Visoot" and "Siddhya Visoot," both books of a high order, the first having been translated into Marathi also. The book under review describes in chatty and simple prose and is equally simple verse, in part, the several incidents, humorous and otherwise, of the pilgrimages made by him in the North and the South with his relatives. The verses recited one of those of Kari Narayana Shankar who has described some of his travels in poetry, inasmuch as the verses put down were matter of fact statements and seldom rise to any high level. However, for the purpose of "Visoot"—summarise they fulfil their object. They describe events of our two decades. Had Prof. Trivedi followed his present bent, the work would have shown, both in diction and expression, of him of a higher ideal. He admits as much in the Preface.

R. M. J.

THE LONDON "BRATACHARI" GROUP

By *SASADHAR SINHA, Ph.D. (London)*

MR. Guru Soday Dutt, I. C. S., is now visiting England. He represented India at the International Folk Dance Festival recently held in London in his capacity of President of the All-India Folk Dance Society and as a delegate for the Calcutta University. Mr. Dutt has fully utilized this occasion in drawing the attention of the Western public to some of the living folk dances of India, and in a lecture he delivered at a conference of the Festival he explained and demonstrated some of these folk dances. They are, he pointed out, essentially different from the classical and effete natch dances of India with which the West is familiar. These folk dances are not only extraordinarily virile in character but possess great charm as well. Mr. Dutt's demonstrations of *Bharukhe* and other dances,

for instance, their vigour and rhythm evoked much enthusiasm and great interest at the conference. And no wonder! Some of us who have been to the Folk Dance Festival can bear testimony to the striking similarity of these dances to the folk dances of south-eastern Europe, universally acclaimed as some of the finest that the Festival produced, both for their vigour and beauty. This must be a matter for sincere congratulation for Mr. Dutt and a great encouragement to him in his task of reviving and popularizing folk dancing in India.

Folk dancing as a cultural medium and as a source of great communal joy and discipline is now universally recognized. But nowhere, as far as I am aware, has this been brought into direct touch with the performance of daily duties. To Mr. Dutt belongs this distinction.

The *Bratachari* Movement, of which he is the founder, aims at integrating dancing into workaday life, at bringing an inner rhythm to the outer rhythm of life. This rhythmic interpretation of the *Bratachari* discipline comprising a whole code of individual and social conduct is Mr. Dutt's most original contribution to contemporary Indian life.

On the 17th of August, at a meeting of the Union of East and West at Caxton Hall, Mr. Dutt spoke on the *Bratachari* Movement and demonstrated some of the dances. Sir Francis Young, husband, who presided, and the Maharaja of Haridwar spoke appreciatively of Mr. Dutt's efforts. Both look forward to a great future for the movement. The Maharaja invited Mr. Dutt to visit his State to introduce the dances and prophesied that his would be a household name in India seventy-five or hundred years hence. The *Times* gave a full report of the meeting. The *Times Educational Supplement* published a lengthy article on the movement stressing its varied possibilities and on a subsequent occasion referred to the prominent part, it hoped, the *Bratachari* Movement would play in rural uplift. In its issue of the 10th of August *The Times Educational Supplement* wrote among other things:

"...For the fullest expression of the significance of these dances, and since it was, however, first necessary to provide them with a cultural setting. That setting was offered by the initiation of the *Bratachari* Movement as a means of self-expression of the community. The society is devoted to social service and constructive work and earnestly strives towards the development of individual character and organised collective life...."

"The dancers have the great advantage for the Indian village that in equipment they are completely self-sufficient. It has been found that through the songs and dances it is possible to arouse a high ideal of social practice. In the character of the camp this discovery has found its clearest spontaneous expression in a number of short novel and practical



Front Row Sitting:

Left to Right—Miss Churchill, Mrs. Bhattacharya, Mrs. Bhattacharya, Mrs. Ayres Roy.

Second Row Sitting:

Left to Right—Mrs. Bhattacharya, Mrs. Roy, Miss Wrench, Mrs. Lakshmi, Mrs. Dutt, Mrs. Bhattacharya.

Third Row Standing:

Left to Right—Dr. Bhattacharya, Dr. Narayan, Mr. Bhattacharya, Mr. G. S. Dutt, Mr. Roy, Dr. M. Dutt, Mr. K. Das Gupta.

Last Row Standing:

Left to Right—Dr. Bhattacharya, Mr. Saha, Mr. Roy, Mr. Lakshmi, Mr. Sen, Mr. Bose.

maxims to be affirmed together by those under training.

"It is bringing European and Indians into a kind of unity so no other movement has done on the same widespread scale...."

Mr. Dutt's untiring zeal and enthusiasm are infectious. Already a London *Bratachari* Group has been formed which includes well-known Indians resident in London and European ladies and gentlemen, one of whom is Miss Wrench, the sister of Sir Evelyn Wrench. Dr. D. N. Dutt, a practising physician in London, has been elected Secretary of this Group. By speeches, private talks and demonstrations of folk dancing, Mr. Dutt has roused keen interest in his movement among influential people in England. The following lines are taken from a letter Sir Michael Sadler wrote to Mr. G. S. Dutt:

"Wholeheartedly I am in sympathy with the principles and policy of the *Bratachari* Movement, and subscribe in so far as one who lives in England can) to all your precepts. If there were a section

of the Movement open to the aged and non-resident I should ask leave to join...

"Your Movement seems to me well planned and rightly inspired. It is Indian, which is essential. It is interesting, invigorating, spiritual and

synthetic (rather a puzzling word) new, that I look at it, but I miss 'integrating, inclusive' bracketing together the essentials of a vigorous, purposeful and happy life."

A CONFERENCE OF ORIENTAL STUDENTS

By AMIYANATH SARKAR

THE Confederation of Oriental Students, which was started two years ago in Rome, held a meeting of its Council of Delegates and a special Conference at Oxford on the 10th-11th of August. Delegates representing student organizations in Europe of almost all oriental nationalities attended the Conference. The Indian Delegation which consisted of seven members from the centres representing Oxford, Vienna, Paris, Berlin, Zin, Prague, and Rome was headed by Mr. Anil Kumar Chakravarty, M.A. of Oxford. The subject of discussion was "Cultural Affinity amongst the Oriental Countries."

After the Secretary of the Permanent Bureau, Mr. Anil Kumar Sarkar, read the report for the period following the Second Congress of Oriental Students held in Rome last year, the Council of Delegates, which is composed of two members from each oriental nationality, formally opened its meeting at which several important resolutions regarding the future activities of the Confederation were adopted. The Council decided to appoint a few more Local Committees in important centres like Grenoble, Lyon, Marseilles, Vienna, Berlin and Oxford, besides London, Paris, Geneva, and Berlin which were already functioning. A Board of Corresponding Editors was also formed for the journal of the Confederation, which will very probably come out now as a monthly called "Young Orient", with one representative each from the different national organizations of oriental students in Europe. The Confederation has so long been labouring for the creation of the national federations of the different oriental student organizations in Europe; it was announced at the Conference that besides the Indian Students' Federation, the Chinese Students in Europe had already organized themselves into a federation, and were shortly going to hold a Convention in Holland.

It was also learnt with much pleasure that the Arab and the Indo-Chinese students in Europe were shortly going to form their own federations. The discussion about forming national organizations in the oriental countries, where they have not yet been formed, was postponed for a fuller discussion until the next Congress which may

be held either in Rome, Vienna or Brussels, according to the facilities that may be available from the above-mentioned Governments, with which the Permanent Bureau in Rome has been authorized to negotiate. This also depends largely on the political situation of Europe which at present is critical.



Oxford, the hill town on the Alpine Dolomites where the Conference was held

After the formal business of the Council was over, Conferences were held at which delegates from China, Java, Siam, Indo-China, Arabia and India spoke on the cultural problems of their



The delegates of the Conference

respective countries with particular reference to cultural movement amongst the youth. The papers and the discussions were highly informative and were of engaging interest. On behalf of the Indian Delegation, Mr. Ambika C.

Chakravarty answered a series of questions put to him by the students of other Asiatic countries which showed how much interested the youth of the Asiatic countries are in India and her great movement. The Siamese and the Japanese delegations openly said that their art and culture are to a great extent Indian in origin, influenced later by the Chinese, and even today they feel a strong kinship for everything Indian. India was the inspirer of all this is great and good in their civilization.

The amount of enthusiasm and goodwill evinced at the Oriental Conference, and the results achieved, go to show the unanimity of opinion amongst the oriental students on the immense possibilities the organization offers in bringing about real cultural collaboration and co-ordination not only amongst the youth of the East but also amongst the oriental countries in general, leading to a better political understanding and co-operation. Another outstanding feature of the Conference was the anxiety shown by the delegates to find out means by which the Conference could be permanently placed in a position entirely free from political influence of any Western Power. It is not hazardous too much to say that complete independence can be achieved, now that the organization has been able to raise funds for itself, and it is absolutely free to act according to its own will.

The papers and discussions confirmed once again that the activities of the Conference are extra-political and it is only concerned with the cultural problems and problems of the youth in particular—of the East, and it never ignores the great importance of co-operating with the new spirit of the youth in the West.



The Indian Delegation to the Conference

Sitting: (Left to Right)—Messrs. D. N. Dabash (Rangoon), A. C. Chakravarty (Oxford), President of the Federation of Indian Students, N. G. Sengul (Berlin). Standing: (Left to Right)—Messrs. Harind (Edin), P. D. Kutyar (Vienna), S. Deb and K. Chari (Punjab) and Ambika N. Barker (Rangoon).

Chakravarty, Mr. A. addressed the Conference on "The Problem before India and Asia" which was

TRAINING INDIANS FOR MILITARY CAREERS*

III: CADETS AT WORK AND AT PLAY

By Sr. NIHAL SINGH

(Illustrated with photographs by the Author.)

I
NEARLY forty years have gone by since I learnt to eat with a knife and fork. I still have a vivid recollection of the awkwardness of my early essays at mastering this alien art.

attempt behind which there was not the element of compulsion that I felt, there had been in the former instance.

Now did I desist until I had become so adept that I could, with ease and rapidly, ply these implements in the manner regarded as correct



A typical house occupied by an officer at the Academy

The meat seemed, at first, proof against being cut. As I looked at it it danced all over the plate. Each bit appeared to be endowed with some diabolical form of energy when I tried to pursue it with the fork. When I finally managed to capture a vagrant piece and endeavored to convey it to my mouth, it was overcome with attraction for my shirt front, beneath which my breast was palpitating with nervousness.

Some years later, while living upon the outskirts of China, I was initiated into another mystic gastronomic rite—eating with thin, long, ivory sticks—"chop-sticks," as they are called. The difficulties involved in the process were far greater than in the other case.

By then I had seen something of the world and no longer stood in awe of it. Instead of feeling a sense of misgiving and self-consciousness, I, therefore, actually enjoyed making the

by Chinese (and Japanese) of quality. In time, I became so proud of my dexterity that I used to delight my friends in a Chinese restaurant, at first, in Chicago and later in Piccadilly (London) by picking up, with "chop-sticks" baked rice, grain by grain, and conveying it, uncrushed, from the bowl in which it was served, according to the convention, to the mouth.

II

I have been reminded of these experiences of mine by the travel of our young men who enter the Indian Military Academy at Dulea Dan without having had the opportunity of handling a knife and fork at the table. Such is particularly the case with many of the gentlemen-cadets who come from the army—I am not, of course, referring to those who find the army merely a convenient sleeping-place in the institution, as some unquestionably do. Their trials, fortunately, do not last long, however.

There is, at the Academy, transition in more

* The first article in this series appeared in the *Modern Review* for August; and the second article in the issue for September, 1935.

than the mode of eating. Some of the *cadets* served in the mess differ from those the *gentlemen-cadets* were in the habit of parinking in in their homes and even in the hostels attached to the colleges from which they proceed there. Nor is the way of cooking the food quite the same, though, I understand, some Indian dishes are also served at some of the tables.

It must take the *cadets* some time to acquire the taste to relish some of the fare set before them, delicious as that fare might taste to palace-educated up to it. I have known of many Europeans and Americans who found the English style of cooking flat. How much more so must this be the case with young men brought up on Indian cookery which certainly does not set on the side of fineness, whatever else it may or may not do.



The Mess at the Indian Military Academy, Dehra Dun, U.P.

I have heard of raw *gentlemen-cadets* brought up in the rural side who thought nothing of putting a big lump of butter in their tea. They must have been Panjabis—and probably felt that by doing so they were having *chukh ghee* (milk and clarified butter).

I heard an amusing story about a new recruit who sat, by chance, at his first breakfast in the mess next to a *cadet* of a famous turn of mind. Never having seen oatmeal porridge in his life before, he turned to his neighbour and asked him whether it was to be eaten with sugar or salt. He was advised to try it with salt, pepper, a dash of Worcester sauce and a dab of mustard. It will take him long to forget the taste of the mess thus concocted.

III

Eating at the Academy is something of a ritual, as, indeed, it is in the regimental or brigade mess. It looks as one—a civilian and proud of being one—as a sort of *sybaritic rite*.

I am told, however, that the men who devote their life to arms at least those of British blood look upon eating in common as a means of procuring *esprit de corps*. It must, for that reason, be, I fancy, of special utility in a country where personal aspiration and political ambition,

masquerading as religious fervour, often set by the ear even (apparently) educated men and where there still exist persons known in the English line who talk of "approachability" as being God-ordained—so dumb because they themselves are not compelled to grovel at the foot of the social ladder.

But why English feed in an Indian *cadet* mess as regular, every day fare? I advisedly use the word English and not European.

Barring a few domiciled Europeans and Anglo-Indians, the young men at the Academy are Indians. Those of them who are so fortunate as to win their spurs will enter the Indian (and not the British) Army and will, naturally, spend their lives in India. Unless I am mistaken, the kind of commission that they will receive will not entitle them to command a British unit, except in special circumstances. They will, moreover, receive emoluments adjudged (by non-Indians) to be adequate for Indians to maintain themselves as gentlemen—a scale appreciably lower than that applicable, rank for rank, to fellow-officers of non-Asiatic origin and domicile also serving in the Indian Army.

The significance of these circumstances is not, I am afraid, being grasped—or, at least fully grasped. Otherwise conditions would not have been created that tend to habituate young Indians to relatively expensive non-Indian ways. The emphasis laid at the Academy upon the consumption of English food, even though interlarded with Indian dishes, seems to me to be misplaced as, indeed, is the stress upon the spoken and written English, of which I wrote in an earlier article.

IV

Since in this matter what should be an obvious fact has been missed altogether, I must take the occasion to point out that between the mode of cooking food that has grown up in one land in a northern zone and efficiency at soldiering in another land in the tropics, there does not—and cannot—exist a mystic, indelible link. Otherwise armies maintained in many an Asiatic country would be doomed to perpetual inefficiency.

I recall "breaking bread" in Japan, with Japanese officers. They—and I—ate, from small bowls, Japanese rice with a little belled seaweed and tiny pieces of fish dipped in a salt (soya bean) sauce. Instead of knives and forks we used chop-sticks, made of bamboo, if I remember right. I drank unseasoned tea without milk or cream (or lemon)—boiling water being just poured on and off the tea leaves and not permitted to stand and draw. In addition to this beverage they probably would have had *sake*, a



When at drill, it is impossible to tell a "competition-wallah" from an army cadet

kind of beer made from rice, drinking it from equally distinctive bowls, had I—a tasteless—not been there.

Were these Japanese officers the less brave because they did not eat English (or European) food, or with the type of cutlery approved by Europe?

Quite the contrary. Only a little while before these men had directed some of the troops that hurled the Russian bear back to the region from whence he had, with ravaging mouth, come peevish down to the verge of the yellow sea. My first visit to the Daybreak Empire occurred, I may add, shortly after the cessation of the Russo-Japanese war.

V

India is a poor country and, unless I am gravely mistaken, is likely to remain poor for many decades to come. There is, therefore, all the greater need to exercise caution against lifting young Indians out of the patterns of their Indian surroundings.

The roots of many of the cadets lie in the villages. They had best be left there as undisturbed as possible. Therein really lies the weal of the officers-to-be (and later of the officers) as well as the weal of Mother India.

I, for one (who has had the opportunity of seeing something of the great nations in their native habitats, strewn about both hemispheres), refuse to admit the undebatable nature of the necessity to mold the nucleus of (what I hope is) the Indian Dominion army wholly, or even largely, upon the British army pattern. To adopt a system wholesale or, at best, with slight modifications is, no doubt, easy, while to evolve a new scheme means the killing of much brain tissue—means not only much thinking (out of

the intellectual rut) but also a great deal of experimentation.

Owing to borrowing poverty, backwardness of communications, paucity of schools conducted on the right lines and jealousies, the cohesive forces have not acquired the strength they might have and life among us does not possess quite the unity of pattern that one would wish. There are, for instance, local variations in cooking in parts of India, even when one lies next the other.

In this matter our Motherland is not peculiar. Each variation—admitted, not so very long-ago and, in fact, continues to exist in self-governing, progressive Britain (a pocket handkerchief of a country compared with our India).

It should, however, be not beyond the wit of men, who consider themselves resourceful, to devise a dietary that would be suitable for Indians gathered from all points of the land than one radically divorced from all the Indian modes of cuisine. The difficulty should not be insuperable, at least at the moment, when, properly speaking, northern, or rather north-western India is virtually in possession of the Academy.

Care must be exercised, let me note in no uncertain terms, to prevent the cadets from acquiring the "superiority complex" that would make them regard persons who do not eat with knife and fork as barbarians. Most of those near and dear to them would, otherwise, be labelled by them as semi-savages.

The prospect to delight in looking at life through non-Indian open eye-glasses already exists, I fear, and must be discouraged whenever it manifests itself obtrusively. The young Indians who serve on the mess committee of the Academy should be induced to pool their intellectual resources to devise a menu approximating much more closely to the Indian dietary—and,

what is even more important, to the middle class pocket.

VI

There is one more point in this connection upon which stress needs to be laid. India has its age-long traditions of non-flesh dietary. Any cadet at the Academy (paid for out of the taxes exacted mostly by vegetarians) should be able to partake of vegetarian food should he so wish; and the selection of vegetarian food available to him should be both wide and substantial, to make possible for him to maintain his health, and at the same time, to enjoy his meals.

Any young man who is already habituated to or any one who wishes to adopt the meat diet should, of course, be permitted to please himself; but not in the belief that, hidden far below the surface, there is a constant relationship between feeding on the dead bodies of our four-footed brethren and fighting efficiency. I have known many persons who adhered to vegetarianism and yet were valiant soldiers.

The authorities, I understand, do not permit either beef or pork to be served in the (Cadet) mess. This matter should, therefore, be easy to arrange. It does not appear to have been attended to.*

VII

Life at the Indian Military Academy is not a matter of "crosses, roses all the way." It is strenuous. No question about that.

The day begins early. The rising bugle sounds at 5-15 in the morning in summer and half an hour later in winter. It ends at 22 o'clock—or at 10 P. M., as we civilians would call it—10-30 P. M. during the cold weather.

Excepting the brief intervals for washing up, partaking of meals and the like, the hours between reveille and the putting out of lights are filled with hard work of one kind or another. Physical training, in which I include sports (which are compulsory) occupy a good deal of the time. The "quiet periods," as they are officially labelled, are devoted to study, at least by the cadets who are anxious to get on.

The first important item in the day's routine, is the parade, held, at 6-30 A. M., in the extensive, covered ground in front of the main building known as the Parade Hall, after the Commander-in-Chief, Sir Philip Chetwode, who, I am told, has exhibited keen interest in the Academy almost from the moment he assumed

the duties of his office. All young men, except those on the sick-list or specially excused, must be present.

The cadets are formed into four companies—"A," "B," "C," and "D." Each is under the command of one or another of the officers-instructors.

All the five terms are represented in each company. That arrangement is of special utility to the seniors, who, by instilling their seniors, fall much more easily into the stride than they otherwise would.

Wee betide any cadet whose appearance in the parade does not conform to the standard of military smartness exacted by the Adjutant, (Captain I. F. S. McLaren, 1st Battalion, Black Watch), who is specially responsible to the Commandant for drill and discipline. No blunder seems to escape his eagle eye. The slightest spot of tarnish on a brass button, or the slightest rip or tear in a uniform, or the least deviation from the correct poise of the body while in motion or at attention, will result in a sharp reprimand.

If the offence is repeated, punishment is meted out to the erring cadet, be he a Raj's or a peasant's son. He may be penalized by having to undergo another drill, or be awarded "C. R." (condemned to barracks)—or, in extreme cases, may be ordered as report to the Commandant, who would no doubt put him "on the mat," as the phrase goes.

VIII

My information, gathered from various sources, is that in these matters the requirements at the Academy are of the strictest. This is as it should be. If the Indians who, in due course, are to command increasingly larger units of men, themselves lack the soldierly bearing and (what is even more important) discipline, the prospects before India cannot be bright.

I must say, however, that I have great sympathy for the young men who have to be broken into this strict routine. Some of them have never before in their lives been subjected to discipline of any description. I was told of a "mother's darling" who shed hot, bitter tears when, for some fault of omission or commission, he was given his first "C. R."

The early weeks must, no doubt, be a time of trial and tribulation. They, however, have themselves chosen the military career, and must put up with the "rules of the game."

Regalier Colins, the various Company Commanders and the Adjutant, particularly the latter-named officer, deserve to be congratulated on the high standard in respect of drill and discipline they have instilled upon from the very start of the operations at the Academy.

In a speech delivered on the occasion of the Commander-in-Chief's first formal visit to the Academy on December 10, 1932, when that institution had been in operation for about two

* A military friend (not an Indian) whom I consulted upon this point was definitely of the opinion that vegetarianism was a perfectly satisfactory form of sustaining life. He was afraid, however, that it would create difficulties in time of war, when all officers were vegetarians. In the latter case surely would, he thought, be as easy as when all officers were meat-eaters.



Apparently an easy exercise: but not so when you try it

months, the Commandant stated that his "alma, in this first and critical term" had been "to lay the foundations of a spirit of high endeavour, discipline and unity which later" would "become embodied in a tradition."

Sir Philip Chetwode expressed himself as greatly pleased with the performance of the cadets on the parade ground. They received his Excellency with a "General Salute" and, after inspection, marched past him in line and in fours; formed up facing the saluting base while the band of the Army in India presented the insignia of the M. B. E. to Sergeant-Major-Instructor Crofts, of the Army Physical Training Staff; and the parade had concluded with cadets marching off in fours followed by the pipe band of the 29th Gurkha Rifles. A Burman (Karen) cadet, Smith Dun by name, who began life in very humble circumstances and had worked his way into the Indian Army as a Nirk and thence into the Academy, took the parade and sat next to the Commander-in-Chief at lunch in the temporary mess.

IX

It was not on that occasion that the young men who, through sheer ability, had entered the Academy through the open door of competition, conducted themselves so well on the parade ground that even a military man could not tell them apart from their comrades who had been in the Army for a longer or shorter period. When, on November 18, 1934, his Excellency the Viceroy visited the institution as president of it

the King George V. Bonnet and Colours, I attended the ceremonial to see for myself if such were the case.

The cadets looked smart that morning. There was not a speck of tarnish on a single brass button on the khaki tunic of any one of them. They bore themselves erect without being unduly stiff. When they marched past, the nearest cadet only a few feet from the chair in which I sat among the spectators, the pace and the swing of the arms were rhythmic.

The quality of the training was even more noticeable when they stood at attention during the few minutes prior to the beginning of the ceremony and during the intervals between the various salutes and other items of the programme. The sun mercilessly shot its shafts upon their faces; but the temptation to scratch their cheeks and noses, which must have been almost insufferable, was resisted to an extent that seemed remarkable to me.

I have witnessed similar parades in other quarters of the globe. Nowhere have I, however, seen better discipline in this respect than at Dehra Dun on November 18, 1934.

Yet only a small percentage of the cadets who participated in the ceremonial could be regarded as anything like the finished product of the Military Academy. If there were among them some who had been there from the day it began functioning, and were almost ready to sit for their final examination,* there were others who had but recently entered the institution.

* A writer, believed to be a soldier of distinction had written in public print: "Even a rascally Pariahs eye could not have picked out an 'A' (Army) cadet from a competition-mad on parade after two months' training." *The Statesman* (Calcutta), December 13, 1932.

* Twenty-seven cadets sat for the final examination in December, 1934, held by external examiners sent out by Army Headquarters. All passed and received their commissions as sent by his Excellency the Viceroy in behalf of his Majesty the King-Empress. Two of them, who had elected to serve in the engineers, were sent to the Thospeet College of

I tried my hardest to pick out these "composition-walkers" from the other cadets, particularly from those who had already served as a cog in the military machine. Try as I might, I could not tell one "class" of a cadet from another as they stood at attention or when they marched past.

Distasteful of my own opinion in a technical military manner, I consulted men who could speak with authority and was gratified to learn that my observation had not been faulty. Such differences as could be detected were that a few of the cadets, being Sikhs, wore turbans and had their heads swathed in turbans, whereas others wore caps and were clean-shaven except for the suggestion of a moustache on the upper lip that soldiers, for some credit reason, regard as smart.

very high in the heavens. The cadets dress modestly for the purpose—in thin white singlets and tall or dark shorts. The Sikhs leave uncovered their long hair, coiled up near the crown, except for a bit of white cloth pinned over the knot (Jussa).

The standards in which the young Indians must measure up in this respect are high. I am told, in fact, that the gentleman-cadets at (the Royal Military College at) Sandhurst are not put through so many of the "P. T. tables" as are young men at Dehra Dun.

Through the Commandant's courtesy I have witnessed, on more than one occasion, cadets at these exercises in the south-east corner of the parade ground. They were, I fancy, all or nearly all seniors.



Cadets at fire drill in front of the "D" Company quarters

The performance that day reflected credit especially upon the "composition-walkers" who had not been through the military mill as the army cadets had been. Many of them did not even belong to the so-called martial races, clans and castes nor had they passed through any O. T. C. at their school or university. This is one of the most heartening signs of the time.

X

Physical training exercises are performed under the eyes of pocket British x. c. o. instructors, in the morning, before the sun has risen

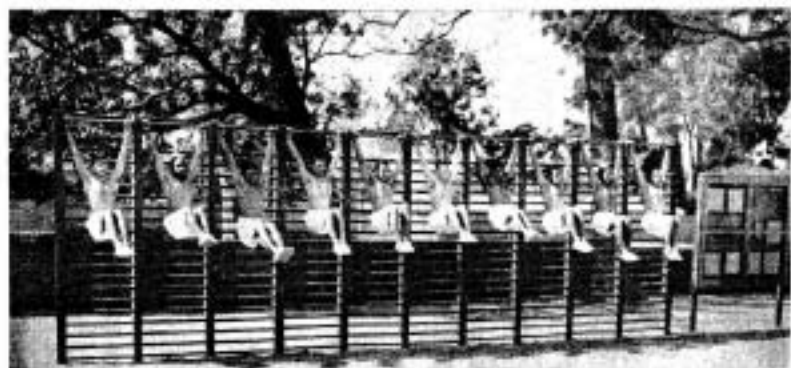
Engineering, Boerboe and the remaining 27 attached to one or another British unit for physical training for a year which will end in a few weeks.

* Officers' Training Corps.

I was interested to learn that they included a fair percentage of young men who had entered the Academy through competition; and that several of these came from sections of the community that the authorities had, for decades, persisted in regarding as "non-castal." They went through the movements without a hitch, their bodies swaying forward or backward, lunging to one side or the other, in unison.

Some of these exercises called for considerable agility and made a great demand upon muscular strength. Such was, particularly, the case with "scaling the fort"—climbing ropes hung from a high, steel frame and remaining suspended, all in line and all in the same position.

The photographs reproduced with this and the earlier articles tell the tale much more strikingly than any description I could give.



One of the most difficult "P.T." exercises: but the cadets seemingly enjoy it

XI

The second half of the morning, say, after breakfast, which is over by 9-30 o'clock, is devoted to classes. The subjects are partly academic and partly military.

This is the sphere where the weaknesses inherent in the scheme upon which the Academy is based manifest themselves. The cadets gathered through the Army and from the Indian States, with few exceptions, are, educationally, behind—in some cases far behind—the "competition-walkers." They need a great deal of coaching in the class-room and tutorial periods in practically every branch of knowledge—elementary knowledge. My opinion is—and I sense it keenly—that the deficiency, in most cases, is so pronounced as to be incapable of being made up during the two and a half years they, in the ordinary course, will spend at the Academy.

So long as the two entrances to that institution are maintained, bifurcation of these elements in the class-rooms is, I am convinced, imperative. It is more waste of time for the general run of "competition-walkers" to be made to study academic subjects of a comparatively elementary description. Their attention could, with advantage, be centred upon higher, or, in the alternative military studies.

Such an arrangement would, at best, be a stop-gap measure. So long as the present system survives, it will be impossible to evolve a type of officer who, in addition to knowing something of the profession he has elected to enter, will be an educated man, in the real sense of that term.

To attain to that ideal, it would be necessary, not to impart academic instruction of the middle or high school type, as is, I fear, necessary in the present circumstance. We might, for instance,

save the practice obtaining at the Royal Military College at Kingston in Ontario, Canada, where training (in many cases by civilian professors) is of such a high grade that Canadian universities and other institutions treat a diploma from that college as the equivalent of a third year course or even the B. A. degree.*

Not too much stress can be laid upon this point. Some of the young men admitted into the Academy are likely to disappoint their military examiners and be themselves disappointed. Unless, therefore, the system of education there is of a sufficiently high order, they will find it difficult to obtain training in some other profession and their life might easily become blighted.

XII

The teaching of English—especially as it is spoken and written by the military—receives considerable attention at the Academy. Some of the time and energy devoted to this language could, in my judgment, be profitably diverted to other subjects of much more vital importance—the social sciences, economics, civics, psychology and the like.

Great emphasis is also laid upon "Empire study." I expected that this would be the case at an institution created and conducted, not by Indians for themselves, but by Britons for them. Yet can anything but good result from such a study, provided it is made intelligently and at the feet of men with wide knowledge and liberal instincts.

I lay special emphasis upon the latter phrase,

* Refer to the Author's article: "Canada's Way of Training Army Officers," in the *Modern Review* for July, 1933.

If such instincts are lacking, the incidence upon such a study can only lead to the retro-taction through a back door, of politics into the Academy and politics of a narrow and even jingoistic kind. (And politics of all kinds should, in my judgment, be severely excluded from such an institution.) I hope, therefore, that "Empire study" is entrusted to officer-instructors with wide sympathies and knowledge, preferably knowledge gained through residence in some portion or portions of British overseas not governed from London.



The four cadet under officers. They all are in their last term.

There is one suggestion that I should like to make in this connection. The expansion of England (I use that term instead of the United Kingdom, for historically the expansion began prior to the Union) is an important Empire phase and a phase upon which Englishmen who otherwise are tongue-tied can be eloquent. Expansion in terms of territory is, however, by

no means the most significant fact about the British Empire.

The transmutation of a part of that Empire into the Commonwealth of Nations (I omit the word "British" for the Irish Free State, Canada and South Africa are not exactly, or at least wholly, British) is a development of the greatest significance. The creation of Dominions that are in no way subordinate to Britain in any aspect of their domestic or foreign affairs and whose association with Britain (not even the mother-country of them all) is entirely free in character, constitutes a landmark in human evolution.

Of this phase little is known in India—and even in England or in Britain, outside a limited intellectual circle. Since, however, the concept of our country having a Dominion Army has found expression in at least one publication issued under the authority of the Government of India* and more recently statements have been made—happily—by responsible British statesmen that they were directing India, however slowly, towards the Dominion goal, it is but meet and proper that the young Indians at the Indian Military Academy should be given, through the Empire study class, precise and somewhat detailed information regarding this particular phase of Empire development.

I have another suggestion to make, in respect of this aspect of the subject. Such study should be supplemented with the teaching of Indian history and the evolution of the national consciousness in our country. Instruction in Indian citizenship or if a wider subject be preferred, civics should be imparted by competent instructors, preferably civilians. The need for such studies is so obvious that I shall not labour the point.

I may, however, express the hope that more may be found to teach Hindustani, which, despite the "so-called" Sreen Committee's recommendations, has been left out of the Military Academy syllabus. This omission needs to be made good—and at the earliest moment.

Some of the time now devoted to the cultivation of English might be easily utilized for those purposes.

(To be concluded next month.)

* See reference to this point in the last article of this series on p. 190 of the *Modern Review* for August, 1929.



THE LEAGUE OF NATIONS

A Critical Estimate of Its Present Position and Future Prospects

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THE League of Nations is hardly fifteen years old, and when it was established, an unlimited bright future had appeared to be opening before it; but recent events have so violently shaken it that it is no wonder that the generality of people look upon it as broken and dying. What then is the real position of the League of Nations at the present day? It is proposed in this article to attempt a dispassionate estimate of its position and to discuss its future prospects.

We must disabuse our mind of the impression that the League is quite an unprecedented thing in the world and that there was nothing like it in the past. Leaving aside the secondary activities of the League, and confining our attention to its primary object, namely, the prevention of war, we find that just as the League came to be formed after the Great War in this century, so in the beginning of the nineteenth century soon after the Napoleonic wars, serious attempts were made to establish an organized system of conducting international affairs with a view to the avoidance of war, in which the British statesman Castlereagh took a prominent part. His idea was to substitute for the chaotic methods of the past, a system of diplomacy by conference, and he provided his "Conference of Ambassadors" with an organized plan of work and with a Secretariat. These preliminary efforts culminated later in the century into what was known as the European Concert, which proved on many occasions to be an effective instrument for the joint settlement of the Balkan problems and for the maintenance of European peace. But ultimately it failed completely, because it never had in it the seeds of life. Not only did its members differ fundamentally on all the greater issues of international politics, but even the pressure of a general democratic will for peace was lacking.

If for the same reasons or for any other, the League of Nations also fails completely, there would be nothing unnatural in it, nor need we be afraid that a great disaster would befall the world, as if the world is not already in a precarious condition. The League may go the way of its predecessors if the seeds of life are lacking. There is a saying among the Hindus that when a friend or relation dies and his body is carried to the burning ground, the men who accompany the dead body, experience what is called the "Smashan-Vairagya," a recoil from worldliness for the time being, but they soon get over it when they return home. In the same manner, countries and nations at war with one another, when they have sufficiently exhausted themselves by mutual destruction, come to experience the "Smashan-Vairagya" of the Hindus, feel for the time being that they should never have suffered from the madness of war, but soon after, get over that feeling of repentance and become slavers again.

It is perfectly legitimate to argue that if the League of Nations has done everything else but has not been able to prevent war or the race for armaments which inevitably ends in war, it is a complete failure. When you have set out for a tiger hunt, but have only been able to shoot a hare, you cannot call your venture a success. Is the world in a better position today in regard to the maintenance of peace than in the pre-war period, after fifteen years of the League's existence? What do we see all round? The world is re-arming itself, though they are making a scape-goat of Germany. While Germany is suffering from an inferiority complex, the other Powers, namely, England, France, Italy and Russia are suffering from the fear complex. Germany might well complain that she is being encircled by the countries which have entered into a pact for the so-called collective security, and there will be nothing surprising if Germany,

Japan and Austria are brought closer together as a result of the diplomatic manoeuvres of England and France. If some such situation develops, can we with any justification say that it is different from the pre-war system of the balance of power, which brought about the Great War?

The removal of the inferiority complex from Germany is essential to future peace, and her complete equality of status with her fellows should have been frankly, freely and unreservedly recognised long ago in practice. Nearly six months ago, General Smuts had given a strong warning that "if this was not done by agreement, it may soon come of itself." Well, the warning remained unheeded, and Germany's equality of status has come of itself. General Smuts held out another warning also, which may still be heeded while there is time. He held and I think very rightly, that the arming and drilling and preparing that was going on in Germany, were no more than the workings of an inferiority complex, that it was not real militarism but only military hope, and he further observed:

"To tell me that the German people really desire war and are deliberately preparing for it, is asking me to believe that they are madder than any people today could possibly be. Let us stop this senseless war talk, the vicious tendency of which is to translate itself into fact sooner or later."

It appears that if the new conscription in Germany is driving England, France, Italy and Russia into a fearfully nervous attitude, war cannot be far behind. It will come, not because Germany wills it, but because the others by their fear complex will rouse the war spirit. Plague, as we know, is an epidemic which takes a great toll of life. We read it in a fairy story, that a friend of Mr. Plague asked him why he was so cruel. "Not in the least," replied Mr. Plague, "I really attack only a few. The generality of the people who die of Plague, invite the attack by mere nervousness and fear." When you persistently cry "Wolf, Wolf," you create a position which cannot fail to bring in the actual wolf.

How does the present world position stand as compared with that in the period immediately preceding the war? That it has not improved is certain; that it has worsened is probably true. In these circumstances, on what grounds can the League justify its exist-

ence? So far as the major issues of world politics are concerned, its utility is clearly established. One may justifiably ask, are we progressing towards internationalism or nationalism? France still retains its vindictive mood as regards Germany. Japan has already swallowed Manchuria by faithfully copying and improving upon previous imperialistic methods. Italy is steadily carrying on its aggressive policy and its latest venture is to be in Abyssinia. What is more, in the philosophy of fascism, war does not come in for condemnation but for praise.

A number of causes and incidents have conspired almost from the very start to render the League impotent in the sphere of international relations. The first blow was dealt to it at its very birth, by the refusal of the United States of America to enter the League. Secondly, the League has been practically a League of victors. Thirdly, though it is called a League of Nations, it is no better than a gathering of delegates, from a number of Governments who have entered into mutual obligations of the same order as they were accustomed to impose by treaty, long before the League came into being. Moreover, for vital decisions in matters of policy, unanimity is necessary, and even when unanimity is attained, the decisions are of the nature of recommendations only, which require ratification by the individual member States. Sanctions there are, but only in name, for they are so hedged round with restrictions, and are so ambiguously worded that they are extremely difficult of interpretation. And lastly any member State can withdraw by two years' notice. Thus, taking all things together, it has been rightly asserted that the League of Nations has less power than all the Confederations known to history, even those where the social bond was weakest.

It is no answer to this proposition that the League could not afford to go further than its constituents. If the constituent countries are not sufficiently international in their outlook, then let us frankly admit that the prevention of war which is declared to be the prime object of the League is a mere pretence. One might grant that at the start of the League when the wounds were yet to be healed, the relations between the States could not but be in a

strained condition and closer agreements were difficult; but surely with the passage of time, old wrongs must have come to be forgotten and improved relations must have come to exist. But nothing of the kind has happened. On the other hand, nationalism has come to be pursued with a greater zeal and persistence, and economic and armament conferences have brought no result. What is worse, even the most thoughtful minds in every country, whose outlook used to be world-wide and humanitarian, have of late been thinking in terms of nationalism alone, so much so that a writer in the latest issue of the *Hilbert Journal* characterizes this as the "Treachery of the Intellectuals."

Apart from the defective provisions of the Covenant, the manner in which the member States have conducted themselves toward the League from the first years of its existence has not been sincere. It appears as if each of the Great Powers is there to gain its own selfish ends under the mask of internationalism. Not one of them has made any sincere endeavour to add to the prestige of the League by referring to its consideration, the more important issues of its politics. We in India are naturally influenced in our views regarding the League by the attitude of the British Government toward the League, and let us therefore take it to illustrate our point. Sir Norman Angell has pointed out that British policy has all along been to keep the League impotent. Nay he even mentions the fact, that while Japan's swallowing of Manchuria has been wholly condemned by the League of Nations, the Federation of British Industries has sent a mission to Japan to seek orders and to discuss a British loan to that country for the development of Manchukuo and the recognition of the State.

Similarly, the dispute between Ireland and Great Britain on the question of the Land Annulment was one of great importance, a major issue, and could well have been referred to the arbitration by the League machinery, whereby the prestige of the League would have been enhanced. In the case of India also, fundamental differences have existed between India's view of her rights and the British view of her due, and Britain being a party to the dispute cannot in equity be

the proper judge to decide. This was also a case for the decision of which the League machinery should have been put into operation. Let us remind ourselves of the fact that President Wilson in 1917 enunciated the first principle of future peace as follows:

"That no nation should seek to extend its polity over any other nation or people, but that every people should be left free to determine its own polity, its own way of development, unhindered, untrammelled, unafraid, the little along with the great and powerful."

This was the principle of self-determination and India has been denied that right, though she was admitted into the League on the clear understanding that she would soon get self-governing powers. As an alternative, India could at least have been governed as a mandated territory, in which case the League would have taken some interest in her administration. But to the British Government, even such major issues were matters of mere domestic concern. Even in the decision in regard to the communal adjustment known as the Communal Award, the British Government refused to be guided by the principles laid down for the minorities by the League of Nations.

I can refer here to another circumstance as well. We know that one important reason why the United States refused to enter the League was its irreconcilable opposition to that part of the Covenant by which members were to protect one another, in case of seizure of territories. The United States interpreted this to mean that subject countries would thereby be deprived of their inherent right to fight for their independence, and in case of fight, would be opposed by the whole force of the League. If this interpretation is correct—I hope it is not correct—then it amounts to this that any subject country—say, Cambodia or Java—in case she is driven to extremity by the bankruptcy of imperialistic statesmanship—a circumstance which I admit is only hypothetical, may be thwarted of her legitimate aspirations by the combined force of all the member States of the League.

I am not concerned with partisan politics here, and I am not writing this from a political motive. I state the facts as they appear to me after a great deal of study and thought. I know there was Lacarne, but one swallow

does not make a summer, and possibly these Locarno treaties will be buried alive in the present crisis. Nor do I make light of the work of the Permanent Court of International Justice, but on the whole, it has dealt with matters of trivial importance from the international point of view and whilst its decisions are unenforceable.

Let us at the same time frankly recognize that the secondary activities of the League such as the Labour Organization, Control of Drug Traffic, etc., have succeeded immensely and have rightly received the strong impress of internationalism. Can we declare the League a useful body internationally, because of the success of its secondary activities? We know there are certain industries which are not profitable in themselves but become a paying proposition by reason of their by-products. It is also a debatable point whether these secondary activities can be separated from the League as such and carried on independently of it. But it is a question whether the League as such can be scrapped so long as it is responsible for the administration and supervision of mandated territories.

Anyway, to restore the prestige of the League, not only should it be strengthened and the Covenant recast on the lines of a World Federation, but the member States, especially the Great Powers, must be prepared to undergo sacrifices for its sake, refer the

more important issues to its consideration and learn to abide by its decisions. You cannot expect others to respect a mother whom you yourself do not respect. Meanwhile, the League of Nations and its branches throughout the world must help to create the international habit of mind among all the peoples of the world. In his latest volume, "The Preface to Peace," Sir Norman Angell has lucidly brought out the fact that the generality of the people of the world, otherwise very peace-loving, are ignorant of the implications of the policies of their Governments and are unwilling instruments of war. I think the League of Nations would do well to take the people into its confidence, frankly admit its failures and ask for public sympathy. It can best hope to survive and to be useful to the spread for internationalism not by broadcasting and magnifying its little successes which if magnified would only excite ridicule and make it suspect in the eyes of the public, but by emphasizing its own failures and their causes without hesitation. Its educative work should not be propaganda but should be on the lines adopted by the Carnegie Endowment Trust for International Conciliation in the United States. Thereby the mere sweeping condemnation will be kept under check and a sensible critical attitude would develop which I should think to be the beginning of wisdom and from which the League may hope to get some sustenance.



FOREIGN PERIODICALS

Universal Education in Shanghai

When Bengal is faced with a scheme of education, there has been started in Shanghai a "drive against illiteracy." The *People's Tribune* (August, 1933) writes:

The beginning of free universal education in China has been made with the opening of 220 mass educational schools throughout the Municipality of Greater Shanghai on July 1. This is one of the most genuinely revolutionary innovations which have been made in China. 430,000 illiterates in Shanghai are to be taught how to read and write—a privilege heretofore available, in the main, only to those children with parents or patrons who could pay for it. For education in China, as in the West until recent times, has been in the main a private enterprise, to which the Government has at times contributed but which has never been given freely to the people on any considerable scale. On a small scale, indeed, there has been some free education by religious institutions—Buddhist, Taoist, Muslim, Christian, and others—for obvious purposes, but even this has never reached more than a small minority of the Chinese population.

The old system collapsed with the decline of the Manchu Empire, but education has remained in large part a private enterprise. Whether Government or private, however, it has rarely been free. Educational opportunities were for the children of those who could pay for it. Though free and universal education was put forward as one of the aims of the Chinese Revolution, and though the number of schools has greatly increased since the overthrow of the Empire, the actual facilities for free education have been very limited.

The opening of 220 schools for mass education in Shanghai, therefore, is a most radical innovation. Education is no longer to be the privilege of the more prosperous members of society, but is to be free to all, instead of being a private enterprise, paid for by fees (often supplemented by official or other contributions), elementary education is to be a public enterprise, paid for by the State out of its revenues and available to all of its citizens. This placing of education on a socialist basis is as yet only on a small scale here, as compared with the general democratization of education in most Western countries, but the start is a most significant one for China, the classic land of private enterprise.

This present move is only a beginning, but it is a great beginning. Throughout the Chinese areas of Shanghai, the greatest city of China, illiteracy will soon be stamped out—among a population the majority of which is now unable to read and write. All illiterates of teachable age are being enrolled, with five schedules arranged so as not to interfere with the various occupations of the students. Instead of payment for education, there will be fines assessed (ranging from 20 cents to five dollars) for failure to attend classes. 6 minutes of 30 minutes per class per day, accommodating 500 students, will provide for

60,000 persons. A term lasts two months, at the end of which the students will know over 600 basic and most commonly-used Chinese characters—a solid basis for further study. In a year, some 400,000 students will have passed through this elementary course.

It is of vital importance, of course, that the elementary education so gained be carried further, 600 characters are of little value for ordinary reading, but some simple yet interesting reading matter can be stockily prepared with this limited vocabulary, and we trust the educational authorities have fully provided for this. Furthermore, with 600 characters as a basis, supplemented by the Chinese phonetic alphabet, self-educational primers can carry the student on to a higher knowledge of reading and writing. The educational authorities, of course, are fully aware of the futility of teaching characters which will be promptly forgotten if not used,—and the best insurance against this is the provision of special reading matter which will be both interesting and instructive.

The foreign concessions of Shanghai are taking no part in the present drive against illiteracy. The schools of the Shanghai Municipal Council and the French Municipal Council remain institutions with fees (much higher than in Chinese schools) which exclude the poorer Chinese altogether. The only privilege of the Chinese is to pay 14 per cent of their rentals to the foreign municipalities—a total of municipal rates far higher than in the areas of Shanghai under Chinese administrations. The children of the ordinary "man in the street" will have no educational advantages in exchange for the taxes paid in the foreign concessions.

How one may become an Editor!

The *Catholic World* (August, 1935) discusses the question and says:

There is a story about a great preacher whose friends begged leave to print his sermons. "On one condition," he answered, "you must print me with them." There's the rub! How to get on paper the man of flesh and blood, bere and bere, passion, prejudice, and the whole congeries of qualities that we call his "personality" or his "individuality." "*Le style fait l'homme*," said Balzac, and if the man cannot perform the magic of placing himself in and under and between the lines so that he leaps out at you when you read, what business has he with journalism?

It is rare to find a man so versatile that he can express himself equally well in two or three different mediums. Of course there was Michelangelo, who could write you a sonnet, or paint you a picture (though he despised painting as a woman's vocation) or carve you a statue or build you a dome. And there was Leonardo who could do all those things and also dig a canal and invent a flying machine. But such original-minded, multi-talented persons come only once in about five or six centuries.

There are others who, as we say, have the stuff in

them but can't get it out. For some artificial reason they are prevented from "redacting the libelations." They have humanity and personality, but one or all of what I like to call the P's are acting as a dam to the flow of their thought and emotion. The first P is Prudence. The second is Policy. The third is Beliefness.

Again, there is the obstacle, the phobia, the horror of "disidentification." So long as Catholic journalists write as if all their readers were intellectually and morally immature, unprepared to know the truth except when the truth is sweet and lovely, write down to them as one speaks down to kindergarten, proceed on the obscurantist theory that our people don't know what's what or what's going on in this wicked world, so long will our journalism remain wicky-wicky, namby-pamby, fat, stale—though perhaps not unprofitable.

There is one more obstacle to vital personal journalism. The field tell us that we must present a "United Front" to the world, suppress our differences of opinion, refrain from debate with one another, sing the same song, keep step, and avoid above all the weakening of the morale of our forces by any manifestation of individuality. If by individuality is meant personalities, oddity of views, crutches and prejudices, I agree. But to say in general that on all matters we must take the same view and express the same opinion is to advocate the goose-step, regimentation, standardization, conformity.

"Tell the truth!" a simple maxim and noble. But one who follows it must steel himself to the consequences. Truth telling is a very rocky work. One had better not go into the game unless like a boxer or a football player, he is ready for hard knocks. In the parlance of the day, if he "dikes it out" he must "take it." Furthermore, one who tells or writes the truth may himself be able to speak dispassionately, but he must not imagine that the world in general will weigh his arguments in the scale of reason and logic. Even so bloodless a philosopher as Herbert Spencer gives warning that "opinion is ultimately determined by the feelings and not by the intellect." So, the editor who tells the truth as he sees it must not be scandalized if he is answered with passion and prejudice. He must be ready for whatever reaction may come.

Is War Inevitable?

In answering such a challenge Mr. F. Moley, *Lancet* attempts in the *World Order* (August, 1935) to teach people the relationship between their daily sowing of the seeds of conflict and their periodic reaping of the bloody harvest and lists six causes of war:

No war ever was an accident. Neither was it produced by the event immediately preceding its precipitation. War followed in the wake of the Sarajevograd, the destruction of the "Maive," the Entente, the annexation of Texas, but the fundamental causes of the military contests subsequent to these historic happenings were laid up, link by link, over a long period of time. The much publicized event that immediately preceded the roar of the cannon on each of these occasions was merely a natural consequence of many deep-seated and underlying forces.

War, in short, is merely a symptom of a violent

disease. The real disease from which nations suffer is not the mobilization of troops and the sacrificing of men on the battlefield. Such activities are only early recognized manifestations of much more deep seated malaises. The source of the real sickness lies in the philosophy, organization and practices of everyday life. Our economic structure, our political systems, our social attitudes, and our religious practices all contribute to the inequality, the dishonesty, the intolerance and the prejudices from which wars are born. In short, war is simply the inevitable outcome of current thought and action.

One of the most powerful causes for war is a condition which now exists throughout the world, known as international anarchy. Politically speaking, national governments are the supreme courts of human welfare, that is they are the highest authority for the settlement of international questions. Internationally speaking, there is no binding, compelling, organized control over the nations of the globe. In short, there is anarchy. A terrible, but gallant step was made after the World War to remedy this situation through the creation of a League of Nations. The League was not a perfect structure, by any means, but was unquestionably a step in the right direction, for as long as there is no controlling power higher than national authority, countries will interpret every issue which has an international bearing, in a selfish and provincial manner, no matter what the cost. Such an interpretation by each member of the family of nations can have but one answer in the long run—war.

Another cause for war is the fact that, in modern times, men fight over bordering grounds, modern man tells his brother over market places. Present day boundary lines are only temporary. They will be redrawn in blood unless some form of international organization is set up through which a change in ownership of territory may be consummated as peacefully by nations, as property is transferred today from one individual to another. It is true that the move to settle the Sino Valley trouble on some such basis represents an encouraging step in this direction, but the general problem of territorial friction is far from solved.

The New Mercantilism is a cause for war which few people know by name, but many support in practice. It is a revival of some of the ideas found in the old Mercantile Theory of colonial days, and may be defined briefly as government protection and promotion of business interests abroad. This cause is closely connected with various forms of economic expansion and imperialism, and is responsible for gigantic "trade wars" in the form of protective and retaliatory tariffs.

The New Mercantilism is apt to operate somewhat in this fashion. A business concern breeds money in a sovereign, foreign country. Local or other outside interests in this foreign nation may oppose bitterly the progress and policies of said business corporation, and their opposition, if carried too far, will spell ruin to the concern operating in their midst. The manager, or big investors in the business, therefore appeal to their home government for protection, and the home government responds with a warship or two, a detachment of marines, or both. Bitter feuds are engendered, all sorts of intrigue is begun, and a localized war may be started which will soon spread beyond all control.

The race for armaments goes on. Under the guise of "an army and navy consistent with national safety," nations still spend billions for the instruments of war, more, in fact, than they spent in 1914.

These Secret Alliances have long been a bugbear to those who have sought to keep open the highway of peace. Much was heard of renewing this war goes also the 1914 Armistice. But recent talks in diplomacy show that "open conversations openly arrived at" was like "making the world safe for democracy" really a Wilsonian verbalization. It failed to make itself felt in the hearts and lives of men. This latterment of war, like all the others, has continued unabated since the world made peace at Versailles. Nations still are seeking "security" by weaving around their potential enemies a steel ring of alliances which may be drawn tighter at a moment's warning.

One of the most baffling of all causes for war to decipher, even by the best trained and informed persons, is propaganda. It may be defined roughly as one-sided information disseminated by speech or press. Perhaps it never can be eliminated entirely because information will always be disseminated by human agencies, and it is well nigh impossible for a human being to write or speak without some form of indoctrination. However, under our present system of hoarding information, this problem is most difficult to control.

Unquestionably there are many other factors, attitudes and states of mind that produce organized warfare.

National Crisis and the Question of National Unity

Mr. Chang Chi-Yun says in *The People's Tribune* (August 1, 1935)

The greatness of the Chinese nation lies in the fact that all the races under her flag, whether major or minor, are socially and politically all treated equally. The term "Chinese race" is in ordinary usage an arbitrary cultural expression, its connotation being not necessarily limited to the narrow idea of ethnic unity. Alien who have adopted Chinese names and speak the Chinese language are also grouped as Chinese, and apparently many other Chinese names hold their origin in alien races, but the Chinese people do not view them with discrimination. Even the most common Chinese names, like Chang and Li, have long lost their original ethnic significance, for as far back as the Tang dynasty these names had already become so common that it was the general practice of the time to employ them in denoting imaginary persons, in very much the same way as such names as Smith and Brown are popularly used by English people. In districts where the inhabitants are composed of mixed races, i.e., the Chinese and some minor race, their blood-relationship is quite obscure. This is especially true in the North-West, where Mohammedans are numerous, and the term, Han-Hu, or "Chinese-Mohammedan" is generally used in referring to those people. The fact that these minor races have not been wholly assimilated is chiefly because of religious differences. For instance, the Mongolians and Tibetans believe in what is known as the Lama religion, while the faith of the Mohammedans is that of Islam, and naturally relations between them have not been so cordial as would have been the case if no such differences had existed. Since very ancient times, religious tolerance in China has been proverbial, so the Chinese idea of intellectual conflict among people because of religious differences is an utter absurdity. Little wonder, then that the feelings of affinity among these minor groups

for the Chinese people are as strong as their feelings of alienation are weak. Therefore, so far as continental races of China are concerned, the complicated international arrangements made by the League of Nations after the World War to safeguard the welfare of weaker races are to the Chinese mind, superfluous gestures intended to bolster up a system which does not exist in China.

In achieving the important task of racial unification of the country, due attention, therefore, must be given to the languages and religions of these peoples, and efforts made educationally, politically, and socially to promote and develop their good qualities and correct their weaknesses, so that those who are naturally disposed to Sinicization may gradually become assimilated to the Chinese, as did the Manchus during the days of Imperial China—a very good example of racial assimilation. As racial establishments in the frontier regions are most inadequate, great stress must be laid on the spread of hygiene education. Next, instruction in farming, afforestation, and mining should be given so as to facilitate the development of virgin natural resources in those regions. Equally important is the work of cultural training which, for obvious reasons, must not be confined to book knowledge alone. If the Mohammedans and the Tibetans—who regard pilgrimages to Mecca and Lhasa as the one great aim in life—were encouraged to visit the Confucius Temple at Chi Fu, Shanghai, and other historic places in China, the impressions they receive on such trips will be exceedingly valuable. Marriage being the strongest social force, the most interesting and a rising people of different origin, especially in communities where local groups are quite varied, the more harmonious will be their relations. In the newly-established province of Sikang (Eastern Tibet), for instance, the offspring of Chinese-Tibetan parents usually speak both the Chinese and native languages. Clinging to native customs as they do, they nevertheless show a decided tendency toward Chinese attachment, and most of them take great pride in claiming themselves to be Chinese citizens, and an open admiration for things Chinese is usually shown even by those who do not claim to be Chinese.

Obviously with the combined influence of education and inter-marriage, difficulties of political control will be minimized and such work as the inauguration of local administration and the extension of Chinese law codes will proceed with smoothness. A traditionally pre-existent racial characteristic of the Chinese people is their spirit of fair play in dealing with inter-racial problems, and under their system of group-life all peoples, whatever their origin, are treated alike. Nonetheless, the success of frontier administration depends to a large extent on the hearty support and close co-operation of the frontier peoples. In this connection it is significant to note that the Governors of such remote provinces as Ningxia and Tsinghai are selected from among the Mohammedans—proving that political opportunists in China are open to all who show ability, without discrimination arising out of religious or racial differences. The few outstanding Mohammedan personalities now in charge of important military and administrative offices in the North-West mostly come from the Huiyous Ma family of Hsichow, Kansu province. That they are able to command the confidence of the Chinese people is largely due to the fact that their ancestors, as able supporters of Tso Tsin Tang, the great contemporary of Tseng Kuo-fan, achieved great distinction in suppressing revolt in that region in the 'seventies,

They rendered great service to their country by boldly stating their religious differences in order to help the Government suppress the rebellious Mohammedans whose cruelty and savagery was a disgrace to civilization. Their strong will and humanitarianism, and their readiness to support any great national cause, rightly places them well in the forefront of workers for inter-racial solidarity. If such a commendable spirit is given fresh impetus and carefully fostered among our frontier peoples, foreign intervention and bribery, however intensely resented to, will be futile.

In short, geographic, economic, and racial unification must proceed simultaneously and rapidly before real national unity for China can be attained. It is only after the complete achievement of this great task that the Chinese people can be assured of real security and prosperity, and see their representatives at international conferences given the dignity and respect commonly accorded to diplomats of Great Powers. Further, when the trumpet of war sounds across the Pacific—which seems quite inevitable in view of current events—China will be prepared to weather the storm and, perhaps, by a fortunate turn of events, recover the territories torn from her during the last hundred years by foreign invasion and aggression.

Peace or War—What the people desire

When the common people vote for peace, big men state their forebodings in the probability of war. *The Living Age* for August, 1933, reviews the situation thus:

Sell another millions copies, entitled *Who's Who in Armaments*, by W. H. Williams, has just been published by the Labour Research Department in London. Among the Vickers-Armstrong stockholders, it lists Prince Arthur of Connaught, the Rt. Hon. Sir John Glessner (Home Secretary in the MacDonald Cabinet), the Rt. Hon. Sir Robert Home, former Chancellor of the Exchequer, and the Venerable Archbishop H. S. Phillips of Rochester. The holders of airplane shares, which have enjoyed since a flurry in recent months, are almost equally impressive and include Lionel B. de Rothschild, several peers, and not a few members of the clergy. But the shareholders in Imperial Chemical Industries, whose profits reached a new record in 1934, are a veritable handbook of the British aristocracy. They include directors of the Midland, Mariner, Barclays, and Lloyds Banks, the Marquess of Lothian, Neville Chamberlain, Chancellor of the Exchequer, Earl Innes of Appin, famous, the recently divorced wife of Prince George of Greece, Sir Henry Page-Croft, a Cabinet member, and even the novelist, W. G. Sebald. In the case of the biggest share, the peerage includes short biographical sketches. A certain Commander Cameron, for instance, served in the Navy from 1880-1912, then with Vickers until 1914, then with the Navy until 1916, and then back to Vickers, where he has remained ever since. And it is of more than passing interest to discover the Bank of England listed among the Vickers shareholders.

While the select few in Great Britain stake their fortunes on the probability of war, vast majority of the population shows a perverse preference for peace and even a touching faith in the League of Nations. More than eleven and a half million people have participated in a nation-wide "Peace Rally," and ten and a half million of them voted in favor of "all-round reduction of armaments" by international agreement.

As many as 74 per cent of the voters endorsed taking military action against an aggressor state and 84 per cent favored collective security by non-military measures. Less than 775,000 people voted in favour of the private manufacture, of arms, and this proportion did not vary even in the centres of the private-arms-and-industry. Here is the way Walter Ashley, assistant secretary of the committee that organized the poll interprets its results:—

This, then, in brief, is the meaning of this vast vote for peace: is an overwhelming majority of the people of this country have declared themselves, through their vote in the ballot, emphatically in favour of the League of Nations, of an all-round reduction of armaments (and in particular of the abolition of naval and military armaments), of the doing away with the private manufacture of arms, and of collective security by non-military measures. Further, a large majority of the people have also declared themselves in favour of collective security, even if, in the last resort, it involves recourse to combined military measures.

The people have expressed their will. It is for the statesmen to see that this will is put into effect.

Liberty

Mr. Daniel Sargent speaks of Liberty in *The Chaucerian* of August 9, 1935, as follows:

There are some people who would reanimate the word by restoring the old meaning of 1776, the indignation against tyranny which cried out: "Give us liberty or give us death." But are there not too many other meanings abroad? The season has changed. The only thing that now can make magic the word liberty is a philosophy which shows that the thing liberty is essential. And where is such a philosophy?

It is natural to seek for it among so-called liberals, but in truth, as philosophers, liberals have been generally believers in determinism, a belief which casts a slur at liberty. It is true that many of them have been willing to die for liberty, but they have been quite unable to show why they thought it so holy. John Stuart Mill wrote it down honestly that of course he did not believe in any absolute rights of man. Such rights were to him founded only on utility. In case people proved uneducated as he might well have thought so, it was fitting that a "Chaucerian" or an "Athenian" should take away all their rights. John Stuart Mill at least had his eyes on men. Since then liberals have more and more kept their eyes on machines and on animals. According to their philosophy man has as little right to autonomy as the ape. In order to shout for liberty these latter-day liberals have had to be very illogical which has not bothered them at all. But how can liberty-lovers look to their cognomen for help?

To tell the truth, in order that liberty be a magic word some liberty must be inviolable, most being to a part of us that is also inviolable, which we cannot lose, and that only thing is our personality. We can lose our overcoats but not our personalities, I can have my ear shaved off, or even my head, but my personality is inseparable from me. What it comes to, then, is that a sense of the preciousness of personality is the only thing that can restore the magic to the word liberty.

It might be thought that all our fellow citizens would have a sense of the preciousness of personality for, to begin with, each one of us finds his personality

infinitely precious. As a child he seeks interference, as a grown man no less. Who of us does not like to be patronized? Our personality is the one thing we are content with. We envy others the colour of their hair. We cannot envy another his personality. And besides this appreciation of our own personality, educators and parents would nowadays seem to have a special respect for the personality of others. They wish children to express themselves spontaneously.

"We would take off our hats to talents, to riches, but not to human beings simply as human beings. We had our share of severe criticisms as mere formalities."

In other words, while nobody has noticed it, the respect for personality—the great Christian heritage, which stayed with many even after they claimed to be no longer Christians—has dwindled and dwindled. As if to hide the dwindling there has continued a respect for the bodily sufferings of others, and even those of cats.

But the personality is something more hidden. It can be seen to suffer. We can almost count the swift and insane to be shortly put to death for the sake of general prosperity, provided they are not in their bodies forced to suffer, or seem to suffer.

Individuality has received a hard blow and it will undoubtedly receive even harder, but it still exists.

A Bankrupt Century

In *The Month* (August, 1935) Thomas F. Woodcock proposes to sketch in outline one of the most spectacular bankruptcies in human history—the bankruptcy of the nineteenth century, and says:

"The nineteenth century saw the population of the civilized world—the Western world—trebled, and the comforts of life immensely increased for the great mass of men. To borrow the jargon of our economists, it saw the 'economy of scarcity,' which had ruled from the coming of man upon the earth, shattered into the 'economy of abundance.' It saw, in a word, the first appearance of practically everything that differentiates the world of to-day from the world of John Calvin—most of all, the virtual abolition of time and space so far as concerns men's dealings with each other, upon which nearly everything else depends; and it saw the most remote corners of the globe explored, mapped and claimed by somebody. It saw man freed in large measure from the slavery of muscular effort, by having at his command the machine to slave for him. In all these things it opened up for the human race a vista of 'progress' that in all the previous millennia no one had in his wildest dreams even dared to imagine.

Now was it only in material things that the nineteenth century revolutionized the earth for man. It saw him 'emancipated' from arbitrary rule by 'democracy.' It saw him 'educated' as never before so that literacy had almost disappeared. It freed his tongue to talk, and it brought him the dogma—and the talk—of his fellows all over the world. It displayed for him the teachings of 'science,' as it brought him the gifts of science; it told him that knowledge is power, and it gave him the opportunity to acquire 'knowledge' to his heart's content and invited him to use his 'reason' upon the knowledge it brought him.

I read waste no time in recasting the visible consequences of that insolvency, for they stare one

in the face. Twenty or thirty millions in need of work, for whom no work can be found—here is the most conspicuous world-alienation presented to us by our new-found 'economy of abundance,' and our elaborate misuse of machine slaves. The 'Parliament of Man, the Federation of the World' is farther off than at any time since Europe was Europe, the way-there are snuffing in every country, and there are more battle flags to be seen unfurled than ever before in history. The facilities of communication which we so ingeniously contrived by transportation, we are now feverishly abolishing by tariffs, quotas, embargoes, immigration restriction, and so forth—back on splitting up again into isolated and isolated fragments, a world so cleverly knit together by steam and electricity, by trade and intellectual intercourse, as if each fragment could last thrive in complete seclusion. I need not linger on the picture's details, which stare at us in the face on every side.

The first, and most fundamental, is its assertion that the purpose of life is bound up with this world and this world only.

The second article is the Liberal creed follows upon the first. It denies dogmatic religion by rejection of all authority for truth of any kind.

The third article is a profession of faith in 'development' by evolution—an 'inevitable' progress automatic and continuous as a result of man's emancipation from intellectual servitude.

Finally, the fourth article is the assertion of the intellectual independence of the individual, his 'right' to think for himself and regulate any direction from his fellow-men, however highly placed in Church or State. This is, in effect, a denial that God speaks to His creatures, not only through conscience, but also by means of His glorified revelation; it is an endeavor to rule the world without any reference to its Creator. Man is the measure of all things, and if only he thought truly, and freely spoke his mind, such world insupportable change as the result of the talk, and world peace and order would follow. The great thing is to stimulate discussion so that everyone has his say, and silences everyone else's say 'to his own independent judgment.'

Let us see what has happened to the three 'positive' faiths of Liberalism—'science,' 'education' and 'democracy.'

Nothing is more striking in the world of intellect than the complete misfortune of 'science' within a single, or at the most, two, generations. Sixty-one years ago Professor Tyndall, in his famous Belfast address, enunciated the credo of the materialists of his time in the following picturesque words:

"In matter [he said] we discern the promise and the potentiality of all terrestrial life. The doctrine of evolution derives man, in his totality, from the interaction of organism and environment through countless ages past."

And for a long time nineteenth-century 'science,' as conveyed to the masses, repeated with conviction this dictate of pure deterministic materialism. It was in that 'science' that nineteenth-century Liberalism made its act of faith. Two generations ago, when elementary 'education' became widespread, a host of half-educated vulgarizers popularized amongst the deChristianized masses the pseudo-science of the theorists, and the products of the Rationalist Press Association became best-sellers. We can see traces of its survival in the writings of Mr. H. G. Wells and his school to-day. Yet at the very flood-tide of this literature science itself was preparing a great

regeneration, it would not be too much to say that twentieth-century science is as humble as nineteenth-century science was arrogant.

To turn now to education, as the nineteenth century in its later phases, administered it to the multitude. Destroy literacy. Open the mind of the multitude to the printed word, bring it into vital contact with the past and the present by free libraries, and all will assuredly be well! No need to expose (for half-a-crown, so long as Newman's devastating refutation of it is "The Farnsworth Reading Room" remains one of the classics of literature).

Since "universal literacy" looks for self-realization chiefly at the news-stands and in the movie-houses, no one can wonder much at what it finds and what it does not find. And as for other departments of culture, while pretending to no special competence in the field of aesthetics, I doubt whether a music, based partly upon strictly barbaric rhythms and partly upon new and ingeniously disagreeable sound-combinations is really a development and not a degeneration. I doubt whether a painting which strives to break the boards of sense in order to express some kind of ineffable abstraction, and a sculpture which aims at a similar result by hideously swelling distortions of form and a positive cult of ugliness, are anything but fundamental departures from truth and beauty. And, finally, I doubt whether a literature which abandons all principles of selection, of reticence and of economy, which offers as cheap cynicism for satire, fish for realism, impudence for irony, and what the Germans call "gallows-wit" for humor, is one that will find much of a place in the world's long annals of true art.

And what, finally, of "democracy," of which we used to be told that the way to cure its failings was to give us more! Here the nineteenth century failed to learn from its predecessor, when Liberty, Fraternity and Equality were tried out in France, according to the prescription of Dr. Rousseau and smothered first in the Terror and then in the dictator Napoleon. The sequence is always the same—unlimited self-government, mob-rule, murder and sudden death, and finally the tyrant. But the lesson was lost on the doctrinaire Liberal: extend the franchise, make the ballot secret, try universal suffrage, and all political ills will vanish! Look around—in vain—for the proof! Europe is dense with dictators and as for the United States, we stand between two worlds: one dead—the other (seemingly) promising to be born. The fallacy of direct democracy is that, while rule needs unity, and numbers mean diversity, the masses can effectively have only a remote and indirect voice in government. The art of ruling well is the highest of all and demands a combination of qualities never found but in a few. Knowledge may come, but wisdom continues to linger.

Britain's Economic Recovery Policies of the National Government

In these days of economic disorganization in India a criticism of the British National Government policies for Britain's Economic Recovery by William Koren, Jr. in *Foreign Policy Reports* (July 31, 1935) may be of interest to Indian readers.

That the efforts of the National Government to lift Great Britain from the depression have for the most part been directed to save successive groups of hard-pressed producers, benefiting consumers only in so far as the latter belonged to one of the assisted

producing groups. Taxpayers have been rewarded by the modest gains attendant on restored confidence in the national finances. The government has adopted the extremely orthodox measures of cheap money; and a protective tariff, its "interference" with industry and agriculture concerns is safeguarding and administering voluntary rationalization. The government has not attempted to end the depression by monetary inflation or by putting the unemployed to work at its own expense.

Critics point to the failure of the National Government, charged with unfettered powers for the full Parliamentary term, to propose a "five-year plan" for the country's rehabilitation. Often, it is claimed, the National Government has followed rather than led the way in the adoption of reconstruction measures.

Observers also criticize the National Government for confusion regarding the significance of its own policies. In order to "save Britain from ultimate bankruptcy" through an adverse balance of payments, the National Government attempted to reduce imports rather than bring about a revival of world trade, on which restoration of the normal balance largely depended. By tariff and quota restrictions the government succeeded in narrowing the adverse balance of commodity trade until the demand for imports which followed revival of the home market widened it once more in 1934. Yet this increased adverse trade balance failed to create a serious adverse balance of payments or alarm the government as in 1931, because simultaneous recovery abroad increased the invisible items in Britain's favor.

The Ottawa and foreign trade agreements have been partially offset by reprisals against the British tariff on the part of France, Germany, the Irish Free State and other British customers. Successful bargaining for the Scandinavian and Baltic coal markets has driven Polish exporters to compete with Britain in the Mediterranean and South America, forcing British coal companies to reach an agreement for division of these markets with their new rivals. In so far as it succeeds in decreasing imports, moreover, the National Government reduces the power of overseas countries to buy British exports or repay past borrowings in England, and hampers British shipping. The cartilage of food imports is especially vicious because agricultural countries have not only been important purchasers of British capital goods but are also Britain's debtors for past loans. The 1935 Report of the Chamber of Shipping complained that "tariffs, quotas and agricultural subsidies have necessarily diverted shipping not only of inward cargoes but of the outward cargoes which would have been exported to pay for the excluded imports—with consequent injury to the shipping industry, shipbuilding, engineering and other industries wholly or partly dependent on it." One consequence of this system of economic rationalization "admirably conceived to stabilize depression" has been the necessity of the £2,000,000 subsidy to British tramp shipping. Although the adverse effect of curtailed imports on the export trade could have been partially offset by a liberal policy of foreign lending, Neville Chamberlain's total embargo on foreign loans from June 1932 to July 1933, and present extension of the embargo on loans to non sterling bloc countries has hindered a rise in exports as well as an increase in the business of financial houses. Since assuming the Premiership in June 1935, Stanley Baldwin has undermined the dependence of Britain on international trade without explaining how that dependence was to be harmonized with the policy of stimulating domestic activity.

INDIAN PERIODICALS

A Poem

This is the English-rendering of a poem by Dr. Rahindranath Tagore, published in *Poem-Bharati* No. 1:

Forgive me, my peerless one,
 If I forget myself,
 for with the first rush of the rains
 the forest trees are darkly agitated,
 the garden lilies are reckless in its flowering excess,
 the prodigal with its perfume.

Forgive me, my peerless one,
 if my eyes are guilty of trespass.
 See how all corners of the sky
 the lightning repeatedly flashes through your window,
 and the wind is rudely rampant with your veil.

Forgive me, my peerless one
 if I am slack in my manners.
 The daylight is dim today,
 the six hours seem absent-minded,
 the lonely meadows are without cattle,
 the sky blinded with showers.

Forgive me, my peerless one,
 if I forget myself
 when the shadow of the dark dense clouds
 has deepened in your eyes,
 your black hair dried by a sunless chair,
 your forehead lined by the clamorous day of July.

Health of School-Going Children

Dr. V. R. Gokhale writes in *The Progress of Education* :

Every young person's education is a continuous process from day to day, for years together. This is naturally to be shared by both the parents and teachers alike. A boy or girl really spends five-sixth of the day out of school under the apparent supervision of responsible parents. This very fact needs complete co-operation of parents and teachers, to ensure which every school should have a parent's association as an integral part of its system. There should be free exchange of mutual confidence, the primary object being to maintain uniformity of discipline, supervision in character-building, recreation of healthy habits both in school and out of school. Children are prone to observe and imitate their elders. It is up to the parents and teachers to set good example for these youngsters. The association will form one of the means to induce parents to take a lively interest in the doings of the school. This is my first suggestion for your close consideration. My second point before you is the physical training of the pupils. You are all doing full justice to the education of the mind. But as far as I can judge, at present extremely scarce attention is paid to the development of the body. Although every

one of us is so familiar with the time-honoured dictum, sound mind in a sound body (स्थिर मनो योगे शरीरेण), very little importance is given to this part of education. ...There should be no school hours for at least a couple of hours after full meal. Neither pupils nor teachers can do full justice to themselves during this period. In tropical countries like India, early morning is the best time both to impart and receive knowledge, which undoubtedly requires great concentration of mind. One is fresh after a good night's rest. In Egypt all transactions are suspended between the hours of 12 noon and 3 p. m. Once this point of paramount importance, entirely in the interest of our youngsters, is grasped and accepted all other difficulties can be smoothed away.

Population of India in time of Akbar

C. S. K. Rao Shastri writes in *Quarterly Journal of the Mysian Society* :

To estimate the population of a country where statistics are not available, recourse is generally had to two sources of information, viz., extent of cultivation and the strength of armies. If we assume that the main line of Indian Agriculture has persisted during the last three centuries, then area under crops is a rough index of rural population. The statistics preserved in the *Ain-i-Akbari* is sufficient to give a general idea of the extent of cultivation in those provinces of the Mughal Empire in which the regular system of revenue assessment had been effectively introduced.

After discussing various data Mr. Rao Shastri concludes :

So we come to the conclusion that Akbar's Empire contained a population of about 150 millions. This was subjected to natural checks, as famine, epidemics and war. Mughal India was not free from these scourges which must have reduced the population considerably.

Irrigation Problems in Bengal

Mr. S. C. Majumdar writes in *Science and Culture* :

The problems vary in different parts of Bengal. They in Western Bengal, specially in Bankura and Birbhum districts and in the western portions of Midnapore, Bardhaman and Murshidabad districts, the most pressing demand is for irrigation. Though in normal years the total rainfall may be considered to be more or less adequate, the distribution is erratic, and during the latter half of September and in October the rainfall is usually insufficient for the requirements of crops. In consequence, the culture is usually poor even in normal years, and in years of scarcity which occur

approximately once in 5 to 7 years, there is a total or partial failure of crops. The crops can hardly afford to use any artificial manure, and the productivity of the soil is gradually decreasing. Canal irrigation can increase the productivity of the soil as the silt is carried by the rivers.

In the eastern portion of Western Bengal also, irrigation would be useful, but the most pressing need is to improve its sanitary condition and to increase the productivity of the soil by means of flood flushing which the area has been deprived of as a result of embankments, and to restore the network of rivers within the area which, being deprived of the flushing from the parent streams, have badly deteriorated and can no longer serve as efficient drainage channels. The ideal solution would, no doubt, be to remove the embankments and to restore the natural condition prevailing before the embankments were erected.

Biogeneracy of Sexes

Manvi Abhai Mulik, M.A., LL.B., writes in *Journal of Homosexuality* partly thus:

It may be said that by the removal of perdo mankind will be accustomed to free social intercourse and so little result will come but will that ensure safety for females in every day affairs of life? If, however, such free intercourse is not possible and if having considered the human tendencies of average mankind, we find that our women will require body-guards to protect them against the unrefined handling of irresponsible males, it is better for our females to leave for the males, that sphere of life which is more suitable for them. It may be said that screening the women from view altogether stands in a different footing; there may not be any harm in allowing women artificially to be seen by others though there may be objection to their free riding in public places. But if no useful purpose is served by exposing our females to public gaze, why should it at all be allowed? Why should we subject ourselves to an unwholesome test that is likely to cause some mischief.

Every man is endowed with that faculty which by nature attracts him towards a female and the more it is indulged in, the more it grows in keenness. It is very easily said by many that our virtue should not be "fagitive and cloistered" but how many are there who can stand the test if indiscriminate riding is allowed?

Indian Civilization

The following occurs in *Vedanta Suktas*:

In other religions God has been worshipped as the Father or the Friend or the Master, India has added to these, many other forms of worship. God is worshipped in India also as the Divine Mother of the universe. And through Bhakti, or devotion, God is worshipped in all the human relationships. He is worshipped as the Master, as the Friend, as the Child or Parent, and as the Beloved. These forms of love are most natural, — the heart of man reaches out to the heart of God, soul thirsting for soul. God the sublimated of love and wisdom and strength is the highest object of man's devotion. If man loves woman or child, he loves but a spark of that great Love

which is God. If man loves his mother, he loves but a particle of that wisdom and strength which is God. In God man's highest aspirations find fulfillment. In God is beyond man's greatest hopes and desires. In the infinite heart of God there is room for all. No one can fathom its depth, no one can measure God's love. There is always love beyond love, joy beyond joy, wisdom beyond wisdom. So the Upanishad says: "Love God alone, for then the object of your love will never perish."

The Machine and the Mahatma

In an important paper in *The Indian Review* Mr. J. M. Kumarappa writes:

The motive behind the invention of labour-saving machinery is good, not philanthropy or love to lessen the burden of the worker. Naturally, therefore, the indiscriminate use of machinery only increases many of the evils of capitalism. It kills the small trader, destroys handicrafts, and increases unemployment, poverty and disease; it crushes the individuality and initiative of man and makes him a slave. It stratifies the greed of the rich and promotes parasitism and ineptitude. It concentrates wealth and power in the hands of the few and deprives the producer of his share in the production and its profits. Is it any wonder then if Gandhi, to whom the individual and his welfare is the one supreme consideration, is against the use of such machinery? "I want to save," declares the Mahatma, "time and labour, not for a fraction of mankind but for all. I want the concentration of wealth, not in the hands of the few, but in the hands of all." To this end, he advocates simple tools and instruments and such machinery as saves individual labour and lightens the burden of the millions of workers. It is clear, therefore, that he is not against all machinery. While the Mahatma is most uncompromisingly against the use of the machinery which saves labour in order to increase profits for the producer, he considers the extensive use of such machinery as saves labour for the individual not only desirable but ideal.

The Growth of the Political Conscience in Ceylon

Mr. S. J. K. Coomaraswamy writes in *The New Review*:

Ceylon is India in miniature. In this island of 25,000 square miles and a population of 5,500,000, mainly descendants of early settlers from India, are reproduced as in a microcosm many of the elements of India's problems. The caste system prevails in Ceylon, though it is not the grim reality that it has become in India. Clearages of race and religion exist but they are not so deep-seated as they are in India. For these reasons the development of political responsibility in Ceylon is of some interest.

The Donoughmore Commission came in 1927. Their conclusion naturally was that the Ceylonese were not yet fit for responsible government. As a step towards this end they recommended a new constitution which is a disguised form of dyarchy, although the Commissioners protested in their report that they did not favour a dyarchical form of government. The chief features of the new constitu-

tion are the abolition of communal representation and the enfranchisement of all males and females above the age of 21 without any literacy or property qualification.

Under the new constitution introduced in 1931, the Legislative Council was replaced by a State Council having both legislative and executive functions. The State Council consists of three official members, fifty elected members, and eight members nominated by the Governor. The three official members, styled Officers of State,—namely the Chief Secretary, the Attorney-General and the Financial Secretary,—have seats on the Board of Ministers as well as in the State Council, in both of which they may speak but cannot vote. The Chief Secretary, the head of the Civil Service, is the Chairman of the Board of Ministers as well as of the Public Service Commission which is in charge of appointments, promotions and transfers. He is also the Minister in charge of Defence and External Affairs. The Attorney-General is the Minister in charge of Law, and the Financial Secretary is head of the Treasury and in charge of Finance.

Elections were held in all the other constituencies. A total of 1,577,991 voters (978,540 males and 599,451 females) had registered themselves, and in those districts where contests were held sixty per cent of the voters went to the poll. On the whole the contests were fairly fought and there were only one or two cases of appeal to religious prejudice. On the other hand, the people's freedom from racial prejudice was shown in the election of two Europeans and two Indians.

The State Council entered on its duties under the worst of auspices. The Depression lay heavy on the land. Tea, rubber and coco-nuts, the main agricultural products, had slumped disastrously. The public revenue had declined so seriously that the first budget presented by the Board of Ministers revealed a serious deficit.

Besides the outstanding achievements of the Council, its one serious blunder was the passing of a Bill for the relief of Judgement Debtors. Passed during the worst phase of the Depression it bore evidence of the prevalent panic. The Bill, had it become law, would have done much harm to the credit of Ceylon. The Governor, on instructions from the Secretary of State, has, therefore, withheld its assent from it.

On another matter the Governor and the Council came into conflict once a year,—on the vote for leave passages and holiday warrants of Government employees.—The Secretary of State has held that the practice of granting leave passages once in four years should continue because the Constitution requires that the conditions of employment of public servants which existed at its inception should not be altered.

This is one of the grounds on which a section of the State Council is pressing for the withdrawal of the special powers vested in the Governor. From the point of view of this section of the House, who are all Sinhalese, the Governor's special powers are an intolerable restriction of the Council's freedom of action.

New Orientation in Education

Mr. B. Ramachandra Rao, M.A., I.T., Principal, Hindu College, Guntur, contributes a very interesting paper to *Educational India*. Part of it is given here:

Following up the argument in practice we may so arrange the school work that the forenoon session

(7 to 12) may be entirely devoted to teaching languages, mathematics and mechanical sciences and the afternoon (2 to 5) session may be left completely to the pupils to make good what they have learnt from teachers by experience in practical work in the laboratory or workshop or on audio to be followed up by games and lectures (two or three per week) with the aid of cinema or magic lantern that go to elucidate the general knowledge systems, viz., History, Geography and General Science. It is high time that the pupils are disabused of the false notion that knowledge can be acquired by reading pages after pages of text-books. More often than not the periods assigned to these subjects are utilized for the dictation of notes. There might have been some excuse for such a procedure when the essay type of answers was in demand. But fortunately now the new style of questioning needs short, intelligent and accurate answers. For geography there are slides to illustrate the topography, climate, vegetation and economic development of a country or a region. The proper study of picture and map, supplemented by excursions will surely foster correct geographical concepts and the text-book should be read independently by the pupils only for refreshing their memories. Similar aids can be easily devised for other general knowledge subjects. In fact, pupils should be weaned from too much attachment to printed letter and should be induced to acquire knowledge by observation and experiment. The compulsory vocalization of all non-language subjects will greatly facilitate this reform.

The allocation of one school session to the self-effort and self-manifestation of the pupils will have a very healthy effect on the tone of the school and the task of the teacher will be greatly lightened. The teacher and pupil will realize that education is a co-operative effort and that each has a part to play.

The employment of pupils in laboratories, workshops and art studios to realize by practical experiment the truth of what they have learnt in the class room will incidentally afford ample scope for developing skill of hand and eye. Manual training should be closely associated with subjects of class instruction. In one instance *World of the School*, pupils whose parents pursue different vocations in life gather together and the various types of inherited genius that they possess should be properly utilized for the benefit of all. In this society of all talents only such manual work as will release the native genius of the peoples should be allotted, and it will not be impossible to establish some sort of co-operation between home and school. Workers in the carpentry section should be able to effect ordinary repairs of school furniture and prepare simple educational equipments. So also the writer and laboratory by mutual association forge ordinary implements of scientific education. In this way every branch of education will find its instructors and workers. Thus the theory and practice of education would be set side by side to mine real love of knowledge, to foster dignity of labour, to engender confidence in the adequately dull and indifferent pupils and finally eliminate truancy and failure from the school world.

The Practical Problems of Life

The following are extracted from *Pravashika Bhavana*:

The conflict between authority and reason is very common to modern minds. There are people who

proclaim their belief in all forms of authority. They do not want to submit to any discipline. They have no philosophy of life which they adhere to, nor have they any ideal to be achieved in life. They absolutely ignore the great value of tradition. They are practically led by wandering whims and caprices. In the name of liberty and reason, they propagate doctrines which are suicidal to the progress of mankind. In the midst of this confusion, some people take a blind refuge in age-long authority. In their heart, they are either sceptics or hypocrites but they console themselves with a false relief by leaning towards authority.

The efficacy of reason can hardly be over-estimated. Who can underestimate the value of any rationalistic investigation? Our life is sure to be swayed by superstition and fanaticism, if it be not governed by reason. We know how the evils of authority have ruled individuals and nations. It is well known how religious fight against one another for want of reason. Besides, liberty and reason are so indispensable for the growth of our soul. We can never grow within the hedges of blind tradition.

"It has been said that reason is not strong enough," said Swami Vivekananda. "It does not always help us to get the truth; many times it makes mistakes, and therefore the conclusion is that we must believe in the authority of a church! That was said to me by a Roman Catholic, but I could not see the logic of it. On the other hand, I should say, if reason be so weak, a body of priests would be weaker, and I am not going to accept their verdict; but I will abide by my reason, because with all its weakness there is some chance of my getting at truth through it, while, by the other means, there is no such hope at all." The great Swami at the same time emphasized the limited scope of reason too. He said in the same breath: "To reach truth by reason alone is impossible because imperfect reason cannot study its own fundamental basis. Therefore the only way to study the mind is to get at facts and then intellect will arrange them and deduce the principles." Liberty and reason must have their proper limits. If they be let loose, they will certainly fail to be safe guides in life. Tradition, on the other hand, should not be set at naught, simply because they are age-worn and out of fashion. We must avoid the extremes of both authority and reason for the solution of our problems in life. We need be

conscious of the dangers of faith and also the obstacles of intellectualism. There ought to be a balance between reason and faith in all our undertakings in life. An undue leaning to one or the other is the cause of our mistakes and miseries. The worst that we find in the modern life is largely due to the lost balance.

The Principles of Indian Art

The following extracts are taken from *The Throughout*:

The chief characteristic of the Indian temperament, moulded as it is by religion and philosophy, is its intent to search for principles. To proceed from a principle, or a general law, to its application to action is the Hindu method—the reverse of the Danish temperament, which takes things as they are, and "muddles through," and after achieving success, at last is surprised to discover that there was a principle all the time. The Hindu mind always seeks the idea first. "Then above downwards" essay well describe Hindu technique in everything.

This is particularly true in all forms of Indian art. The artist seeks above all things to express the idea. Everything else in the form is subordinated to the idea. Let me illustrate. In painting, no Indian painter ever uses a model. Suppose he plans to carve a bull in granite; every one on the list of thousands of temples of Shiva has an image of his bull, and there, granite bulls, small and large, are everywhere. He does not get a bull and make a wax statue. He has observed thousands of bulls—cattle are in every village and home, has seen their memories he creates in his mind the idea of the bull. Then he sets to work to carve it. His object is not to make a bull which is true to nature in all details; he plans to make the idea permeate the matter. If, in creating, his proportions are not accurate, he does not consider that a defect; he is creating, not the image of any living bull, but the idea which materializes—or clothes itself as a bull. The bull's pumhity, his dignity and aloofness, his sense of being the vehicle of the God Shiva—these are what the artist intends to reveal. This emphasis on idea as above form is the hallmark of true Hindu art.



NOTES

Sir Samuel Hoare's Baseless Boast

Addressing the Assembly of the League of Nations at Geneva on the 11th September last, Sir Samuel Hoare, British Foreign Secretary, is reported by Reuters to have said :

"In accordance with what we believe to be the underlying principles of the League we steadily promote the growth of self-government in our own territories. For example, only a few weeks ago I was responsible for helping pass through the Imperial Parliament a great and consolidated measure to extend self-government to India."

It is an entirely unfounded claim that "The Government of India Act, 1935," to which Sir Samuel Hoare referred, has extended self-government to India or even that it has promoted the growth of self-government in India. This has been pointed out so often in the Indian section of the press in India during the discussion of the sections of the Government of India Bill in the British (not the "Imperial") Parliament that it may seem superfluous to point it out again. But as British Imperialists will not cease to repeat the falsehood that they have given self-government to India by the new Act, it will not do for us to cease to contradict and refute such a flagrant falsehood.

If a country is self-governing its seat of ultimate authority in state affairs (including political, economic and kindred matters) is situated in the country itself. But in the case of India that seat is in a country several thousand miles distant from it and separated from it by two continents and many seas. The ultimate authority, too, of a self-governing country, whether one man or a body of repre-

sentative men, is indigenous to that country. But the paramount authority, so far as India is concerned, will continue to be non-Indian.

The constitution of a self-ruling country is usually framed by itself, or, if it be in the transition stage from a subject to a self-governing condition, the constitution should be framed at least in accordance with the wishes of the subject population and receive their assent. But in the case of the Government of India Act, it was framed entirely by non-Indians, and, though there was a show of consulting Indians, the J. P. C. report itself says that the J.P.C. Committee did not accept even the recommendations of the Moderate Indian "delegates" examined! And needless to say, no Indian party, not even the much-favoured and much-consulted¹ Muhammadans, have acclaimed the Act as one which, far from granting complete self-rule, concedes even partial self-government.

A self-ruling country has and performs the duty of defending the country. But the new constitution, like the existing one, places Defence entirely in the hands of the foreign Executive and outside the control of the Legislature in any way. There has been for years a hollow talk of the Indimination of the army. But in the new Government of India Act one does not catch a faint echo of even that disreputable talk.

So much for Defence.

As regards the civil administration of the country, India at present has no say and in the future also will not have any say in the matter of the periodical appointments of her Governor-General and Governors.

Even in the case of officers of lower rank such as those belonging to the Indian Civil

¹To tell the British Parliament the Imperial Parliament is quite incorrect. For, not to speak of subject India, which contains the greater portion of the population of the British Empire, even the self-governing Dominions do not, as they are not required to, send their representatives to the British Parliament.

Service, the Indian Medical Service, the Indian Police Service, the Irrigation Service and many other officers, the Indian legislatures or ministers will have nothing to do with their recruitment, posting, promotion, leave, pensions, suspension, dismissal, etc., the most important parts of such work being in the hands of the Secretary of State and the remainder in the hands of the Governor-General and Governors. For details the reader is referred to sections 244 to 263 of the Act.

It is a fine brand of self-rule for a country not to appoint or control its own servants! The "steel frame" is not only to be maintained intact for an indefinite period but to be reinforced and extended.

A self-ruling country controls and disburses its own purse. But in the new constitution expenditure on the reserved departments, salaries and pensions of high officials and superior civil servants, and interest and sinking-fund charges on the national debt are removed by statute from the vote of the legislature. These non-votable items in the future federal budget have amounted in recent years to some 80 per cent of the total expenditure of the Government of India. Even as regards the remaining 20 per cent of federal expenditures, the power and responsibility of the future Finance Minister are limited by special powers conferred on the Governor-General in relation to budget procedure which enable him to restore any amounts reduced or rejected by legislative vote.

To call a country self-governing which cannot control even 20 per cent of its revenue with certainty is a grim joke which the joker may enjoy, but not those at whose expense it is cracked.

A self-ruling country determines its relations with foreign countries. But, not to speak of such subjects of high politics as negotiations for war and peace, even matters relating to commerce with other countries, emigration and immigration, etc., are placed outside the jurisdiction of the legislature; for Foreign Affairs, like Defence, is a "reserved" subject.

In Sir Samuel Hoare's self-governing India, currency and exchange, banking, railway rates and freight, etc., will continue to be

manipulated in non-Indian interests. These key economic spheres have thus been removed from responsible legislative control.

Every student knows or ought to know that before and during the rule of the East India Company, and even later, Britain built up and developed her trade, industries and shipping at the expense of those of India, thereby occupying in the Indian economic sphere the place which ought to be India's own. The reader may refresh his memory of facts relating to this subject by consulting the enlarged new edition of Major B. D. Basu's "Rise of Indian Trade and Industries." In Sir Samuel Hoare's self-governing India, Indians will not be able to re-occupy in the trade, industries and the shipping and other means of transport of their own country that supreme place which the nationals of all civilized and self-ruling countries do in theirs by any or all the means which have been and are resorted to by such nationals. For, in the new Act, in order to "hang" any possible future endeavour aiming at such re-occupation, such endeavours have been given the bad name of "discrimination." By sections 111 to 121 the Executive (the Governor-General, etc.) have been given ample and unlimited powers to prevent such "discrimination." Thus, the provisions regarding "commercial discrimination" and the "special responsibility" laid on the Governor-General to prevent such "discrimination" seriously limit the pitiable future Finance Minister's power to devise and carry out a programme in the interests of Indian trade and industry.

The height of absurdity and injustice is reached in section 116 which makes British companies carrying on business in India "eligible for any grant, bounty or subsidy payable out of the revenues of the Federation or of a Province for the encouragement of any trade or industry to the same extent as companies incorporated by or under the laws of British India are eligible therefor," under some conditions which exploiting British business men will be able very easily to comply with.

No wonder then that a paper on "The Government of India Bill as Amended in the House of Commons" by Mr. Hugh Molson, M. P., published in the July number of *The Asiatic Review*, contains the following exulting

laudation of the provisions against so-called discrimination :

"Under the Bill there are no full and complete retributions of discrimination to the injury of the Parliamentary franchise, prompted by the greater majority of the European community legal advisers, has been able to devise. . . ."
p. 457.

A self-ruling State makes its own laws, which are not subject to any veto by any non-indigenous authority or person. But in the case of India, the British Crown, the British-appointed Governor-General, and the British-appointed provincial Governors are empowered by this new Act, imposed upon India from outside, to veto or disallow laws passed by the central or provincial legislatures. There is no means provided for over-riding this veto, as, for instance, there is in the case of the power of veto possessed by the President of the United States of America.

The Governor-General and the Governors have been thus not only empowered, at their discretion to reduce to a nullity the legislative powers and activities of the central and provincial legislatures, but they have been in addition given powers to make "Governor-General's laws" and "Governor's laws" by their sole authority, without the help of or in disregard and defiance of the legislatures! The Governor-General's and the Governor's Acts shall have the same force and effect, and duration as Acts of the Federal or Provincial Legislatures.

Sir Samuel Hoare's self-rule-granting Act may be exposed to the admiring gaze of the civilized world in far greater detail than we have attempted and that to an indefinite length. But we must now stop with mentioning only three more items, *viz.* :

The Governor-General's and the Governor's power of suspending the constitution wholly or in part, at their discretion, and taking unto themselves and exercising all the powers of the department or departments concerned ;

Totally ignoring the existence of the eighty million inhabitants of the Indian States' subjects, giving seats in the Federal Legislature to the nominees of the rulers of these States and giving full recognition to the autocracy of these Princes (as they are called) as it exists today ; and

Reducing the Hindus of British-ruled India, who number more than half not only of the entire population of British-ruled India but of the population of both the British Provinces and the Indian States combined, to the position of a minority community.

This last item requires some statistical elucidation.

The total population of the whole of India (*including* Burma), according to the census of 1931, is 339,825,556. The Hindus of British-ruled India alone, that is of the Provinces, number 177,157,035. This is more than half of the total population of the whole of India. Therefore, the Hindus of British-ruled India ought to have been given more than half the seats in the two Houses or Chambers of the Federal Legislature, namely, the Council of State and the Federal Assembly. But out of the 260 seats in the Council of State the Hindus of British India have been given only 81 seats, and out of the 375 seats in the Federal Assembly they have been given only 124 seats. They ought to have got more than half the seats but have got less than one-third. These "General" seats are meant for Buddhists, Jains, etc., also, whose numbers we have not taken into consideration.

It is to be noted that the Hindus of British India not only form more than half the total population of the whole of India, but also contain the largest number of the best educated, most public-spirited and most enterprising persons in India. Perhaps that is the reason why Sir Samuel Hoare's self-rule-giving Act has discriminated against them.

Salary of the Prime Minister of India To Be, and That of the Japanese Prime Minister

Speculation is already rife as to who is likely to be the first Prime Minister of Federated India. What is going to be his salary, we wonder.

Our provincial ministers get salaries of Rs. 61,000 per annum apiece. That may lead one naturally to guess that the All-India Prime Minister must be given at least Rs. 80,000 per annum, if not Rs. 100,000.

It is interesting to compare the bloated salaries of these practically powerless figure-

kanis (comparatively speaking), dressed in brief authority, on some of whom bigness is thrust, with the very modest salary of the Prime Minister of the powerful Empire of Japan. Formerly his salary used to be 1,000 (one thousand) yen per mensem. But, we have learnt from the Consul-General of Japan in Calcutta, that his salary according to the revised scale is 800 (eight hundred) yen per mensem. On the 19th of September last the exchange value of a hundred yen was Rs. 78. So, the Prime Minister of Japan gets a salary of Rs. 624 per mensem, or Rs. 7488 per annum! One reason why Japan is able to spend large sums on the improvement of her agriculture, commerce, industries, education, health services, shipping, etc., is that she can command the services of men of first-rate standing and ability for the public good on very moderate salaries. But here in India the bureaucracy must awe and dumbfound us Indians, who are regarded as among the gaping rustics of the world, with the length of the purses presented to the ministers.

Pennsylvania Gives Equality to Negroes

The 400,000 negroes who live in the State of Pennsylvania have found themselves from last Sunday in a state of absolute equality with their White brothers. Every hotel by law has opened its doors to them. No public swimming tank can exclude them. In trains and buses they sit all where they please. In theatres, in all places of public entertainment, they can take their seat next to a White woman without the manager of the hall daring to say them nay. First September was the day in which the State's Negro Equality Bill recently rushed through both the Houses of the State Legislature, became law.

So the position of the Negroes in America has not been superior to that of the depressed classes in India in every respect, though it has been so in many respects. It is welcome news that at least in our American State the Negroes have now been legally placed in a position to rise in the social scale and be equal to the Whites.

Asoka Pillars and Willingdon Kiosks

As quite recently the ancient name of Asoka and the modern name of Willingdon have been placed in juxtaposition in the public mind, it may be expected that wherever there

are Asoka Pillars and Rocks bearing Asoka's Inscriptions, there (and elsewhere, too) will spring up Willingdon Kiosks bearing the legend:

"Bow Down, Ye Indians, Bow Down—And Bay British."

Indian Oil-seeds

The *Journal of the Royal Society of Arts* for August 25 last contains a paper on "Indian oil-seeds" by Dr. F. J. E. Shaw, which was read before the Indian Section of that society. It is stated there:

The total exports of Indian oil-seeds of all kinds improved in quantity from 733,800 tons in 1925-26 to 1,124,000 tons in 1933-34, and from Rs. 11,231 last to Rs. 18,66 last in value. Relatively to 1925-26, therefore, there was an improvement of 53 per cent in quantity and 21 per cent in value. In quantity the exports in 1933-34 reached a record level for recent years, this increase being mainly due to the recovery made by Indian linseed. Exports of linseed in 1933-34 attained the pre-War level, and there was also an improved demand for groundnuts as compared with the preceding year, but this improvement was accompanied by a fall in value. Excluding linseed and groundnuts, other kinds of oil-seeds taken together declined from 228,000 tons to 198,000 tons in quantity and from Rs. 1,28 last to Rs. 2,45 last in value, rapeseed being largely responsible for this result, the demand for it falling off by about 37 per cent. The table given below recapitulates the quantities of the different kinds of oil-seeds exported during the last three years, with the pre-War averages:

	Pre-War average	1925-26	1932-33	1933-34
Linseed ..	378	130	72	379
Rapeseed ..	293	54	119	71
Groundnuts ..	213	979	453	847
Caster ..	114	104	95	88
Cotton ..	240	12	2	6
Sesamum ..	119	19	10	11
Copra ..	31	—	—	—
Others ..	83	14	15	22
Total ..	1,423	988	758	1,124

In the case of linseed, observes Dr. Shaw, the possibility of combining the production of oil with fibre offers a fruitful line of research.

Oil-seeds are exported abroad for obtaining oil and oil-cakes from them. Vegetable oils are used for various purposes, the manufacture of vegetable glue, land, etc., being one of them.

The case for and against the export of oil-seeds from India is put thus by Dr. Shaw:

Each of the Indian oil-seed crops presents its own economic and scientific problems. In general, India suffers a loss of nitrogenous matter in the export of oil-seeds which yield oilcakes. Such exports are crushed outside India, and the cake is

not available either as a food for cattle or as a manure for the country which has produced the seed.

A fair proportion of the various kinds of oil-seeds, oil and cake are exported to foreign countries and the rest are consumed in India. There is a difference of opinion about the desirability of exporting large quantities of Indian oil-seeds. Many people consider it as a loss to the country and consider that the seeds must be crushed in the country and only the surplus oil should be exported. There are others who maintain that the export of seed should continue. The arguments advanced in favour of encouraging the oil-seed crushing industry in India are:—

(1) The cake would be largely retained in the country to be utilized for feeding and manuring.

(2) The profits of the industry would be secured for India and the industry would provide employment for many Indians.

(3) By crushing the seeds, fresh and better oils could be produced.

The arguments in favour of the export of oil-seeds are:—

(1) India is pre-eminently an agricultural country, and it would be better to give attention to the development of agriculture with a view to increase the yield and export of raw material rather than to attempt to start new industries.

(2) Even if an oil-seed crushing industry were established on a large scale in India, the farmers would not readily take to the use of cake as manure, and consequently Indian agriculture would not benefit.

(3) India already exports much oil and cake, which indicates that her actual requirements for these are adequately met.

(4) It would take a long time before India could produce refined oils of the kind demanded in Europe, and the industry could not, therefore, flourish.

(5) It is easier to export seeds than oil.

The first argument in favour of export is only plausible at the best. All civilized countries have been mainly agricultural at some period or other of their history, but most, if not all, can become manufacturing countries also. And they should become manufacturing countries also, seeing that agriculture alone cannot support an increasing population with a civilized standard of living and also considering that the profits of manufacture, not to speak of agriculture and manufacture combined, are much greater than those of agriculture alone. India should certainly be more of a manufacturing country than it is now, because too large a proportion of the population has been thrown on the soil, leading a mere hand to mouth animal existence. Moreover, throughout her history before the British period India was as great a manufacturing country as an agricultural one. It was only after the "Ruin of India Trade and Industries," mainly

during the rule of the East India Company, that India has become mainly an agricultural country.

In the course of the discussion following the reading of Dr. Shaw's paper, Mr. B. T. Mulwani, B. Ag., met the arguments of the advocates of the export of oil-seeds thus:

..... One point amongst which could not be over-emphasized, namely, the very real menace to the fertility of the soil and the upsurge of livestock from the loss of plant and animal nutrients in the export of oil-cakes. This formed a particularly sound argument in favour of encouraging the oil-seed crushing industry in India, for oil-cakes were highly organic and nitrogenous, and contained considerable quantities of phosphate, potash and other valuable nutrients. On the other hand, mineral ingredients were very much lacking in many of the Indian soils, and the artificial fertilizers imported to meet the need might in the long run deteriorate the soils. Moreover, as it was attempted incessantly to maintain increased yields, the need for retaining these useful by-products in India became all the greater.

Another argument for the oil-seed crushing industry in India was that it would not only provide employment, for poor and needy Indians, but it would also encourage and strengthen the development of mechanical engineering in that country.

Again, as mentioned, when the seed was crushed from, it produced better oil with a more pleasant aroma and consistency, as was shown by the iodine value, the essential oils, the Reichert-Meissl number and other micro-chemical and physical determinations. Also, the grading of oil-seeds, and the separation of such poisonous and unpleasant seeds as castor, would be easier and cheaper if seed was crushed on the spot, for Indian labour was the cheapest in the world.

The third argument quoted by the lecturer in favour of the export of oil-seeds was that the actual requirements of India for oil-cakes were adequately met. The force of that argument was rather nullified by the previous argument, which stated that the farmer would not readily take to the use of cake as manure. The large imports into India of artificial manures and feeding meals also disproved the statement. However, well-organized instruction in the usefulness of oil-cakes, and reduced prices, would no doubt induce farmers to take to the use of these valuable materials.

Success in producing refined oils might easily be expected if some trained experts were recruited to start with. The object might also be achieved by the offer of medals, etc., to the producers of the best quality oils. If the exports of Indian oilseeds or oils exceeded the present trade, the grant of concessions in terms to oil-seeds growers might help to stimulate production. The distribution of pure and graded oil-seeds for sowing, at concessive rates, would also strengthen the industry.

In short, the industry would be complete in itself if oil-seed crushing in India was encouraged, or at least given a trial in co-operation with some of the Merchants' Associations. Such Associations would hopefully come forward, as they had been

actively recuperating against the import of vegetable products, which they suspended, in places like Bombay.

We are entirely in favour of promoting the oil-seed crushing industry in India. In the rural parts the immemorial village industry of oil-seed crushing, with the indigenous *ghani* or oil-press should be re-started wherever it has disappeared or decayed. This will lead to the economic improvement of the villages, prevent further deterioration of village cattle and restore fertility to the soil.

Prof. Yone Noguchi's coming Lectures at Indian Universities

Some two months ago Professor Yone Noguchi, the Japanese poet and art critic, wrote to us that he was coming out to India to deliver some lectures at some Indian Universities. Later, on the 13th of September last, we received another letter from him, with an illustrated article on a Japanese artist, which will be published in our next (November) number. Old readers of this *Review* know that this is not Mr. Yone Noguchi's first contribution to it. In this letter he tells us : "As I wrote to you before I will be in your city in November; and my list of lectures at the University contains some seven subjects. I shall be happy if you can print this article in your earliest issue,—in the number of November or December... I am hoping to stay in India for some three months."

He is coming to India at the invitation of the Calcutta University. After delivering his lectures here he will do so at other Universities, e.g., Madras, Annamalai, Osmania (Hyderabad), Allahabad, etc.

He is professor of English at Keio-Gijuku University in Japan. It is a private university with 280 professors and 6,728 students and pupils. Already 1,760 students have graduated from this university.

Mr. Richard Le Gallienne has given some details regarding the Japanese professor-poet's career and art in the *New York Times*. He introduces him thus :

The Japanese poet, Yone Noguchi, is already well known to Europe and America. It was Lafcadio Hearn who first brought Japan into close relations with the West, not in any political sense, but in the realm of the artistic. Today another ambassador of the arts—Yone Noguchi—stands between and brings again into closer touch the

extending civilisations of the East and the West. This poet, however, uses 'the poetic capabilities of English words to serve Japanese poetic ideas,' while Hearn tried to interpret Japan by steeping himself in her life. The fact that Mr. Noguchi writes English verse with ease and feeling is remarkable, for one does not expect to find a poet of the Far East, where all the traditions are different from those of the West, writing English with facility, but perhaps the East is not so 'far' after all, for a poet is of no nation, but of all the world.

As regards his education we are told :

Education at Keio Gijuku University, Tokyo, where he is now professor of English literature, Noguchi felt that, to further his training, he must come to America to study the great Western people and their ways. Arrived in San Francisco in 1882, he found himself living with some Japanese migrants, who were busily engaged in the publication of a small paper, for which the young student acted as editor, without remuneration, sleeping at night on a table with a volume of the *Argonauts* under his head for a pillow. Later he became a 'scholarship' that is, serving as a domestic servant when not at school, and applied himself to the study of English. After about two years of this life, Noguchi heard from some members of the Japanese colony about the Californian poet, Joseph Miller, who was called by them 'sonnie,' 'the hermit who lives on dew,' and he made a pilgrimage to the poet's home on the heights. Noguchi remained with Miller for three years, and became his devoted pupil, copying his first poems during this period in 'The Lark,' the little magazine published by Gallett Burgess in San Francisco.

Some further details of his career follow :

In 1887 the youthful poet was seized with a desire to tramp, and he made a journey on foot to the Yosemite, whose natural beauties impressed him deeply. The following year he walked through parts of Southern California and of this he writes, 'I think the rain, the most gentle rain of the Californian May, that drove me into a barn at San Miguel for two days and made me study *Hamlet* the other five; whatever I know about it today is from my reading in that haystack.'

In 1888 Noguchi crossed America and went to London, where he lived in obscurity until he published a little sixteen-page pamphlet, *haikai* in brown paper, entitled *From the Eastern Sea*, which brought him immediately to the notice of England's foremost literary men. The poems of the Japanese poet was recognized by such men as Austin Dobson, George Meredith, Thomas Hardy, and Andrew Lang, the latter writing that the poems 'appear to me to contain many charming things, and to show a remarkable command of our language'. The next year Noguchi returned to his native land after an absence of eleven years, again visiting England in 1923, when he lectured on Japanese poetry at Magdalen College, Oxford.

Mr. Richard Le Gallienne gives a list of other works by Mr. Yone Noguchi which will help those who may want to make a comprehensive study of his writings.

In the years following, Noguchi published several volumes of poetry and prose, the *Summer Cloud*, the *Pilgrimage*, the *American Diary of a Japanese Girl*, *Lafont's House in Japan*, *Through the Forest*, the *Spirit of Japanese Poetry*, and the *Spirit of Japanese Art*, *Karin*, *Chansons*, *Risekage*, *Selected Poems*, as well as many books in Japanese.

Noguchi's poetry possesses an elusive charm, a musical lift found in the work of few living poets. It suggests colour and moonlight, the singing of brooms and the singing of birds; his feeling is delicate and fairylike, and his later works all portray an increasing love for his adopted language which he handles as no other non-English poet save Tagore has done.

"The Consummation of the Age-long Efforts" of India?

Addressing both Houses of the Indian Legislature at Simla on the 16th September last, His Excellency Lord Willingdon, the Viceroy, said among other things:

It is a matter of great satisfaction to me that during my Viceroyalty there has been made possible a consummation which many of the great rulers of India through the ages desired to see but did not see and which was hardly in sight when I myself took office over four years ago. I mean that the Act for the first time in the history of India consolidates the whole of India, state and British, for purposes of common concern under a single Government of India for the first time, and India can become one great country. The second broad feature in contrast with the existing constitution is that the Government of India under the new constitution will draw their authority by direct derivation from the Crown, just as the Dominion Governments do. They will cease to be agents and will stand forth as full political and judicial personalities, exercising the function of His Majesty. The first feature to which I have referred is the consummation of age-long efforts, not only of the British Government but of all great rulers in India, from Asoka onwards. The second feature is the necessary preliminary and the best way for the full attainment by India of the political character which the most developed of His Majesty's dominions enjoy.

Those who want Swaraj for one undivided India will not derive the same satisfaction from the passing of "The Government of India Act, 1935" as Lord Willingdon has done. They have not in fact derived any satisfaction from it. What is of primary importance is freedom. Therefore, a number of independent Indian regions or states would be any day preferable to one big subject India. It is true, no doubt, that the previous existence of India as an aggregate of several independent states led again and again to her subjection, and it is also true that the existence of one

undivided independent big country is preferable to the existence of a number of warring independent smaller political units. But the independence of the smaller units is, in spite of all drawbacks, preferable to the subject condition of the bigger whole. India has been often described as being in diversity and size comparable to the whole of Europe minus Russia. Would it have been better for this big Europe-minus-Russia to have been one undivided subject country instead of being the aggregate of a number of smaller independent and often warring states which she has been down the ages?

We will not here discuss whether India was ever one political unit in the sense in which she has become one now, nor whether the part of India (the greater part no doubt) which has become one political unit was ever exceeded in area by the parts combined which in any previous age had become one political unit. Neither will we discuss whether, though India might not ever have been in the past one political unit, there was not and has not been through the ages a deeper and a more fundamental unity of India. We will speak of other matters.

As Lord Willingdon has mentioned Asoka, it is necessary to point out that Asoka's India or in any case the India of the age of and near about Asoka, included Nepal and Afghanistan or that part of Afghanistan which is adjacent to India. Of course, we have not the remotest desire that Nepal should become part of a subject Federated India, or that Afghanistan should lose her independence. In fact our imagination recoils from the thought of any country at present independent losing its independence. We have mentioned Nepal and Afghanistan only to point out that there were times when Bharatavarsha denoted a bigger portion of the earth than the Indian Empire of "The Government of India Act, 1935."

The Viceroy has spoken of "a consummation which many of the great rulers of India through the ages desired to see but did not see." What was that consummation? As His Excellency has mentioned Asoka by name, what was the consummation which Asoka desired to see? It is not easy to answer either question. But it is quite easy to say what consummation "the great rulers of India"

like Asoka did not desire to see. They did not desire to see the whole or any part of India coming under and being governed by laws enacted outside India by non-Indians. Therefore, it can be asserted safely that the consummation which has been brought about is not the one which Asoka desired to see. The consummation which is a matter of great satisfaction to the Viceroy will not bring any solace to the soul of Asoka or to that of any Indian who wants Swaraj.

But we certainly admit that if Federated India ever becomes truly self-ruling and if the present mechanical juxtaposition of two such politically dissimilar parts of India as the Provinces and the States be the direct cause of and hence the advent of that self-ruling constitution, the framers of India's new constitution will have deserved our thanks.

The Viceroy's reference to Asoka has given rise in our mind to many thoughts. Asoka preached and practised religious equality. It does not matter whether he was a benevolent despot or a constitutional monarch or anything else in modern political parlance. But one thing is clear. Though he was a Buddhist, Buddhist and Hindu, Sramana and Brahmana, were treated alike in his empire. There was then no graded citizenship, politically speaking. According to India's British-made new constitution, there is first-class citizenship for the master race, the Europeans; second-class citizenship for the Anglo-Indians and Indian Christians; third-class citizenship for the Muhammadans; and fourth-class citizenship for the Hindus—with two brands, one for the "depressed" and the other for the "caste" Hindus.

Religious toleration and unity was one of the glories of Asoka's reign. But Sir Henry Craik has told us recently that never in his twenty-five years' experience had he seen greater communal dissensions and recouers than to-day. And Indians think that this state of things is due not a little to the "Communal Decision" which is the foundation of the new constitution and to the other Communal Rewards which have been announced.

Therefore, though India may have been politically made one mechanically, in spirit she has been hopelessly divided by the constitution.

Far from healing old sores, it has created new ones.

The constitution which has divided the electors into so many racial, religious, caste, economic and other mutually exclusive groups (each to place its own narrow, sectional interests above national interests)—which has separated even the two sexes, the constitution which has assigned seats in the legislature to the various groups, not according to one uniform standard or basis, but according to varying ones, cannot be said to have consolidated the whole of India.

Lord Willingdon says, new India "can become one great country." His Excellency may be reminded of that paragraph in the J. P. C. Report where that committee said that they were destroying the national unity of India, or words to that effect—we are writing these Notes in a place far away from our or any library containing political literature. The kind of Provincial Autonomy which the new constitution provides will lead to gubernatorial autonomy undoubtedly, but so far as the provinces and their people are concerned one certain result will be the Balkanization of India. The Provinces have been treated as regards the allotment of seats, finance, franchise, etc., according to such varying standards, that existing provincial envy and jealousies will persist and new causes of such feelings will spring up. Thus, it will not be easy for India to "become one great country."

There is another reason why, in spite of a single Government of India, India will not really become one great country. For becoming truly one great country, the Provinces and States should have one great common purpose or a few great common purposes. In spite of the new constitution the people of India will, no doubt, continue to act under the great common urge of winning self-rule. But as Lord Willingdon refers to the new Act in particular as a unifying factor, he or his subordinates should point out the great common urge, purpose, or object which can be discovered in it. We find none.

A common grievance may be, as it has often been, a unifying factor. And all Indians will continue to labour under the common grievance of not having Swaraj. But the new Act has divided the people into so many

conflicting groups and has set British India and Indian India, as also the Provinces among themselves and the States among themselves, by the ears so cleverly, and each will have so many grievances of their own to ventilate, that the great common grievance of lack of Swaraj may fail to receive adequate common and joint attention.

Federated India will mechanically bring together two politically heterogeneous parts of India. In the British provinces, there will be at least the form of democracy and some sort of modern administration, in the States generally there will not be even the form of democracy—there will instead be the autocracy and old world personal rule of the Princes under the paramountcy of the British Crown, with its concomitant, the inescapable influence of the resident and the political agent. Can this be called the consolidation of "the whole of India, state and British"?

"Authority By Direct Devotion from the Crown"

Lord Willingdon has said :

"The second broad feature in contrast with the existing constitution is that the Government of India under the new constitution will draw their authority by direct devotion from the Crown, just as the Dominion Governments do. They will cease to be agents and will stand forth as full political and juridical personalities exercising the function of His Majesty."

We can only smile. What does it matter to us the people of India how the authority of the Government of India is derived and how they will stand forth, so long as we the people continue to remain deprived of any ultimate authority in anything? The Dominions appreciate direct devotion because their people have the substance of self-rule and independence. The mere words "direct devotion" cannot in India be a consolatory substitute for that substance.

His Excellency has added :

"The second feature is the necessary preliminary and the best augury for the full attainment by India of the political character which the most developed of His Majesty's Dominions enjoy."

Orestes Judocus Apollo.

Did "the most developed of His Majesty's Dominions" enjoy the "necessary preliminary" of the safeguards, special responsibilities of the

Governor-General and the Governors, "the Governor-General's reserved subjects of Defence, Foreign Affairs, etc., the Governor-General's and the Governors' ordinance-making, law-making and constitution-suspending powers, Communal Decisions and Rewards, and provisions against "discrimination"?

Cessation of the Ramilla in Allahabad, etc.

What the Durga Puja is to the Hindus of Bengal the Ramilla is to the Hindus of the United Provinces of Agra and Oudh, Bihar, etc. Non-Hindus in the latter provinces were or are spiritually or materially none the worse because the Hindus there enjoyed or enjoy the Ramilla processions, shows, fire-works, etc. But some Muhammadans in Allahabad and a few other places took it into their heads to raise objections to the Ramilla celebrations some ten years ago and the local British bureaucrats gave them their support. So these places have not had the Ramilla for two years or more. In consequence the Hindus there have been denied a religious right, have ceased to have some harmless enjoyment to which they were entitled, and have been deprived of a source of undefinable inspiration. Whether in consequence the objecting Muhammadans have during this decade acquired greater fitness for paradise is more than we can say. But that they have suffered some material loss is the testimony of the Muhammadan writer of the following letter in *The Leader of Allahabad* :

Sir,—By the stoppage of the Ramilla our community is not suffering less than the Hindus. During Ramilla our people used to get contracts for lighting, music and fireworks. Muslim business used to sell paper toys, fireworks and innumerable other things. If the Ramilla be revived we will not only gain the goodwill of Hindus but our trade will get an impetus and we will lose nothing. I may tell our leaders that they should learn some lesson from the independent Muslim States of Turkey, Arabia and Persia. Can our leaders cite a single example of the kind in those countries which were the cradles of Islamic culture? So many motor-cars pass daily by our mosques every evening and we read our prayers peacefully and during the sacred Muharram our huge drums do not allow anybody, irrespective of caste and creed, to sleep during day or night. We are, however, terribly upset only once in the year during our progress and that too at Allahabad only by the music of Ramilla processions. When our own forefathers ruled

Jeha was there any such question at the time? We should follow the good policy of co-operation with the Hindus which made illustrious the Emperor Akbar, the most successful ruler in India. Remember that we can't change historical facts. Therefore I appeal in the name of common sense, to prove ourselves that we are so far from opposing the Muslims at Allahabad.

MUSLIM ALI.

Allahabad.

Babu Rajendraprasad on the Bengal Governor's classification of Critics of Detention without Trial

Babu Rajendraprasad, President of the Indian National Congress, has issued the following statement to the Press:

"His Excellency the Governor of Bengal in his address to the Bengal Legislative Council has divided those who pressed for release on, in the alternative, for the trial of Bengal detainees into two classes, *viz.*, those who were in secret sympathy with terrorism and, therefore, should be regarded as out of count; and those who, though well meaning, were ignorant of the real state of affairs and, therefore, deserved no consideration. He ignored the third class which, I believe, is the largest in the society, and which has among it persons holding diverse political views and belonging to diverse parties. That third class comprises persons who hold the liberty of person as sacred and who strongly feel that none should be deprived of his or her liberty except as a result of trial, openly held, in accordance with the customs of civilised law. It is this class which has insisted on a trial of detainees and, failing that, their release. The Government pleads difficulties in the way of trial and pretends to rely on laws which dispense with its necessity and substitute executive order for judicial decision. They have no reason to complain if public are not prepared to accept their view, so long as it is in accordance with recognised principles of civilised jurisprudence. But to-day they are bent on perpetuating harsh laws, depriving people of personal liberty, liberty of association and liberty of expression of views on the platform and through the press at the will of the executive and they have been enforcing such laws with all their vigour and not without misapplying them to conditions for which they were never intended.

"Consider the number of process and newspapers which have been paralysed, the number of associations, including labour organisations and Congress organisations, which are hampered, the number of individuals who have been deprived of their liberty without any of those being tried and condemned by a court of law, and it becomes clear to what extent the Government can go even when things are more or less quiet. Having once enjoyed these powers, which subject them to no scrutiny by an impartial tribunal, one is not surprised that they resort even to criticism of their methods. We must continue to struggle against these conditions until we are in a position to make such laws impossible in our land."

Mr. De Valera on Qualifications for "Victory"

Geneva, Sept. 10.

The smaller nations continue to rally their support to the League Covenant. Today was Mr. de Valera's turn eloquently to proclaim the Irish Free State's adherence to the obligations.

In a bitter survey of the international feeling he contrasted the deep sadness now obtaining in the League with the lofty purposes of previous years and asserted:

"Today the Cyst is our teacher. He whips us to see that man in the long run is only a beast and Victory rests with the most brutal."

Mr. de Valera asked: "What could be more melancholy than to be thrown into captivity with those whose friendship we desire and oppose those we admire. That is a hard price we may have to pay for collective security, but it is worth it."

If one aggressor is to be given a free hand and the other restrained, it is better to return to the old system of alliances. Our own conduct now will determine whether the League is worth survival or whether it should be allowed to lapse."

M. Litvinoff on the Inviolability of National Independence

Geneva, Sept. 11.

In a speech last evening on the occasion of the Italian dramatic withdrawal, Prof. Jene, the Hungarian representative, begged the Council fully to examine the dispute and prevent bloodshed. They were ready to accept any help from disinterested countries in reconstruction of Ethiopia. He invoked Articles X and XV and asked the Council by all possible measures to prevent the threatened war. Still, he hoped that Italians could exert on the Council's efficacious help.

At this point the Italian withdrew. M. Litvinoff admitted that he did not sympathise with Ethiopia as described in the Italian memorandum, but that it was indispensable to protect the independence of a member of the League.

No internal conditions could deprive a state of its right to integrity and independence.

The League should stand firm on principle. No fighting should occur except in absolute self-defence.

M. Litvinoff in his speech said, the Russian representative in effect had invited the Council to declare itself disinterested in the dispute and leave him freedom of action. It was in effect an invitation to members of the Council to renege their own international obligations.

The Wal Wal incident had been happily settled and there was nothing now left to justify the threat of impending military operations.

There were measures other than military which could be used to censure Ethiopia by Italy. He admitted that peace was threatened.

M. Litvinoff invoking Article X, XI and XV said that Russia joined the League to collaborate in the cause of peace and advised the Council not to shrink from the necessary decisions.

"Abyssinia Refutes Italian Attack"

Geneva, Sept. 15.

The Italian documents have been carefully drawn up and many witnesses about who have never been consulted, declares the Abyssinian reply

to the Italian indictment, published last evening. The reply, prepared by the French ethnographer, M. Grivals, says that an error of date in the Italian manuscript of nearly a thousand years is sufficient to discourage serious consideration of the indictment.

The reply points out that there is no case in the history of Italo-Ethiopian dispute where Abyssinians have declined to submit the question to arbitration, when requested to do so by Italy.

The reply accuses Italy of establishing consular posts in parts of Abyssinia, which can only have strategic interest and stirring up of trouble in the army and tribesmen.

If the creation of Ethiopia is really such as suggested in the Italian indictment, why has no other foreign legation protested against her? The Italian indictment does not justify the intervention of a foreign Power in Abyssinia.

M. Grivals has proposed an impartial inquiry by a commission of experts.—*Reuter*.

Indian Swimmer Breaks World Record

On the 15th September last, at 1-28 A. M., Mr. Robin (Rahindranath) Chatterji, M. A., instructor in swimming to the Allahabad University, broke the world's record in endurance swimming by remaining in water, swimming and floating, for 88 hours and 12 minutes. Up to that time the world record was that of an Italian swimmer, who had swum continuously for 87 hours and 10 minutes (87 hours 24 minutes, according to some). When Mr. Chatterji had accomplished this remarkable feat, he was picked up on a stretcher and removed to a tent where a bed had been prepared for him. He was examined by several doctors present and his condition was declared to be satisfactory. At about 8-30 P. M. the previous evening he gave a demonstration of his swimming tricks and Captain R. C. Banerji, who had just then examined him, was surprised to notice that the movements of his feet and hands were as quick and active as if he had entered the tank quite fresh.

The following paragraphs from a letter contributed to *The Leader* by Mr. Lakshman Sahay Mathur are worth considering in this connection:

817.—The full magnitude of the achievement of Robin Chatterjee cannot be judged from the mere fact that he has beaten the world record by 1 hour and 12 minutes. It is well known that in England and America in swimming tests the water is heated by electricity and kept at body temperature. This helps the swimmer to greater endurance than when the temperature of the water changes from time to time. In the Bhamburda tank the temperature in the day was different from the temperature in



Mr. Robin Chatterji

the night, which was further heightened by the mias during the closing hours of Robin Chatterjee's performance.

Grease had to be applied to the body of the swimmer to prevent chill and prevent the skin from cracking. But this resulted in fouling the water and the swimmer who had to keep only his head above the level of the water swallowed some quantity of it. Nausea was inevitable. Such foul water was never to be found in the tanks in England and America while swimming tests were carried on and records set up.

Simple precautions such as providing the swimmer with rubber socks and surgeon's rubber gloves were not taken which would have prevented the water from cracking the skin of his hands and feet and making the cracks between his fingers and toes sore. The tank being open and not covered the swimmer was exposed during the day to the scorching rays of the sun and at night to the cold dew. A small portion of the tank was, in fact, provided with shelter but this instead of helping the swimmer helped him to no avail.

Occidental 'Neutrality' in the Italo-Abyssinian Dispute

In our last issue we wrote in relation to "American and other Occidental 'Neutrality'" as follows, in part:

"Italy has transition factories of her own and has already despatched considerable quantities of war materials. Ethiopia has no such advantage. So occidental 'neutrality' will go against Ethiopia."



The Reception of Mr. Mussolini

The *Manchester Guardian*, we have found after the publication of our comment, writes as follows on the same subject:

The Abyssinian Minister in Paris has addressed a letter to the League protesting in the name of his country, against the action of all League members that refuse to permit the export of arms to Abyssinia. If States and nations share the human attribute of conscience at all, this



—St. Louis Star-Times
Italy says to Ethiopia: "It may hurt—
but you'll be civilized."

protest should find it out. Though no law forbids it and nations justly condemn it, though there is yet no war and technically no threat of war, though Italy, the open aggressor, makes her men and machines on the Abyssinian frontiers and is helped by land the countries in Europe to do so, Abyssinia herself, the wronged, the innocent, the speaker to arbitration, cannot get so much as a single bullet for the defence of her independence. The just and generous enough has been set by the Governments of France and Britain, both bound by a treaty actually designed to enable the Emperor of Abyssinia to obtain all the arms munitions necessary for the defence of his country, on the ground that to permit the export of arms might prejudice the chances of a peaceful solution. First question and first chance these, but even were they so no clearer can weigh against the plain alternatives of right and wrong. The British Government is now asked not to refuse of questions in the House of Commons, but not from the judgment of those it governs. It does not stop India from sending grain and many equipment to the Indian troops; why, then, should it stop the export to Abyssinia of the first necessities of war? By September it may be too late. The embargo should be lifted now. To maintain it is nothing but shame, justice, shame, friendship, shame right, and shame neutrality.

Pandit Ram Chandra Sharma's Fast for Stopping Animal Sacrifice

Animal sacrifice is, or at least, was practised by the Jews to propitiate the deity. Muhammadans also sacrifice some animals for the same purpose. Some (not all) Hindu sects sacrifice some animals to propitiate some gods and goddesses—particularly goddesses. Some aboriginal races and tribes also do so.

Pandit Ramchandra Sharma of Jaipur, Rajputana, is a Hindu and desires that Hindus should give up animal sacrifice. Being a Hindu he perhaps feels that he can persuade and influence Hindus more than others. As Kalighat is the chief seat of Shakti worship in Bengal, he has resolved to fast unto death unless animal sacrifice is discontinued there. He thinks that if it be discontinued there, it would be easy to have it abolished at other Hindu temples in Bengal and elsewhere.

A controversy has been going on on this topic. Public meetings have been held in Calcutta to persuade the Kalighat priests to give up animal sacrifice and the Pandit to give up his fast, which he began on the 5th September last. Leaders like Mahatma Gandhi, Babu Rajendraprasad and others asked the Pandit to give up his fast and endeavour to gain his object by enlightening and persuading the section of the Hindu community which practices

and supports animal sacrifice. Mahatma Gandhi is reported to have stated that the fast has been premature, as the ground has not been prepared for it.



Pandit Ram Chandra Sharma

Those who believe in one Deity, one Supreme Spirit, ought to know that what He wants is that men should sacrifice—not beasts, but the beast in their own selves. The belief in many gods and goddesses is erroneous and is not supported or incited by the highest Hindu scriptures. These gods and goddesses do not exist. Therefore, the question of propitiating any god or goddess by animal sacrifice does not arise. If it be said, that the gods or goddesses are impersonations of the various attributes and aspects of the Supreme Spirit, then the reply, in brief, is that the Supreme Spirit has no attribute which craves the flesh and blood of innocent beasts for its gratification. There is, no doubt, a destructive as well as a creative and protective aspect of the Supreme Spirit. But what It destroys, It does by Its own power and according to Its own laws—It does not require the hand of man to do it with a sword or a knife. To

think that the Supreme Spirit requires anybody to kill any animal at any place or elsewhere is a superstition. It is revolting to our feelings.

Eating meat is not the same thing as sacrificing animals to please the deity. Those who eat meat do so to nourish their bodies and satisfy their palate. But as God, or any god or goddess, has no body, no hunger, no craving for any animal or vegetable food, and no palate, it is not necessary to sacrifice animals for the satisfaction of God or of any god or goddess. It may be necessary to add that the editor of this Review does not eat meat or fish.

We have written these words to make our position quite clear. It is not our object to offend anybody. In order not to do so, we have generally avoided religious and theological controversy. We shall not, therefore, pursue the subject further, nor will we print any letters etc., contravening or supporting our views.

Those who are neither monotheists nor polytheists need not consider whether it is necessary to sacrifice animals to propitiate any divine being.

We have made our position clear in *Prabasi* with regard to Pandit Sharma's fast. His desire is noble. But we have not supported his fast for two reasons: (1) It is not likely to touch the heart of those who practise animal sacrifice and make them discontinue it; (2) It is a kind of moral coercion, which we do not support. We urged the second reason against Mahatma Gandhi's fast before the Poona Pact.

Shastric Argument Regarding Animal Sacrifice

Those who do not believe in the supreme authority of the Hindu shastras which enjoin the worship of gods and goddesses, need not consider the shastric arguments for and against animal sacrifice; they may consider only humanitarian and other arguments.

As regards shastric arguments, the late Pandit Sarat Chandra Sastri, who was an orthodox and erudite Sanskrit scholar, wrote elaborately in *Prabasi* twenty-two years ago, quoting texts from many shastras to show that animal sacrifice was not necessary in Shakti-worship. He

also published a *Vignette*, signed by 69 of the most famous pundits of Kashi, Calcutta, Navadvip, Bhittapali and Hardwar, against animal sacrifice in Shakti-worship. This *Vignette* or prescription was obtained by the late Babu Balaram Das, grandson of the Rani Bhawanee at whose Kali temple at Dakshineswar Paramahansa Ramakrishna was a priest at one period of his life.

Robindranath Tagore and Pandit Ramchandra Sharma's Fast

Some gentlemen of Calcutta asked Robindranath Tagore to write to Pandit Ramchandra Sharma to persuade him to give up the fast. At first the Poet thought he would write to the pundit as requested by these gentlemen. But he finally gave up that intention. Here is a free translation, specially made for *The Modern Review* of the letter which he wrote to those who had asked him to request the pundit to give up the fast.

"You have written a letter to me to request me to ask Pandit Ramchandra Sharma to give up his resolve to fast unto death. Accordingly, I composed a letter of entreaty to the Pandit. But the poverty of my request appeared in my eyes no less in comparison with the greatness of his noble resolve, that I could not send you that letter of request for very shame. The vow which he has taken is a vow of supreme self-dedication. We with our weak minds have no right to, are not qualified to, judge of its result either way. It is certain that in Bengal it is not easy to prevent the shedding of the blood of animals in Shakti-worship—I know that the immediate object of the dedication of his life by this great-minded man will not be admitted. But when is the parallel to this dedication itself? In this case, it will not do to think according to our own ordinary standards or ideals. We shall undoubtedly feel anguish at this dedication of his life; but the value of that dedication lies in the anguish that we shall feel in consequence of it. I do not know what fruit his self-sacrifice will bear in the Kailash temple; but this gift of his life will remain preserved for ever in our historical consciousness of prodigious power. I am reminded of Shirdi's teaching to Arjuna at the beginning of the war of Kurukshetra. He rebuked the uncertainty which had made itself manifest in Arjuna's mind which had been overcome by the primacy of the war. The uncertainty of our minds too, is not worthy of respect. Pandit Ramchandra Sharma knows what his *Atma* (God-Given, 'ever-ready') is, and he also knows *svadharma* (duty-dedication), 'duty is preferable in the pursuit of one's own dharma.' What do we know? I am unable to send the pathetic letter which I wrote him at first. Bhadra 15, 1362."

The Poet has written a poem in Bengali, addressed to the Pandit, which has been published in *Prabasi*, and of which the following is a free translation, specially made for *The Modern Review*:

"O Great-minded one, Thou wilt not give thy own life
To my shame on the sword of the slayer—
I make known my salutation to thee.
They bring blood (the lust of blood) to the temple
in the guise of bhakti (reverential love).
They do not shrink from making worship blood-drenched.
Your resolve is to purge impurity
By dedicating your pure life.
I make known my salutation to thee.
The eye of the frightened heart, torn from its mother's breast,
Makes mislead the yond of the Mother's Temple.
Making the killing of the person an offering of worship—
This shame of the Motherland thou wilt wipe away.
I make known my salutation to thee.
Crush is the hope of merit from slaying
The creature who is helpless and unable to defend himself.
Thou wilt at the cost of thy own life
Rescue him from the hands of those who are greedy of religious merit—
I make known my salutation to thee."

An Indian Internationalist on the Italo-Abyssinian Dispute

Dr. Tarakanath Das, a noted Indian authority on international affairs, gave an interview to *Berkeley Daily Gazette* (August 6, 1935), of Berkeley, California, on the Abyssinian situation.

We quote the following extracts from it:

Italy's aggression in Abyssinia is the culmination of the policy of imperialism among the powers of Europe. This view was expressed to-day by Dr. Phil. Tarakanath Das, brilliant author and publicist, in a scholarly outline of the Abyssinian question.

Reviewing the events which have led to the present clash between Italy and Abyssinia, Dr. Das said: "After the Congress of Berlin, presided over by Bismarck and in which Disraeli took the most important part, the partition of Africa among the western imperialistic power became a *de facto* affair.

"Bismarck gave full support to British expansion in Egypt and was anxious for France to get into Africa and not think about Abyssinia and the Ethiopian. Germany later was given African colonies which she lost as a result of her defeat in the World War.

"In the Congress of Berlin, the Italians were more or less absolutely ignored. The Italian empires cherished a dream for African empire. The British, French and Russians aided the Italians to gain a foothold in Africa and even supported Italy in her war against Turkey to acquire Tripoli, with the sole understanding that

Italy would have the Triple Alliance combination in the course of time and join the Triple Entente.

"During the World War, Italy was promised much in the form of colonial empire in Africa and Asia Minor, especially for her deserting her former ally, Germany. But when the Versailles treaty was signed, Italy did not get what she was promised as her price for her entry in the World War against Germany.

"Italy," he continued, "thinks it impossible for her to expand in Asia Minor, because the rejuvenated Turkey of Mustafa Kemal Pasha, with her strong army and with her alliance with Russia and her understanding with France, will not be an easy object of prey, even for Signor Mussolini.

"But Abyssinia presents a different situation, and makes it easy for Signor Mussolini to justify his position in regard to Italian imperialistic expansion in Africa. Signor Mussolini made his position absolutely clear without any second coat.

"Signor Mussolini has told the English that Italy has just as much right to carve out empires in Africa as the British claim to have in Egypt, Sudan or India, or as the French have in other parts of Africa. Signor Mussolini is honest when he asserts that by June 30 he is going to acquire new territory far greater Italy, whereas other statesmen of the great imperialistic powers of Europe only pretend to have abhorrence and horror for it. Due to his imperialistic ambitions, he not so much for justice for the 'poor Abyssinians' as they are afraid that Italian expansion in Abyssinia will make Italy essentially, commercially, politically and particularly socially strong in the Mediterranean, as well as in the Indian Ocean."

VARIOUS VIEWPOINTS

Dr. Das stated that he is for the freedom of every people and that his personal sympathy is for the independence of the Abyssinians. "However," he added, "as long as the guidance of international relations cannot be based on the double standard of international morality—one for the weak and one for the strong; so long as Great Britain continues to rule and dominate over the peoples of Sudan, Egypt, Arabia, India, Burma and other subjugated nations; so long as France reserves international sanction for maintaining vast colonial empires in Africa and Asia by subjugating other peoples, we cannot very well justly condemn Signor Mussolini alone for following in the footsteps of other imperialistic nations.

"If," Dr. Das continued, "Abyssinia is conquered by Italy, it will be done with international sanction, just as Japan received international sanction in annexing Korea.

"Abyssinia," he pointed out, "is a member of the League of Nations, as is Italy. Members of the League are bound to maintain territorial integrity in Abyssinia. If the great powers of Europe who are members of the League of Nations and particularly of the League Council, decide that they will morally, economically and militarily support Abyssinia against Italian attack, then if Due to Italy certainly not court disaster by attacking Abyssinia and increasing the active hostility of these great powers. But it seems for some preposterous reason, that Signor Mussolini is certain that these great powers will not actually take the side of Abyssinia against Italy, which would really mean total international failure of our feeble expedition against Abyssinia."

ITALY'S DEFENSIBILITY

Concerning the attitude of the Japanese in the matter, Dr. Das said: "Japan is not at all interested in fighting any of the western powers, but is concentrating on the consolidation of its position in Eastern Asia, particularly in Manchuria. If Italy is not checked by the League in regard to Abyssinia, the Japanese will have a fine opportunity to split to the double standard of international morality maintained by the League.

"The Japanese are obnoxious and advocates of racial equality and are naturally sympathetic with the Abyssinian people from that point of view. Just as so surface of Europe would like to see an African nation conquer a part of Europe, similarly, the Japanese do not like the notion of Europe to conquer any new territory in Africa or Asia."

Dr. Das has written to us further :

"It is a historical fact that during the latter part of the nineteenth century, Italian policy was to annex Abyssinia. The Italians made an attempt; but were defeated. This defeat was due more to the international situation than to Abyssinian superiority in military ability. At that time Italy was virtually opposed by all the important powers of Europe.

But the international situation changed in favour of Italy during the early part of the twentieth century. The British feel that if Abyssinia is to lose her independence, the British should get at least that section of the country which contains the source of the Nile river. Thus the British are opposing Italian occupation of Abyssinia. Furthermore the British attitude towards Italy has changed, because Italy is now close partner of France and Russia and the Little Entente group of Powers. The British do not favour the possibility of Franco-Italian cooperation in the Mediterranean and Africa and Europe.

The British are never in making the League of Nations take up the fight against Italian policy in Abyssinia; and at the same time they sent Mr. Eden to talk to Signor Mussolini for a personal pantheon of Abyssinia, the British establishing the sphere of influence around the region where the source of the Nile lies and giving some Abyssinian territory to Italy and also giving a British post to Abyssinia so that the British would directly control, indirectly, international relations of the country. Signor Mussolini has refused to accept the proposition of the British; but the British are determined to carry out their point through negotiations.

The final solution of the Abyssinian question will depend upon the decision of Signor Mussolini who may think it to be wise to get the British support and a part of Abyssinia without fighting or he may decide to get the whole of Abyssinia by ignoring the British because the British would not be able to declare war against Italy due to the international situation in Europe and the Far East. The whole thing will depend upon the internal condition of Italy and not upon the pressure of the League of Nations. Once Italy acts into the fight against Abyssinia, France, Spain, Portugal and even Britain, will not be willing to see Italy defeated, because even a defeat would undermine the prestige of white race in Africa and Asia.

Ram Mohan Centenary Commemoration Volume

A remarkable and profoundly interesting publication is announced by the Ram Mohan Roy Centenary Committee, which is shortly going to publish a Volume in commemoration of the celebration of the hundredth year of the passing away of the great figure who has been universally acknowledged as the "Father of Modern India." The various papers read and addresses delivered on the occasion of the Centenary Celebration in 1923 are being gathered into the Volume which will contain, among other things, complete reports of the celebration held all over India and abroad,—indeed, a unique record of a world-wide homage. A comprehensive and exhaustive study from all points of view of the "Inaugurator of the Modern Age in India," this book of about 800 pages of Royal octavo size, neatly printed, profusely illustrated, and strongly bound in full cloth, will contain Studies and Addresses, among others by Rabindranath Tagore, Sir J. C. Bose, Sir B. N. Seal, Sir C. V. Raman, Sir S. Radhakrishnan, Rt. Hon'ble Sriyass Sastri, Mrs. Sarojini Naidu, Madame L. Mezin, Ramaswami Chatterjee, T. L. Vaswani, The Dowager Maharani of Marbhaur, Sir Syed Ross Masood, Pandit Sitapati Tattvabhusan, Prof. Rachinam Sahni, Dr. V. Ramakrishna Rao, Prof. R. K. Gupta, Rev. W. S. Urquhart, Dr. W. H. Drummond, Dr. F. C. Southworth, etc.

The Messages received from Mahatma Gandhi, Sir P. C. Ray, C. F. Andrews, Prof. Sylvain Levi, Dr. J. T. Sunderland, the Paris University, Bishop Beros of Rumania and others on the occasion of the Centenary, and the Reminiscences and Tributes paid to the memory of the Raja by Maharshi Debendra Nath Tagore, Keshub Chunder Sen, Max Muller, Madame Blavatsky, Sir Gorooodas Banerjee, Dr. Mohendralal Sircar, Sir Surendranath Banerjee, Mahadev Govind Ranade, Bipinchandra Pal, Dr. Herambachandra Mitra, Sir R. Venkata Ratnam, etc., on different occasions, will add considerably to the interest of the book, in which is also being included the Publicity Booklet of the Centenary Committee, edited by Mr. Anil Hama, which was so well received at the time of its publication.

A handy repository of all valuable information about the Raja was felt to be a desideratum by organizers of Ram Mohan Roy Anniversary gatherings; the book is expected to fulfil that need.

Henri Barbousse

The causes of world-democracy and world-peace have sustained a great loss by the death of the famous French author and journalist Henri Barbousse early last month in Moscow hospital of pneumonia. When a few years ago a Committee of the Intellectuals of the world was formed to mould world opinion in favour of peace and kindred ideals, he was a member of it along with Rabindranath Tagore, Romain Rolland, J. T. Sunderland, Gilbert Murray and others. During the last few weeks of his life he had been engaged in making preparations for holding a World Peace Conference in Paris. From India Mahatma Gandhi, Rabindranath Tagore, Mrs. Sarojini Naidu and Ramaswami Chatterjee had been asked to take part in it. According to an announcement in *Advance*,

The National Inclusive Committee of the World Peace Conference has been formed with the following members:

1. Mahatma Gandhi.
2. Rabindranath Tagore.
3. Mrs. Sarojini Naidu.
4. Ramaswami Chatterjee.
5. Pandit Nilakanta Das.
6. Nabakrishna Chaudhuri.
7. K. I. Joglekar.
8. Peshkar Sen.
9. Acharya Narendrakumar.
10. Sampurnananda.
11. R. S. Rallier.
12. A. Washkove, Secretary, All-Bengal Muslim Students Association.
13. Siddhatray Das-Gupta, Secretary, All-Bengal Students' League.
14. Sourayendra Nath Tagore, (Organising Secretary).

M. Barbousse had also been trying to focus world opinion and sympathy in favour of Ethiopia to prevent war between Italy and that country, and with that object in view he wanted to hold a conference in Paris on September 3 last, and Rabindranath Tagore and the three other persons named above had been requested to send messages to it on behalf of India. We do not know whether that conference could be held in the absence of M. Barbousse.

Empire Parliamentary Association and the Indian Problem

Colonel Deneys Reitz, the minister of agriculture and irrigation in the Union of South Africa and the leader of the South African delegation to the recent meeting of the Empire Parliamentary Association, laid stress the other day, in the course of an interview with Reuter's representative, on the need of making India an equal partner with the self-governing Dominions in the so-called British Commonwealth of nations. Referring to the proceedings of that Association, he said:

"We specially concentrated on the Indian problem. After all the Indian Commonwealth (sic!) constitutes four-fifths of the British Empire and it is quite clear that we cannot keep India in the Empire by force but by granting them full Dominion Status."

General Smuts, a far better known South African statesman, had said similar things. But *qui bono*? South Africans have never treated Indians as equal citizens. We have a Bengali proverbial expression, "*Ekooster woeke Bana man*," "The name of Ram from the lips of a ghost." But the name is good, even though uttered by a *bhoo*t.

The Indian public would like to know all about the matter from the lips or pen of the Indian "Delegates" to the Empire Parliamentary Association.

Why "Coloured" Peoples Cling to Independence

The *San Francisco Chronicle* of August 10, 1935, begins an editorial article on "The Spirit of Mortal Ethiope" with the question:

Why does a "coloured" people, like that of Ethiopia, cling so desperately to its independence?

Its answer is interesting. It says:

In part, of course, for the same reason that other people defend their independence if they have it, or aspire to regain it if they have lost it.

But it proceeds to add:

But also for another reason, which applies only to the "coloured."

The common people of Ethiopia would probably be no worse governed by a foreign conqueror than they are by their own Negus, and they might economically as common people, be better off. But the difference is that, in an independent Ethiopia, some Ethiopians may be common people, and all the others can share in the pride of a race which has some members in high place. Under "white" rule, on the other hand, all the

people of native race are "common," and there is no opportunity for any of them to rise to recognition.

It is no worse for a black man to be individually poor and obscure, in a black man's country, than it is for a white man to occupy the mean humble status in a white man's country. Most people, in fact, get just that, in both countries. But where one black man is King, and walks with Kings, all other black men may feel that they belong to a potentially kingly race. When all black men are ranked as an inferior caste, just because they are black, then the individual who attains wealth, learning or distinction has still not transcended that caste line. He is forbidden, even by personal success, to gain the only things which make success worth striving for.

Pride, after all, is the treasure which men cherish most. The humblest black man feels a reflected pride, so long as there is one black nation in which there is one man whose right to be proud is accepted by the prebent of other nations.

What "Small Nations" are entitled to

Addressing the Assembly of the League of Nations on September 11 last, Sir Samuel Hoare, the British Foreign Secretary and former Secretary of State for India, said in part:

"In accordance with what we believe to be the underlying principles of the League we steadily promote the growth of Self-Government in our own territories. For example, only a few weeks ago, I was responsible for helping pass through the Imperial Parliament a great and complicated measure to extend Self-Government to India. Following the same line of thought, we believe that small nations are entitled to collective protection for the maintenance of their national life."

"We believe that the backward nations, without prejudice to their independence and integrity, are entitled to expect assistance from the more advanced peoples."

We have already commented on the first two sentences in the foregoing extract. Before commenting on the other sentences, we may say that perhaps Sir Samuel uses "small nations" and "backward nations" as interchangeable, though some small nations, the Danes, the Swedes and the Norwegians, for example, are not at all backward.

As for the meaning of the expression "small nation," the reader is referred to our Note on it in the last June number, page 727, pointing out what is implied in the League usage. According to that usage India is a small nation.

Now to our comment.

Sir Samuel says:

"Following the same line of thought, we believe that small nations are entitled to collective protection for the maintenance of their national life."

Sir Samuel is quite illogical. The "small nation" called India does not enjoy collective protection but only British subjection. He would have been quite logical if he had said that just as the small nation India has had self-government extended to it 178 years after the battle of Plassey, so should the small nation Abyssinia (for example) have self-government extended to it in the year 2114 A.D. by Italy 178 years after (say) the (future) battle of Addis Ababa.

If Sir Samuel says, India is not a small nation, Mussolini may reply: "Just as the big country India enjoys the subjection-protection of the big British Empire, so should the smaller country Ethiopia enjoy the subjection-protection of the smaller Italian Empire."

Sir Samuel wants the small nations to have protection for the maintenance of their national life. But has India been able to maintain her national life under British rule? Let the dead past go, however. Does his boasted self-government Act provide for the maintenance of national life? Does it not, on the contrary, take it for granted that India has no national life, and therefore seeks by all means in its power to foster communal life, sectional life, group life, caste life, provincial life?

Sir Samuel adds:

"We believe that the backward nations, without prejudice to their independence and integrity, are entitled to expect assistance from the more advanced peoples."

This is a quite unexceptionable principle. But how has it been acted up to, say, by the British people, whose empire is the largest in the world? Sir Samuel may say that they have assisted the backward peoples in the Empire. But subjection and exploitation imply more than assistance, even if it be assumed for the sake of argument that some assistance is implied in subjection. Let us, however, assume that nothing more is implied in them than assistance. Still one would be entitled to ask, "Can any country, does any country, maintain its independence and integrity under subjection?"

Division of "Colonial Raw Materials"

Sir Samuel Hoare, in the course of a speech made before the League Assembly, said:

"As regards colonial raw materials, it is not unusual for the existing state of affairs to involve issues of exclusive monopolies at the expense of countries not possessing colonial empires. It may be, the problem has been exaggerated, but we will be foolish to ignore it. Britain should be ready to participate in the investigation of these matters."

The assumption underlying these words is that the indigenous people of the "colonies" or "subject countries"—these expressions are popularly used by Europeans as synonymous—have nothing else to do with regard to these "raw materials" than to produce them with their labour as wage-serfs, the wages being a mere pittance. The indigenes cannot now or in the future claim to turn them into finished goods and be entitled to all the profits. Of course, if in any "colony," the indigenes have been entirely or almost entirely exterminated or reduced to a hopelessly subject condition by the European colonisers, then the "Mother Country" will be obliged to give up perforce any claim to raw materials.

On this matter the British mentality is very well indicated by the following passage from Mr. Hugh Molson's paper in *The Asiatic Review* for July, 1935.

The Ottawa policy as regards the Dominions has been disappointing in the past, and I believe will continue to be so in the future. The economic stimulation of the Dominions which seeks to develop secondary industries and the economic nationalisation of this country which seeks to develop agriculture here, are both grave obstacles to freer trade. Moreover, both the primary and the secondary products of the Mother Country and the Dominions are to a large and increasing extent competitive in character, and that makes it doubtful whether the future will show much improvement.

In the case of India and the United Kingdom, on the other hand, the agricultural products of a tropical and a temperate climate are complementary rather than competitive, and there is so time in the future to which we can look forward where India will be producing the higher grades of manufactured goods.

As Sir Samuel Hoare's words imply that Britain will not object to non-British nations acquiring possession of "colonies"—of course in Africa or Asia—not occupied by the British or other powerful peoples, for obtaining raw materials, they may please those who have colonies-hunger. But they will not afford any comfort or solace to the small nations or the backward nations.

India Lodge, Kobe (Japan)

We support the following appeal, which we have received from Japan:

Early in 1922 a small house was rented at Kitawoko 4-chome, Kobe, at a rent of Yen 20- per month in order to meet the demand for accommodating Indian students coming to Japan for educational and other purposes and to help them in acquiring themselves with the language and the preliminary ways and manners of this country. The very first few months of its existence proved beyond doubt the justification for the existence of such an institution in Kobe. Young men coming from India in months following the establishment of this boarding house found it a great relief to have a place where to take refuge after landing in Japan and to receive proper guidance regarding their future move to attain their objective. Besides these free services, boarding and lodging charges for a student being only Yen 30- per month, they have found India Lodge to be cheaper than the cheapest hotel; and the Indian food provided has been wholesome and the living conditions quite good. Very often these people leave home with the latest ideas about conditions prevailing here and on arrival get a rude awakening when they find their wanderers' lives just disappearing, owing to the extraordinary changes that all new comers have to face in every foreign country.

This is in short an explanation for the efforts which resulted in the decision of the Indian residents of Kobe and Osaka to have a permanent building for this periodic work. As a result of the Indian Community a committee was elected for the furtherance of the above object and it has been fortunate enough to be able to locate a piece of land, with a sixteen roomed bungalow building on it, situated in a central and convenient place (within a minute's walk from the Kobe city tram and Hanshu Electric Railway terminus). The wooden building was erected for a boarding house for the students and in the opinion of the Committee is very suitable for their purpose. The house and land has been negotiated as he purchased for a sum of Yen 7,500- and this sum the committee has been able to collect from the local Indian residents. It may not be out of place, however, to mention here that this plot of land has been generously sold to the Committee at somewhat under the market price and the building has been given away practically free in view of the object for which it is intended to be used. In the near future the committee wish to erect a new building worthy of the name of India Lodge. This will require a sum of Yen 20,000- and the committee appeals most earnestly for generous contributions to this fund and they hope they may receive the required amount before long. If you are in sympathy with the fundamentals of this scheme kindly contribute generously and be pleased to send your contribution either to the Honorary Treasurer, India Lodge, c/o P. O. Box No. 74, Kobe (Japan).

Couch-Blowing No Crime!

The Sessions Judge of Bijnor has decided an interesting case under Section 107 of the Cr. P. C. declaring that "the doing of a lawful act in a lawful manner, even if that injured the susceptibilities of persons of a different faith, would not by itself be a sufficient warrant for proceedings under Section 107."

Five Mahomedans and three Hindus of Najibabad had been ordered by a Magistrate, to furnish security under Section 107 and put in jail pending inquiries regarding the status of the articles furnished by them. It was alleged that the Hindus while residing in a 'kutha' of the Hanayara, blew a couch, the firm of the 'kutha' connecting with the life of a person of that locality.

The Sessions Judge acquitted all accused on appeal, holding that there was no apprehension of breach of peace, remarking that there was no evidence that the blowing of a couch was an innovation. There was no mention near the house. The only thing that emerged from the evidence on record was that the Hindus claimed to blow a couch as a matter of right and that it was not liked by some Muslims. He held that an issue had been made out under Section 107 and acquitted all accused.

So it has come to this that in Hindustan, the land where the Hindus are still a distinct majority, it requires a judicial pronouncement to determine that the Hindu auspicious and religious practice of blowing a couch-shell is not a crime! *Crime, mind you!*

Aftermath of "Leader" Contempt Case

For contributing a letter to *The Leader* Pandit Kapil Des-Malaviya, Advocate, was tried for contempt of court before the Allahabad High Court. Mr. Chintamani, the Chief Editor, and Mr. Krishna Ram, the Publisher, of the paper were also tried for the same offence. Mr. Malaviya was convicted and fined, but the editor and the publisher of the paper were let off with a warning and an order that they should pay Rs. 100 towards Government's costs in these proceedings. Subsequently the application of the three accused for leave to appeal to the Privy Council was rejected by the High Court and the application to the Privy Council itself for special leave to appeal also met with the same fate.

Some time later Mr. Malaviya submitted an apology to the High Court. This item of news was telegraphed to newspapers outside Allahabad, and *The National Call* of Delhi published it under the heading, "Mr. C. Y. Chintamani and others tender unqualified apology." This mistake of fact was brought to the notice of the editor of that paper and was corrected in *The Leader*.

Thereafter the Registrar of the Allahabad High Court informed all District Judges subordinate to the High Court of Judicature

at Allahabad that the Court has "ordered that the name of the *Leader* be struck off from the list of approved newspapers," to which Court notices are sent.

This order of the Allahabad High Court is neither judicial nor judicious, nor, it may be added, dignified. Even the worst offender—and *The Leader* was not an offender—cannot be punished twice for the same offence. As the correction of a mistake in another paper is not an offence, that paper had not committed any fresh offence to deserve a fresh punishment. Moreover, supposing it had committed a fresh offence, it could not be punished without being heard in defence. What is still more astonishing is that the paper has been practically subjected to a recurring annual fine amounting, we are informed, to Rs. 15,000 per annum for an indefinite period! That represents the amount the paper will lose every year by being deprived of the Court notices.

It is the litigants who pay for the Court notices. The money paid is not public money belonging either to the Government or to the High Court. The litigants are entitled to the best value for their money. As *The Leader* is the most influential Indian edited paper in English in the U. P. and has a large circulation, the High Court's order is practically equivalent to depriving the litigants of the services of the best medium for advertisements in the United Provinces of Agra and Oudh.

Mr. Subhas Bose on the Future Constitution and Policy of Congress

Mr. Subhas Chandra Bose thinks that these Congress leaders who really wish to lead the nation should tackle two problems, namely, modification of the present constitution of the Congress, and the establishment of a one-party really "national" organisation with a view to establishing a common front of all the anti-imperialist forces in the country. He has arrived at this conclusion as the result of a very careful study of those European countries which have become free in recent times; for example, Turkey, Czechoslovakia, Poland, etc. He has also studied the organisational methods of the Communist, Fascist, Nazi and other modern

European parties. Their principles may differ in details. But he has found that there is one thing common to them, viz., they have all worked for the establishment of a one-party organisation. That has made it necessary for them to tackle all the different problems which different parties attended to. So, if in India there is to be a single truly national organisation under the Congress flag, Congress must take up as its own the problems of the labourers in the fields and factories—peasants and working-men—as well as the problems of Indian States' people.

We are thoroughly in agreement with Mr. Bose that the Congress should take up the cause of the peasants, workers and the States' people. But it is necessary to define "workers."

"Workers" include field labourers and factory labourers. Perhaps that word may denote engineers, technical experts, etc., also. Are poets, novelists, artists, pure-scientists, clerks, teachers, professors, philosophers, historians, lawyers, physicians and surgeons, journalists, and the like also workers? Perhaps bankers, financiers, and capitalists as such are excluded. And of course, the landlords. Some of them at any rate may be willing and able to do useful work. It is not our intention to write the idler's apologia *pro vita sua*. But as journalists we want to find our place, if possible, in the coming order of things or, we may be fired out, as the Americans say.

Mussolini's Modest Demands

According to a *Rosier's* telegram, dated Rome, September 21, it has been officially announced that the Italian Cabinet has rejected the Geneva proposals.

Sigior Mussolini has made known his demands.

Sigior Mussolini's minimum demands, according to *The Daily Telegraph*, include:

- (1) More territory than has been promised to Italy.
- (2) Any outlet to the sea for Abyssinia must be through Eritrea.
- (3) The Abyssinian army to be disbanded and Italy to be entrusted with its reorganisation, and
- (4) Sufficient territory to be ceded to join Eritrea with Italian Somaliland.—*Reuters*.

"My Native Land"

"Brother John" writes in the *London Inquirer* under the above caption:—

One of the oldest of games is finding the hub of the universe—the centre of the world. Where is it? The self-servant Londoner will tell you that it is at Charing Cross. But the American says it is at Boston. And others have other opinions! An American visiting Scotland was asked by a Scotsman where he came from, and he proudly replied: "I come from God's own Country." The Scotsman looked at him in surprise and said: "Then you have lost your accent."

China is still the Middle Kingdom, and the Japanese are a Heavenly Race. To the ancient Egyptians the centre of the world was at Thebes; to the Greeks it was at Olympus; to Hindus it is at Mount Meru; to Buddhists it is at Gaya; and to Muhammadans it is at Mecca.

Here is a tale to go with the one about the American and the Scotsman. A Western woman was telling of a visit to Japan, when someone asked: "What struck you most during your visit?" The reply was: "The thing that struck me most was to see so many foreigners together in one place!"

It would help to liberalize the minds of men if they could remember that people of other countries also think their land the finest in the world. One of the oldest of Bibles—the *Zend Avesta*—tells us that this is part of the divine order of things, arranged in the beginning when Ahura Mazda created the diverse lands, which, according to the writers of ancient Persia, made up the earth:

"Ahura Mazda spoke unto Spitiama Zarathustra, saying: I have made every land dear to its people, even though it had no charms whatever in it; had I not made every land dear to its people, even though it had no charms whatever in it, then the whole living world would have invaded the Ahyana Vaejah."

I remember getting quite a thrill when I read this verse for the first time. For I had felt not like that about a certain part of the British Isles! And I got another thrill when I read some similar words in the Book of Churing Tzu, one of the Taoist Scriptures:

"The old country, the old home, gladden the wanderer's eyes. Nay, though nine-tenths of it be a howling wilderness, still his eye will be glad."

We can love the old country, and at the same time recognize the fact that everyone else in the world has an old country to love.

'Maktab's and 'Maktabization' of Primary Schools in Bengal

'Maktab' is the name given by Muhammadans to their primary schools.

Regarding the efficiency of *maktabas* in Bengal, we find the following opinions expressed in the Hartog Committee's Report:

"The official reports and the evidence which we have received indicate very clearly that, generally speaking, these institutions have done but little to raise the general standard of education among Muhammadans to that of other communities, that a great many of them are maintaining the educational backwardness of the community, that their enrolment is increasing year by year and that a continuance of these institutions on a large scale

would be prejudicial both to the interests of Muhammadans themselves and to the public interest."

"It is in the 'special' schools that the Muhammadan pupils suffer most from the relative inefficiency of the segregated institutions—*madrasahs*, *maktabas* and *Koran schools*—which they attend. It has been noted that the special institutions are to be found mainly in Bengal, the United Provinces and Bihar, and it is in these provinces, in particular, that our observations in regard to them apply."

"In Bengal, the United Provinces and Bihar, the evidence as to the inefficiency of the 'special' institutions is almost unanimous. An inspector of schools in Bengal has stated that—the '*maktabas*' and *madrasahs* are extremely inefficient. This is not prejudiced criticism but is the unanimous verdict of the Muhammadan inspectors."

Similar condemnation of *maktabas* are to be found in other official reports. And it is not merely European officials who have criticized them in this way. There is a small section of non-official progressive Muhammadans' opinion which is opposed to them. For instance, Mr. Zoladur Rahim says in relation to them:

"I consider them even more harmful than the higher educational institutions. They are veritable institutions of segregation and deserve the strongest condemnation. They segregate the rising generation of the two great communities at a time when their minds are most pliant, most receptive and most impressionable and, hence, most capable of contracting an everlasting friendship which might have averted many communal troubles in their subsequent lives."

As regards their efficiency, the same writer observes:

"... the money spent on the *Maktabas* is only a sheer waste of money. Because many of these *maktabas*, specially for girls, exist only in the registers and in many others the actual attendance falls far short of attendance as shown in the registers. The girls' classes usually being held within the purdah avoid detection of the actual state of affairs by the inspecting officers."

It is not unknown to the educated section of Indian Muhammadans that the educational system in Turkey has been modernized. Similar endeavours are being made in Persia and Afghanistan. Egypt has been working towards the same end. Iraq and the Arab States in Arabia are trying to march with the times.

But the Muhammadan "leaders" in Bengal still cling to the *maktabas*. If the Bengal minister for education, who is a Muhammadan, had kept the *maktabas* for his community alone, the fact could be deplored by Hindus and modern-minded Muhammadans alike, but the "self-determination" of the bulk of the Muhammadans could not perhaps have been opposed.

But the Bengal education minister wants to 'maktabize' other, non-sectarian, primary schools, too. It is said in the education department resolution published on August 1 last:

"All primary schools attended by a majority of Muslim pupils might be named Maktaba, and it may be necessary in places to have Maktabas as separate schools for Muslims only."

This proposal deserves strong condemnation. To 'communalize' pupils from their childhood would be a curse.

In places where the majority of pupils are Muhammadan, Hindu children must attend maktabas or go without education, or their guardians must start schools for them at their own cost. But money will be found for the maktabas from public funds, 80 per cent. of which in Bengal comes from the Hindus.

Repatriation from South Africa Still Continues

Indian Opinion of Phoenix, Natal, South Africa, writes in its issue of August 23 last:

Eighty Indians left for India on the ship *Agave* last week under the Government's repatriation scheme. This is the largest number of repatriates to leave Durban during any one month for a long time. Several reasons it is stated were given for their availing themselves of the Government's offer. Some were going back because their parents wanted them to return; others wanted to do it of their own accord; and others unable to find work in the Union, wanted to return in the hope of finding employment on the tea estates.

The Congress leaders at the last Round Table Conference complained to the Government of India Delegation that they could not oppose the so-called emigration scheme as they were bound by the first Capetown Agreement. They therefore sought to be released from the responsibility of supporting the scheme any longer and they were released owing to the fact that the scheme was considered to have been worked out by the last Round Table Conference and it was decided to inquire into a colonization scheme. It is pertinently asked as to what the leaders have done since receiving a free hand to oppose the scheme to prevent their unfortunate brethren from falling a prey to it.

Criminal Law Amendment Act

The Criminal Law Amendment Bill was twice thrown out by the Legislative Assembly. But the Governor-General certified that it was necessary to pass it in order to preserve the tranquillity, etc., of India, and so it has become the law of the land by a majority of the votes of the members of the Council of State, though even there it met with stout opposition from

several members like Mr. Maitrotia, Mr. P. N. Sanyal, Mr. J. C. Banerjee, etc.

The official case for the Bill was based mainly on the state of things in Bengal, and, therefore, the Bengal members of the Assembly belonging to the Congress group desired to say why they opposed it. But unfortunately among the Hindu Congress Nationalist members only Mr. Akhil Chandra Datta, the Deputy President of the Assembly, could catch the eye of the President.

Though, as we have said, the official case rested mainly on the "sin" of Bengal, many Assembly Members from the other provinces, like Mr. Bhulabhai Desai, Mr. Govind Ballabh Pant, Dr. Deshmukh, Mr. Satyasmurti, Mr. Shree Lal, spoke vigorously against the Bill and thoroughly exposed its mischievous character from the nationalist point of view.

Bengal being the chief "sinner" in official eyes, it was necessary for some one to say how Bengal has come to be what it has been for years and decades past and what treatment Bengal has received. As it fell to Mr. Akhil Chandra Datta to perform this duty, his speech deserves prominent mention. It is pleasing to find that, though somewhat late, some Bengal dailies have published it in full. It is a thoroughgoing indictment of the Bill. He has given a convincing reply to the Home Member's argument that the Bill is a safeguard against the four menaces of terrorism, communism, communalism and the civil disobedience movement. He showed that the terrorist movement was not an "emergency" and that the possibility of the revival of the civil disobedience movement was no justification of the Bill. As to the genesis of the terrorist movement, he ascribed it to "hunger for food and for freedom," though, of course, he did not justify it. Regarding the need of the Bill for arming the coming Government to fight probable dangers, he characterized this argument as "shedding crocodile tears". He narrated how the struggle for freedom was at first constitutional and how later violence appeared—not from the people's side first. He quoted many passages from "Sir N. N. Sircar's Speeches and Pamphlets." Passing on to the Punjab, he said that "as in Bengal the partition gives explanation, so in the Punjab it was the Jallianwallah Bag massacre

which brought into existence the terrorist movement there."

It was what he said from first-hand knowledge in relation to the "communal riots" in Bengal which must have startled the members of the Assembly from provinces other than Bengal—for the facts are more or less public property all over Bengal. Mr. Datta also stoutly stood up for the liberty of the Press. Altogether his speech was unanswerable.

Bengal Provincial Congress Socialist Conference

Among the resolutions passed at the recent session of the Bengal Provincial Congress Socialist Conference, held in Calcutta under the presidency of Mr. Jay Prakash Narayan, were these—

Considering the repressive laws and the power of Government to declare associations illegal and to impose penalties for an indefinite period without trial and to prohibit the use of streets and public places for purposes of demonstrations.

Protesting against the present detention policy of the Government of Bengal.

Protesting against acceptance of office by Congressmen.

Considering that the communal problem is an economic problem and that the fundamental interest of the overwhelming majority of all communities are identical.

Noting with appreciation the agitation of the Indian public over the Hindu-Muslim conflict and urging the League of Nations to apply its sanctions against Italy.

Urging cancellation of debts of peasants, cessation of arrears of rents, proposing that no rents should be payable for holdings, that agricultural and industrial labour should get minimum living wages, urging non-alienation of land to non-cultivating classes, State expenditure on irrigation as a comprehensive work, compulsory primary education, abolition of landlordism, freedom from attachment in execution of rent or money decrees.

The object of the Socialist Party was defined as independence and transfer of power to producing masses, development of the economic life of the country to be planned and controlled by the State, socialisation of big and principal industries, state monopoly of foreign trade, organisation of co-operatives for production, distribution and credit.

We do not object, but on the contrary support the underlying principles of socialism. But if socialists place before the public half-baked proposals based on slogans imported from abroad, these cannot be approved. Some of the resolutions passed at the recent conference are of this description.

Communal Economic Boycott

The economic boycott of Sikhs and Hindus started by some sections of the Panjab Muham-

madans is a grave instance in public tranquillity and to the economic prosperity of all communities. It is to be hoped that some Muhammadan leaders will come forward to discourage such boycott propaganda. The Panjab Muhammadans being in the majority in the Province may feel (though even there mistakenly) that they may safely boycott the Hindus and the Sikhs, but taking India as a whole, the Hindus are numerically and economically in a stronger position. So an economic boycott on communal lines will hurt the Muhammadans more than the Hindus.

Mr. K. L. Gauba, a Panjab Muhammadan champion of the economic boycott idea, has issued an appeal to his community to "Buy Muslim." In support of this appeal, *The Eastern Witness*, a Lahore Muhammadan paper, observes that Hindus have followed a policy of 'Buy Hindu' from 'time immemorial.' This paper's ignorance is not evitable. The Hindus of India have had commercial relations from very ancient times with foreign countries. These countries were not Hindu countries. In medieval India, as at present, there were numerous Muhammadan artisans, and they found, to their succour, at present find, customers from the Hindu community also. The Muhammadan weavers of east Bengal and north Bengal have Hindus as their principal customers. Muhammadan tailors and bookbinders in Bengal make their living from the orders which they get from the Hindus.

Financial Relation of Centre With Provinces

Seth, Sept. 17.

A correspondent announces that on the invitation of the Secretary of State Sir Otto Neimayer has agreed to undertake an enquiry relating to the allocation of certain resources between Central and Provincial Governments in India which shall be settled by an Order-in-council as provided by the Government of India Act, 1935. His Majesty's Government have undertaken that a special enquiry will first be held, so that they and Parliament may be furnished with an independent review of the financial position of the provinces and of the Centre, and with the technical advice upon those financial questions which have to be determined by an Order-in-council.

Whatever the financial knowledge and experience of Sir Otto Neimayer, we cannot support this one-man inquiry relating to so important a matter. The Meston "Award" was very unjust to Bengal and has done very

great harm to it. We are afraid of another such "Award", which may ruin not only Bengal but some other provinces also.

The economists of Bengal should combine and with the co-operation of the political and other leaders supply Sir Otto with facts and arguments, so that he may be in a position to do justice to Bengal, if so minded. Whoever goes to him should be accurately and thoroughly documented.

Just as in the case of an independent country which yields sufficient revenues for its needs, it would be a grievous injury for any international authority to deprive it of the greater portion of its revenues and thus reduce its Government artificially to a bankrupt condition, so has it been a grievous injury to Bengal, which yields more than sufficient revenue for its needs, to have reduced its Government to bankruptcy by the Meston Award. Bengal ought certainly to contribute to the central Exchequer, but not such a percentage as to be reduced to the position of a deficit province. Any particular method of division of revenues into Central and Provincial heads is not like a "law of nature" that cannot be changed. It ought to be equitable; and hence, if it be inequitable, it should be so changed as to be just. It is intolerable that Bengal should be artificially reduced to beggary.

The Special Tariff Board

The Government of India have appointed a Special Tariff Board with the following personnel:

President.
Sir Alexander Murray, Kt., C.B.E.
Members.
Mr. Paul Bhambhani Bahimtseda.
Devan Bahadur A. Ramaswami Mudaliar.

The following are the terms of reference to the Board:

To recommend as a review of present conditions and in the light of the experience of the effectiveness of the existing duties the level of the duties necessary to afford adequate protection to the Indian cotton textile industry against imports from the United Kingdom of (a) cotton piecegoods, (b) cotton yarn, (c) fabrics of artificial silk and (d) mixture fabrics of cotton and artificial silk. By adequate protection is meant duties which will secure the prices of imported goods to the fair selling prices for similar goods produced in India.

There is the further instruction that

In the course of this enquiry, the Board will give a full opportunity to the cotton textile industry, whether in India or the United Kingdom, to present its case and, if necessary, to answer the cases presented by other interested parties.

We are not impressed by the constitution of this Board.

A European man of business as president is not a sine qua non, but supposing he was, one with direct knowledge of the cotton industry ought to have been chosen. Sir Alexander is not such a man, and his knowledge of even the late business is not recent.

There ought to have been an economist of recognized position on the Board, but there is not.

It was recommended by the majority of the Fiscal Commission that "the Board must be one which will command the confidence of the country." Does this Board fulfil that condition? The minority of that commission observed that "the chairman should be a trained lawyer occupying the status of a High Court judge." Is Sir Alexander Murray a trained lawyer, so matter of what status?

Tariff Boards like the one just appointed should consider the interests of the consumers as well as those of the producers. Bengal having the largest population among the provinces is the largest purchaser of Lancashire, Japan and Bombay goods, and it has some mills, too, in addition to the hand-loom industry. In view of these facts, it is curious that since the formation of the Tariff Board in 1924 no Bengali, or even Bengal European official, has been appointed a member or president of the Board. Is it claimed that Bengal has not yet produced, or imported from Britain, any persons like those who have hitherto been the presidents and members of the Board?

Christian Missionaries and Indian Aborigines

Newspaper readers are aware that the Bihar Government have recently forbidden some Hindu workers to work among the aboriginal tribes of Chota Nagpur on the alleged ground that such activity on their part might lead to breach of the peace and the like. Of course, there has never been any cause for such an apprehension during the century-long Christian activities in that region. In their zeal for preventing Hindu workers from going on with their work the Bihar Government

Secretariat have forbidden even a dead pandit to go to Chota Nagpur! In a statement on the subject issued by Babu Jagat Narain Lal, President of the Bihar Provincial Hindu Sabha, it is said:

"The Chief Secretary to the Bihar Government through his recent circular and the Bihar Government through their confirmation of the same during the recent proceedings of the Bihar and Orissa Legislative Council have made an open confession of the policy they have been pursuing and want to pursue in the matter of missionary propaganda amongst the aboriginal Hindus of Chota Nagpur."

"The circular does very little honour to the Bihar Government and its various departments in charge of supplying up-to-date information to it, inasmuch as they have not the means to know that Pandit R. C. Divedi died several years ago and Pandit A. Prasad is touring in foreign countries. I feel distressed by the honour the Government have done me by taking me great a panic and alarm at the 8 or 10 days' tour undertaken by me in only two of the districts of Chota Nagpur after a long interval of several years, that they had not even the time and the patience to distinguish between the dead and the living."

These paragraphs are followed by appeals to the Christian missionaries and the Bihar Government and the Government of India.

"I would ask Christians as much to be fair towards a faith among whose adherents they have carried on excessive proselytisation so far and to allow them to do the little they want to do for protecting and propagating their own religion even at this late stage. I appeal to the Bihar Government to reconsider the circular of the Chief Secretary and to withdraw the same if they want to keep and follow the principle of religious neutrality and I appeal to the Government of India also to march in the matter to make a clear declaration of their policy on the subject."

Babu Jagat Narain Lal concludes by declaring the Hindus' right to undertake missionary propaganda.

"I want at the same time to make it clear that if such obstructions and hindrances are sought to be unjustly placed and perpetuated in the way of Hindu missionary propaganda, Hindu India which is becoming more and more awakened gradually, shall tolerate it no further."

Dr. Sunderland's Articles on British Authors, Scientists, etc.

Our readers will be glad to know that the article on George Eliot by the Reverend James T. Sunderland is the first of a series of articles by him on eminent British authors, scientists, etc., to appear in succeeding issues of *The Modern Review*.

Pandit Jawaharlal Nehru's Articles

They will be glad to learn also that some articles written by Pandit Jawaharlal Nehru

in the Almora District Jail will appear in the November and succeeding numbers of our monthly.

Assembly Carries Motion for Consideration of Mr. B. Das's Bill

On the 24th of September last the Legislative Assembly carried by 65 votes to 40 the motion that the Bill of Mr. B. Das repealing the Criminal Law Amendment Act, 1908, be taken into consideration. The Bill now stands adjourned to the Delhi session and has created a record of one bill having occupied some time in two sessions and being put off to a third session for final disposal.

The Government have got a new weapon in the form of the Criminal Law Amendment Act of 1935, and the people want the old similar weapon of 1908 to be put in the melting pot!

Mr. Subhas Bose's Suggestions for Indian Industrial Development

In a letter addressed to the "United Press" Mr. Subhas Chandra Bose says that for Indian students going to Germany or other European countries for practical training in some line of manufacture, "it is desirable that before leaving India they should first make sure that they will get the required practical training."

He writes:

"In individual cases such facilities may be procured through the recommendation of Indian firms making large purchases from Germany. The best remedy, however, is for the Government of India to move in the matter. I believe that the Government of India has been making an annual purchase of about 30 lakhs of rupees worth of engineering stores from Germany since 1910. Besides this, more than 20 lakhs worth of engineering stores (mainly locomotives) are being purchased from Hungary. Between 20 and 30 lakhs of rupees worth of engineering stores are also purchased from Great Britain. Now the question is what are we getting in exchange? Every industrially backward country—like Turkey and Persia—whose a condition before making any purchase in any country that a certain number of apprentices should be trained in factories in that country. I know from personal experience that if such a condition is imposed by the Government of India, every selling country in Europe will accept it."

He makes the following alternative suggestion:

"If for any reason the Government of India refuse to take up this matter, I would request the Indian Chamber of Commerce to take it up. Once again I may assert from knowledge that if such

a demand is made by the Indian Chamber of Commerce, it is bound to be reported abroad. The big firms of Europe are fully aware that besides the purchases made by the Government of India, individual Indian firms who are members of the Indian Chamber of Commerce also make large purchases. These firms may decline to make such purchases in future and they may also put pressure on the British Government through the Legislative Assembly. Consequently, the big firms abroad will not dare refuse a request urgently made by the Indian Chamber of Commerce. As far as Germany is concerned, the admission of foreign apprentices depends not only on the firms concerned but also on the German Government. I know of a case in which a firm offered to take an Indian apprentice, but the German Government refused permission.

Mr. Bose's suggestions are important and ought to be taken up by Indian educationalists and industrialists.

Next President of Indian National Congress

A discussion has been going on as to who should be chosen president of the next session of the Indian National Congress. Two names have been prominently mentioned in this connection, *viz.*, those of Mr. Jawaharlal Nehru and Mr. Subhas Chandra Bose. Though we do not hold some of the opinions they hold, we can and do appreciate both. It is not necessary to institute any comparison between the two. It will suffice to say that both are highly educated, both have sacrificed bright worldly prospects in order to be able to serve the country, and both have suffered much in the cause of the country, and both have knowledge and experience of public affairs and of the work of practical administration. If Pandit Jawaharlal Nehru had not already presided over a session—and an epoch-making session too—of the Congress, we would perhaps have voted for him for various reasons. Of course, we do not think that nobody should be congress president more than once, nor that the experience gained by presiding on one occasion is of no value for a subsequent term of the office. What we mean is that, as the country has already got from Mr. Nehru some guidance and service, let it get such guidance and service from another person belonging to the new generation of leaders.

There is one important point to be urged in favour of choosing Mr. Subhas Chandra Bose as president of the next session of the con-

gress. During his recent sojourn in Europe he has carefully studied not only the political movements in that continent but the cultural, and industrial and other economic movements as well. He is, therefore, in a position to give the country a lead in several directions.

All-India Women's Conference

On the 21st of September last the annual autumn meeting of the All-India Women's Conference was held at Simla under the presidency of Begum Shah Nawaz. Over five hundred women of many creeds and castes were present. Rajkumari Amrit Kaur delivered the address of welcome and introduced Begum Shah Nawaz to the audience.

The Begum rejoiced at the progress made by the All-India Women's Conference during the ten years of its existence, and perhaps much more was yet to be accomplished. She laid special stress on the unity among the womenhood of India in all matters pertaining to their and their children's welfare, and believed that this spirit of unity would be the salvation of India. She gave an absorbing account of her recent travels in Germany and told the audience of the wonderful work the women all over the European world and America were doing. The Begum emphasised the importance of Indian women taking their rightful place in this international labour of love.

The Conference passed a number of important resolutions.

The resolution moved from the chair stated:—“The Conference noted its whole-hearted support given many to the Bill for the Suppression of Immoral Traffic in women and Children now before the Punjab Legislature.” It was unanimously accepted.

The Conference expressed its profound disapproval of the methods of subordination, election and representation relating to women in the new constitution as being against what the organised women of India have stood for, from the very beginning. The Conference also requested the British Parliament to safeguard the interests of women by making provision in the Instruments of Instructions that are to be framed for the Governor-General and Governors, that women should be given chance of association in the administration of every province as well as the Central Government, especially in the Departments of Education, Health and Labour. Provision should also be made for at least one woman to be appointed to each Provincial Public Service Commission.

It was resolved to forward a copy of this resolution to the Viceroy and the Secretary of State.

The Conference expressed its approval of the principles underlying the following Bills before the Legislative Assembly: (1) The Bill to validate marriage between different castes of Hindus; (2) The Bill to amend Hindu Law governing Hindu Women's Right to Property; (3) The Bill to make provision for the application of the Muslim

Personal Law (Shariat) to Moslems in British India; and (4) The Bill to amend the Child Marriage Restraint Act in respect of marriages in Indian States.

The Conference resolved to appeal to the public for funds to organise a central office at Delhi with a paid staff, which was recommended by the Standing Committee at its meeting in Poona.

In order to secure better physique, perfect health and beauty of the coming generation the Conference adopted a resolution for carrying out systematic lectures on food values, whenever and wherever possible, and in particular of women.

Finally, the Conference called upon every body, in particular on women, to try as far as possible only Indian made goods for personal and household use. It made a special appeal for use of 'Khadi' because the greater the sale of 'Khadi' the greater the economic help rendered to the poor villages.—(A. P.)

Indo-Burma Financial Settlement Inequitable to Both India and Burma

In moving his amendment for the rejection of the report on the Indo-Burma Financial Settlement Mr. Mathuradas Vaswani, M. L. A., said in part :

I ask in the Amendment I have moved that the Report be rejected because it is inequitable to both India and Burma. The Tribunal was constituted, in direct opposition to the promises given at the floor of this House, that when the native case to be finally adjudged the Tribunal adjudging it would have upon it representatives of this country and of Burma. Those assurances were repeated at the Round Table Conference; and if one reads carefully the meaning of the Report of the Joint Committee on Indian Constitutional Reform, it reiterates the same assurance.

The Amery Tribunal had not only no representatives upon it of either India or Burma; it did not even have any representation from those two countries. I am aware that officials of both these countries' Governments were asked by that Tribunal. A Tribunal, which consists only of the representatives of one of the parties to a case, and would not even have representatives of the other parties concerned, cannot make a fair and equitable award; and, were there no other reason to reject this Report, I submit, the proposed and procedure of the Amery Tribunal would alone suffice to enable both India and Burma unanimously to reject the Report.

We were told, the last time this matter came up for discussion in this House, on an Adjournment motion, that if the House wished to make any representation the Government of India would forward its proceedings to the Tribunal. This assurance was given to us by the Honorable the Finance Member himself. But, even while the Honorable Member was offering this bait, the Tribunal had already signed its report. A Report which had been arrived at without any hearing of the parties primarily concerned cannot but be condemned by everyone with the least rudimentary sense of justice.

Coming to the consideration of some actual issues, Mr. Vaswani said :

May I mention, only for the sake of illustration in support of my argument, the case of the public debt of India? The Tribunal has taken

without scrutiny the aggregate of the Debt. If properly analysed that debt would, I venture to submit, be appreciably radically differently from the assessment advised by the present Tribunal.

The cost of the Burmese wars and annexation; the deficits in the Burmese local administration ever since Burma became part of the Government of India; the share of Burma in the so-called War Gift—these are resources which spring to one's mind. I think that the cost of the Burmese wars and annexation ought not to be charged either to India or to Burma; and so far as these amounts add to the total of the Indian Public Debt, the same should be reduced and the amount debited to Britain, who has received the whole of the benefit from such wars and annexations. Similarly, we are also persuaded that the so-called War Gift of over 180 crores of rupees being initially invalid, ought not to be charged against this country or Burma; the more so as, for the present, all war debts are in suspension.

In order that the Indian Nationalist attitude might not be misunderstood, Mr. Vaswani added :

By objection to this Report, we Indians are not to be understood as desiring to add to the liability of Burma towards India. Far from it. All that we desire is that the matter be properly investigated into by an impartial Tribunal such as was proposed, and with adequate safeguards that all relevant facts, materials and considerations would be submitted to that Tribunal before it makes its recommendation. And may I add that if, as a result of such a proper and exhaustive investigation, the eventual liability of Burma is found, to be less than what the present Tribunal has recommended, India would not only freely accept such a decision; who would be really glad that a younger and less advanced state starts upon her new life with a lesser burden than was at first proposed. We would not only be just towards Burma but seek to be generous, if only in memory of the long years of our association and affection; if only in the hope and wish that the door for future co-operation should not be barred for her between India and Burma.

Big Deficit to Railway Budget

The Report of the Public Accounts Committee on the accounts of 1933-34 says :

"The total deficit in the railway budget during the years 1931-32 to 1934-35 amounted to about Rs. 20 crores. In 1933-34 the budget anticipated a deficit of only Rs. 2 crores, but, judging from the accounts of the first few months it appears that the deficit will be much greater unless there is considerable improvement in earnings during the remaining months of the year."

The Committee proceed to observe :

"The position is actually more disquieting than these figures indicate, because under the present accounting system certain expenditures which according to sound financial principles should be charged to revenue is being charged to capital."

Who are responsible for those huge deficits? Not in the least, of course, those who lay down and control railway policy and manage the railways.

Bengal Government's Scheme for Training Detenuis

We have not seen the Bengal Government's scheme for training detenuis for industrial and agricultural occupations "with the object of giving them fresh starts in life when released." A brief press summary says:

The scheme is divided into two parts, agricultural and industrial. With reference to the agricultural scheme the start will be made with market gardening and fruit farming. There will be three camps, each with 25 detenuis and comprising an area of 150 acres. Each batch is expected to remain in camp for three seasons whenever they would be proficient enough to undertake independent ventures.

The industrial scheme provides facilities for training in small industries like calico, pottery, brass works and umbrella manufacture. Fourteen camps, with 15 detenuis each, are proposed to be established for this section, the period of training being one year.

All expenses, including working capital necessary for both the schemes, will be furnished by the Government. During the training period, minimum restrictions consistent with safety, will be imposed. —United Press.

Sir P. C. Ray, who is an eminent industrialist and has studied industrial and agricultural problems with particular reference to conditions in Bengal, has said of the scheme that

he welcomed the idea of providing the detenuis with facilities for making a new start in life as well as assisting in developing the natural resources of the country. He, however, thought that if the scheme was to be made workable and really successful, the detenuis under training should not be made to feel that they were like prisoners under constant police surveillance.

His concluding observation should not, however, be lost sight of.

"The scheme can by no means be accepted as a substitute for the release of the detenuis which is demanded by the whole country." —United Press.

Another prominent public man who has pronounced an opinion on the scheme is Mr. Sarat Chandra Bose, who was himself a detenuis for years and has been recently released. He said:

Although he had not been able to work himself up to be enthusiastic over it, he felt that it deserved a fair trial at the hands of the public and the detenuis. The scheme was a partial success then, though tardy, of the principle that the Government of the country had a very large part to play in the development of its agriculture and industries and that "administrative functions" were only a very small part of the duties they owed to the citizen. That being his view, he welcomed any attempt, inadequate though it might be, on the part of the Government to perform their duties towards their citizens. In his view, however, in order to make the scheme even a

partial success, it was necessary that no localising condition or restriction should be imposed on the detenuis, that the scope of the scheme should be widened both as regards the nature and extent of training to be given and the number to be trained and that the detenuis should be assured adequate financial aid from the State on the completion of their training in order to enable them to get themselves up in business. He also urged the Government not to make sweeping statements on detenuis as a class but distinguish between detenuis and detenuis. Finally, Mr. Sarat Bose welcomed the selection of Mr. S. C. Mitter, author of "A Recovery Plan for Bengal" for the working of the scheme, and felt, if obstacles were not thrown in his way, he would not be sparing in his efforts to make the scheme a success. —A. P. I.

Abyssinian Military Tactics

Unity (Chicago) of August 19 last writes:

It was significant news which came out of Abyssinia the other day. A body of Italian troops, on the story ran, had crossed for the night by a running stream. When the morning came there wasn't any stream—a whole river had stopped running! Instead of the clear, cool water, there was nothing but the dry bed of rocks and dirt. A powdered regiment bent a heavy retreat, and tumbled at last a precarious safety with forty dead and we know not how many wounded.

Criminals and Children

The *Guardian* of Madras, which deserves special praise for the unrelenting attention it pays to the question of the influence which the cinema exercises on the characters of young and old, writes:

An analysis of the estimates of films we have been publishing is instructive. Of the 89 films shown in two of the best houses in the city of Madras during the first half of this year, estimates are available for 74. The estimates show the following results:

	Adults	Youth	Children under 15
Good	40	36	11
Doubtful or worthless ..	28	22	10
Harmful or unsuitable ..	6	26	44

From the estimates available for 110 of the films passed by the Censorship Board of Censors in 1934, we get the following analysis:

	Adults	Youth	Children under 15
Good	80	33	16
Doubtful or worthless ..	43	32	13
Harmful or unsuitable ..	17	41	29

The general conclusion is plain that children receive little consideration from the exhibitors. The assumption that cinema are desirable entertainment for children is wrong.

Our Paja Vacation

The Modern Review Office will remain closed on account of the Durga Paja holidays from the 3rd October to the 16th October, 1935, inclusive. Letters, money orders, etc., received during this period, will be dealt with on the reopening of the Office.

September 30, 1935. RAMANANDA CHATTERJEE,
Proprietor, 25a Modern Review.

THE MODERN REVIEW

NOVEMBER



1935

VOL. LVIII., No. 5

WHOLE No. 347

JAMES MARTINEAU

By J. T. SUNDERLAND

GOD'S most precious gifts to the world are great men. But the value of great men varies according to the quality of their greatness. Mere intellectual greatness, unaccompanied with moral, is of comparatively low value. Indeed, a man of intellectual brilliancy may even be a curse to the world, if he uses his intellectual powers for evil ends. But great men who are not only great in intellect, but great also in moral character—who possess not only brilliant mental powers, but the will to use them for highest purposes—such men are blessings to the world whose value cannot be over-estimated. We speak of "Alexander the Great." Such greatness as the famous Greek conqueror represents, stands for mingled good and evil. In like manner, the greatness of a Caesar or a Napoleon, or of a Wellington and a Grant, represent some influences that conserve and benefit, and some that hurt and destroy. But there is a class of great men whom we may look upon as representing good and only good, to the race. In this class we find such historic names as Socrates, Plato, Isaiah, Paul, Luther, Milton, Wesley, Channing, Gandhi, Buddha, and Jesus. In this company Martineau belongs, because in him, as in them, splendid intellectual gifts were allied with moral endowments equally splendid, and his brilliant powers were employed, not for destructive or selfish ends, but to advance

truth, righteousness, peace, love, and whatsoever makes for the permanent betterment of the world.

Martineau was a member of the famous London Metaphysical Society, which contained many of the most eminent thinkers, literary men, scientists, and public leaders of England, such as Gladstone, Mill, Huxley, Tyndall, Tennyson, Browning, Cardinal Newman, Professor Francis W. Newman, Lord Salisbury, and Cardinal Manning. Tennyson has left it on record that he regarded Martineau as the master mind of all that remarkable company; and Gladstone said to Frances Power Cobbe, "Martineau is beyond question the greatest of living thinkers." This was high praise. But best of all, Martineau was as great morally as he was intellectually. He always used his splendid powers for worthiest ends to discover and give to the world the highest kind of truth—moral truth, spiritual truth, religious truth, such truth as would feed the best that was in men, and therefore most benefit mankind.

Martineau's life was not only unusually long, but it was filled throughout with strenuous work. It is hardly too much to speak of it as three lives in one.

THE PREACHER

First, we have Martineau the Preacher. Add together his four years as minister in

Dublin, his twenty-five years in Liverpool, and his fourteen at Little Portland Street, London, and we have more than forty years of steady pulpit work. And it was pulpit work into which he never failed to put his best of mind and heart. How high was its quality may be learned from the strong testimony of those who listened with absorbed attention to his intense and eloquent discourses and may be seen also by turning to his volumes of printed sermons, which have carried his fame as a preacher into every civilized land. Such a ministry alone, with no other labours added, would seem to be enough for one man.

THE TEACHER

Second comes Martineau the Teacher. Here again we have what would seem to be nearly or quite a full life-work. We learn that he taught a year with Dr. Carpenter, in Bristol, in very early manhood, before entering upon his career as a preacher; then, after he had been preaching in Liverpool six years or so, at the age of thirty-five, he was appointed to the chair of Mental and Moral Philosophy and Political Economy in Manchester College. Here his real career as a teacher began. And it continued, with the interruption, I believe, of only a single year—when he was absent for study in Germany—through forty-five years.

During all that long time, either as Professor in the College, or as its Principal, he held a shaping hand on the education of a large proportion of the young men trained for the Unitarian and Liberal Christian ministry in Great Britain, and of not a few from other lands. The influence of this work as an educator cannot be told. It was an influence not only to clarify the thinking, and guide the research, and widen the knowledge, but to enoble the moral ideals, to quicken the enthusiasm, and to deepen the spiritual life, of those young men, and through them the churches which they would be called to serve. His aim was to give his students not only trained minds, but disciplined wills, and purified affections. It was to send them into the work of the ministry to propagate a religion at once free, enlightened, and devout; to proclaim a Gospel in harmony with all

truth, all beauty, all goodness, and rich in the deepest pleasures of the heart; to plant in men a faith which an advance of knowledge, and no revolution of human thought, can disturb, because grounded in the living revelation of God in the human soul. These were the ends for which he strove.

THE WRITER

The third Martineau was the persuasive, the powerful, the brilliant, the indefatigable writer, who, from early manhood to the extreme age of ninety, was constantly giving forth to the world pamphlets, printed sermons, printed lectures, articles in daily and weekly papers, elaborate articles in magazines and reviews, and, most important of all, books which never failed to attract attention, to awaken thought, and to compel assent or dissent. What made it possible for him to produce so many papers and articles of thought and learning, and so many books, was the fact that there was a unity in all he did, so that he was able to pour into his printed pages the wealth of both his pulpit and his teacher's chair. His sermons were of so high an order that they stood the test of type. His college lectures furnished material for some of his greatest published works. Thus the streams of both his preaching and his teaching were indispensable tributaries of the stream of his authorship.

MARTINEAU'S ENDOWMENTS

Dr. Martineau's endowments were both many and rich. His was a subtle, keen, and penetrating intellect. He was a trained logician. He was a profound philosophic thinker. He was a spiritual seer. He had a vivid and powerful imagination, which was for ever at play, and which cast the fascinating lights and shadows of poetry and symbol upon all he said and wrote. He was gifted with a rich and stately eloquence. He was a most devout worshipper. He had a striking and powerful personality. One of his well-known contemporaries declares that his personality was the most impressive and commanding he ever met, not excepting Gladstone's.

HONOURS

Few men have received so many academic and other honours as Dr. Martineau. But

his honours were somewhat late in coming. It is interesting to notice that America, rather than England, was earliest in appreciating and giving recognition to his greatness, as was also true in the case of Carlyle. In 1872, Harvard University conferred upon Martineau the degree of LL.D. He was then sixty-seven years of age. Leyden followed, in 1875, with its S. T. D.; Edinburgh, in 1884, with its D. D.; and Oxford, in 1888, when he had reached the age of eighty-three, with its D. C. L. Four years later still, in 1892, Dublin added its LL.D. to that of Harvard. Quite as notable were the honours that came to him in other forms. Nearly all his later birthdays were marked by tributes from distinguished men. Perhaps the most memorable of these was the address presented to him on his eighty-third birthday, written by Dr. Jowett, of Oxford, recognizing in the warmest terms the great service which he had rendered to philosophical and religious thought, and signed by more than six hundred of the most eminent writers, philosophical thinkers, artists, scientists, educators, religious leaders, and public men of Great Britain, America, and the Continent of Europe, the names of Tennyson, Browning, Edwin Arnold, Max Müller, Dean Bradley, Jowett himself, and James Russell Lowell heading the list.

LIMITATIONS

I have spoken of Dr. Martineau's many and rare gifts. But it needs to be added that only to a limited extent were they popular gifts. They seemed, in a way, to lift him above, and to separate him from, the great mass of his fellows. As Wordsworth sang of Milton:

"His soul was like a star, and dwelt apart."

He was a great preacher; but it was a preacher for the few rather than the many. He was a great teacher; but it was a teacher for thoughtful and mature minds.

He was a great writer; but it was a writer for the cultured—for men with trained intelligence, for thinkers. He could not easily reach common minds. This he realized, and sometimes it sorely troubled him. He spoke of it as a limitation, which he had tried to shake off, but found himself unable.

Once, soon after the appearance of his great work on Theism, an extended abstract of which I had published in America, he wrote to me saying that it was one of the regrets of his life that he was not able to write more simply, confessing that he often felt the need of an interpreter or a translator to bring his books within reach of minds that he wanted to reach, and asking me if we had not on our side of the water somebody who could translate or interpret him to the public at large.

But if his writings appealed directly to only a comparatively few minds, they were the ablest and strongest minds of their time. They were the fertile minds, into which it was worth while to drop seeds of new and higher thought. They were the leaders of their generation. That he was thus able to teach the teachers, to mould the thought of thinkers, and to sway so many master minds, is the secret of his great and growing influence, and the assurance that his work will live.

HIS GREATEST SERVICE TO RELIGION

Perhaps the greatest single service that Dr. Martineau rendered to religion, was that of helping men in an age of great theological upheaval, caused by the unprecedented developments of science, to see that science and religion are not antagonistic, as so many believed, and that religion has nothing to fear from science, no matter what further scientific developments may arise. Science had made such rapid progress, and had brought to light so many facts which had contravened old-established theological theories and doctrines, that there was widespread alarm lest the very foundations of religious faith should be overturned. It was feared by many that the discovery of law ruling everywhere in nature, meant the dethronement of God. Others feared that the new science was sweeping away the whole spiritual universe (including both God and the human soul) and leaving us only a physical realm, or a universe of blind matter and motion. In the midst of this anxiety and alarm Dr. Martineau came forward calm and confident, maintaining, with a clearness of insight, a strength of reasoning, and a breadth and precision of knowledge, which at

once commanded the attention of the thinking world, that law, so far from banishing God, is only a name for the method of God's universal activity; that materialism, so far from being formidable, and compelling us to give up belief in spirit, is nothing but pure assumption, with no basis of sound reason or of known fact to stand upon; that science, so far from destroying God, is only possible in a universe whose basal fact is Intelligence and Mind; and that there is nothing in either law or science that can in any way disturb religion, because religion has its foundation, not in irrational doctrines or unscientific creeds, and not even in sacred books, but in the deepest experience of the soul of man. Thus did this great philosophic thinker render a service to religion which soon came to be recognized as second in importance to that of an religious teacher in the modern world.

A RADICAL

Dr. Martineau was a theological radical. He was much more of a radical in his later life than in his earlier. He tells us that, as the result of his studies and his own mental growth, he had found himself compelled, during his public career, to think out afresh, and to re-shape, at least twice, every part of his religious philosophy. In this he reminds us of the great scientist, Sir Charles Lyell, who, after he had written his greatest work on geology in what he intended to be its final form, threw it all away, and went through the great labour of writing it all again, in the light of the new doctrine of evolution which had just risen on the world.

A CONSERVATIVE

But if Martineau was a radical, he was also a conservative. There is a class of radicals who seem to be always trying to tear up by the roots the hopes and faiths of men. To this class Martineau did not belong. Rather was he the kind of radical who is always seeking to plant the roots of men's hopes and faiths deeper, and in richer soil. Such a radical is the true conservative.

Much that is thought of as Martineau's radicalism is connected with the doctrine of miracles. Man had long been building religion on a foundation of miracle, and claiming that

it could have no other foundation. But Martineau saw that science was more and more bringing miracle too discredit with many minds, and therefore threatening, for such minds, to overthrow religion. Hence he set himself to the task of finding a foundation other than miracle, deeper than miracle, which to fading away of miracle could affect. He found such a foundation in man's own moral and spiritual nature. This foundation was indestructible and eternal.

HIS CONSCIENTIOUSNESS AND COURAGE

Dr. Martineau was a man of great independence, courage, and conscientiousness. Indeed, he was independent and brave because he was conscientious. His conscience was his commander. What it bade him do, that he did, at every hazard. Such obedience to conscience is always the truest heroism. His conscientiousness and bravery were shown by his taking the unpopular side in many things. They were shown by his allying himself with a small religious body like the Unitarians. With his splendid gifts, if he had been in one of the larger religious denominations, especially in the National Church, he could have had any honour or distinction which England was able to bestow. But he would have despised himself, with unutterable scorn, if he had detected in himself any turning aside even by a hair's-breadth from the path of what he believed to be truth and right, for the sake of any possible honour or advantage.

HIS CATHOLICITY

Few men have ever been so broadly catholic in spirit as Dr. Martineau. He saw good in all forms of religion; he discovered some precious element of truth hidden in the heart of even the most dark and repellent creed, and his desire was always to save the good, while casting out the evil. His catholicity made him unwilling to be cut off from any religious communion. Nothing could prevent him from at least extending his sympathies to all. Others might curse him; he would bless them. He felt that he had a possession in every religious prophet, and saint, and teacher, of whatever name. Augustine and St. Francis, and Luther and Calvin, and Wesley, and Leo III, Mohammed, Ram Mohan

Roy, and Swedenborg, as well as the brethren of his own household of faith, all belonged to him, because he recognized the pity of all. And yet, with all his spiritual sympathy, he was the most unsparing of truth-tellers. He insisted on letting the light shine into all dark places. He would not compromise with superstition, with bigotry, with ignorance, with unethical conceptions of God, with degrading views of man, with irrational religious doctrines, in high places or low. While he would not knowingly injure any Church or any Religion, however bad its theology, or deep the superstition in which it wrapped itself, he would endeavour to help and bless all, by doing whatever was in his power to show them higher truth and lead them out into larger life.

YOUNG TO THE LAST

In mind and heart Dr. Martineau never grew old. He kept his intellectual activity and his mental freshness through life. In a letter written in his ninety-second year, he speaks of himself as not having desired old age, but God had sent it to him, and he had found it, rather to his surprise, something to be thankful for, something "deepening instead of impairing the supreme interest and significance of life." Much of his best writing was done after he was eighty; indeed, all three of his greatest books—"Types of Ethical Theory," "A Study of Religion," and "The Seat of Authority in Religion"—were given to the public after he had reached that

advanced age. This is something nearly or quite unprecedented. All this was possible because his thinking never became stereotyped. He was always ready to read new books, and to seek new standpoints from which to look at truth. His thought to the last was a flowing stream, it never became a stagnant pool; and the reason was, he was always pouring new water into the stream, and drawing water out of the stream. In this he may well be a lesson and an example to us all. Woe to any of us if we ever allow our minds to become pools; if we ever cease to read new books and take interest in fresh thought; if we stop growing; if we fail to keep our faces turned toward God's new and for ever new sunrises.

I find myself compelled to regard Dr. Martineau as the greatest prophet, thinker, and teacher that the liberal faith has yet produced in the Old World, and as only equalled by Channing, Theodore Parker and Emerson in the New. Most of his thoughts I believe will live. Most of his teachings I believe will take root in the world and grow.

A GREAT LIGHT

Men like Martineau are splendid lights raised aloft on rocky headlands to guide the thought of the world in safety in its voyages over the ocean of truth. The future will think more wisely and safely regarding the profoundest problems of human life and destiny because of what James Martineau has thought and written.



THE SOLIDARITY OF ISLAM

By JAWAHARLAL NEHRU

SOME time back I read with great interest an article by Sir Mohamed Iqbal on the Solidarity of Islam. Sir Mohamed's writings always attract me, for they give me some insight into a world which I find difficult to understand. So far as religion and the religious outlook are concerned, I live in the outer darkness, but, in spite of this deficiency in me, I am sufficiently interested in the historical, cultural and even the philosophical aspects of religion.

In his article Sir Mohamed dealt with the issue created between the Qadianis and the orthodox Muslims and considered this as 'extremely important' and affecting the integrity of the parent community. The Qadianis, according to him, had discarded the basic ideas of Islam—the finality of prophethood—and had reverted to some extent to early Judaism and the pre-Islamic Magian culture. He was therefore of opinion that this 'rebellious group' should not be allowed to carry on its subversive propaganda, and, in any event, should not be permitted to masquerade as Muslims. Qadiani leaders did not accept Sir Mohamed's argument and vigorously repelled some of his statements.

Sir Mohamed's article raises a host of issues and makes one furiously to think in many directions. I hope that he will develop some of his points in future writings, for they deserve a full discussion. For the moment I am concerned with one aspect of his argument only. It would be impertinent of me to discuss the validity or otherwise of this argument from the point of view of Islam. That is a matter for erudite Muslims. For me Sir Mohamed is an authority on Islam worthy of respect, and I must assume that he represents the orthodox view-point correctly.

If that is so, I presume that Turkey under the Ataturk Kemal has certainly ceased to be an Islamic country in any sense of the word. Egypt has been powerfully influenced by religious reformers who have tried to put on new garments on the ancient truths, and,

I imagine, that Sir Mohamed does not approve of this modernist tendency. The Arabs of Syria and Palestine more or less follow Egyptian thoughts-currents and are partly influenced by Turkey's example. Iran is definitely looking for its cultural inspiration to pre-Islamic Magian days. In all these countries, indeed in every country of western and middle Asia, nationalist ideas are rapidly growing, usually at the expense of the pure and orthodox religious outlook. Islam, as Sir Mohamed tells us, repudiates the race idea (and of course the geographical idea) and founds itself on the religious idea alone. But in the Islamic countries of western Asia we find today the race and geographical ideas all-powerful. The Turk takes pride in the Turanian race; the Iranian in his own ancient racial traditions; the Egyptian and Syrian (as well as the people of Palestine, Trans-Jordan and Iraq) dream of Arab unity in which the Muslim and Christian Arabs will share.

All this clearly shows that these notions have fallen away from the ideal of Islamic solidarity which Sir Mohamed lays down. Where then does this solidarity exist at present? Not in Central Asia, for in the Soviet parts the breakaway from orthodoxy is far greater; in the Chinese parts the predominant currents are probably nationalist (Turanian) and Soviet. Afghanistan and Arabia proper remain in Asia, and then there are a number of Islamic countries in North Africa, apart from Egypt. How far this orthodox outlook of religious solidarity is prevalent there I do not know, but reports indicate that nationalistic ideas have penetrated even there. And nationalism and the solidarity of Islam do not fit in side by side. Each weakens the other.

From Sir Mohamed's view-point this situation in the Islamic world must be a deplorable one. The question of the Qadianis, important as he considers it, sinks into relative insignificance before these world happenings. He stresses the need of a real leader to rise in

the Punjab apparently to combat the 'Qadimi' menace'. But what lead does he give in regard to the wider menace? The Aga Khan, we are told, is the leader of Indian Muslims. Does he stand for this solidarity of Islam as defined by Sir Mohammad Iqbal?

These questions are relevant even for a non-Muslim; for as the answer to them depends the political, social and economic orientation of Indian Muslims and their reactions to modern ideas and thought-currents, in which some of us are interested, Islam being a world community, its policy must also be a world policy if it is to preserve that sense of solidarity. Sir Mohammad should give us some hint of this policy to meet the nationalist, social and economic problems that confront each country and group.

The only hint he gives in the article is a negative one: that religious reformers should be put down. In this, he tells us, he cordially agrees with the orthodox Hindus, and religious reform is supposed to include all social reform. He makes a provincial suggestion also that the distinction of rural and urban Muslims be abolished, as this interferes with the unity of Islam in the Punjab. Presumably

the fact that some Muslims cultivate the fields, some are big landlords and live on rent, some are professional people living in cities, or bankers, or artisans or captains of industry, or labourers, some have an abundance of good things of life while most others starve, will still remain and will not interfere with Islamic unity.

Perhaps it is the object of the recently-formed "Council of Peers and Muslim Leaders," of which Sir Mohammad Iqbal is a member, to further this unity and the solidarity of Islam. To an outsider it seems a little odd that Christian members of the British House of Lords should be so interested in the progress and solidarity of Islam. But at the lunch at Claridge's in London that followed the formation of this Council, the Aga Khan, we are told, "developed the theme of Anglo-Muslim unity". Perhaps the two unities lead into one another, and build up a wider and more embracing unity. It is all very confusing. I wish Sir Mohammad would explain and enlighten us.

General Dariusz Jull.
BY A. C. C.

HIS HIGHNESS THE AGA KHAN

By JAWAHARLAL NEHRU

SIR Mohamed Iqbal's earnest plea for the solidarity of Islam and his protest against secessionist tendencies led me to wonder as to where the line should be drawn. His Highness the Aga Khan is today considered the outstanding leader of the Indian Muslims. The Government treats him and honours him as such, orthodox Muslim leaders, whenever in trouble or faced with difficulty, seek refuge under his sheltering wings. Even Sir Mohammad might, so to speak, be said to march under his political banner. From the point of view of orthodox Islam and its unity of conception, politics, sociology and economics can hardly be separated from religion. One would think therefore that the Aga Khan was the ideal representative of this unity and solidarity of religious belief.

Whether this is so I do not know and I should welcome wiser people to inform me. I have long had a vague kind of idea, however, that he hardly belongs to the inner orthodox fold, and I have admired him for the truly wonderful way in which he manages to combine, and gracefully carry in his own person, the most contradictory qualities, and to take part in multifarious activities which appear to be mutually antagonistic and irreconcilable. He is the head and spiritual leader of a wide-spread and wealthy sect and, I am told, that almost divine attributes are assigned to him by his devoted followers. He is said to derive a vast ecclesiastical revenue from the faithful, and one of his sources of income is supposed to be the granting of spiritual favours and indulgences.

It is interesting to find these old-world practices being continued today in an intensive form. But the really remarkable fact is that this spiritual head who supports and encourages these practices is a modern of moderns, highly cultured in western ways, a prince of the turf, most at home in London and Paris. Only a remarkable personality could successfully carry this double burden. The Aga Khan not only does so with supreme ease, but he adds to it many public and political activities as well as the leadership of the Indian Muslims. That is an astonishing feat which, even though one may disagree with the Aga Khan, fills one with admiration for him.

But the question that is troubling me, as a result of reading Sir Mohamed Iqbal's statement on the solidarity of Islam, is how all this fits in with that solidarity. It may be perfectly justifiable to spend the money of the faithful on racing; that after all is a minor matter. But is the Aga Khan's seat a partner in that Islamic solidarity or not? I remember reading long ago Mark Twain's account of a visit paid by the Aga Khan to him in Bombay. Mark Twain's Indian servant burst into his hotel room one day in a state of extreme excitement and announced that God had come to pay a call on him. Many pray to God daily—and Mark Twain was a religious type of man—and each one of us, according to his early teaching or usual and spiritual development, has his own conception of God. But the best of us are apt to be taken aback by a sudden visitation of the Almighty. Mark Twain, after he had recovered from his initial surprise, discovered that God had come to him in the handsome and corporeal shape of the Aga Khan.

This characterization of the Aga Khan as God was no doubt a foolish error of Mark Twain's servant—and the Aga Khan cannot be held responsible for it. So far as I know, he does not claim divinity. But there seems to be a large number of foolish persons about who ascribe certain divine or semi-divine attributes to him. Some of the propagandists of the sect describe him as an avatar or incarnation of the divinity. They have every right to do so if they believe in it. I have absolutely no complaint. But how does this all fit in with the solidarity of Islam?

A story that has long fascinated me is the account of the Aga Khan giving *shahs* or notes of introduction for the Archangel Gabriel to his followers, or some of them. This, so the tale runs, is to insure their comfort and happiness in the next world. I cannot vouch for the truth of this story, but I do hope that it is based on fact. There is little of romance left in this drab and dreary world, and to surround with an archangel is a captivating idea. It seems to bring heaven nearer, and even our life here down below assumes a rosier hue.

Then there is another story, not so attractive, but nevertheless extraordinary enough. I had heard of it previously and lately I read an account in a book by an American traveller, Colonel E. Alexander Powell in his *The Last House of Mystery* referring to the Aga Khan says:

"The quantity is so great, indeed, in the eyes of his followers, that the water in which he bathes is carefully measured and sold annually to the representatives of the various Mohammedan sects at a ceremony held once each year at Aga Hall in Bombay. The price paid for this holy water is the Aga Khan's weight in gold, the scales used for the weighing ceremony being adjusted to the fraction of an ounce Troy. As the Aga Khan is a plump little man, the price paid for his next bath water is a high one."

Colonel Powell has probably added some journalistic and fancy touches of his own to this account. But the story is an old and oft-repeated one and, to my knowledge, has never been contradicted. If the Aga Khan can find a profitable use for his bath water and at the same time serve and exalt faith, surely it is no one's business to object. Taxes differ and it takes all sorts to make this world of ours. But again I am led to wonder if all this furthers the solidarity and 'democracy of Islam'.

Another incident comes to my mind. It was after the War when Kemal Pasha had driven out the Greeks and established himself firmly in power in Turkey. His casual treatment of the new Caliph, appointed by him, drew forth a protest—a very polite protest—from the Aga Khan and Mr. Amir Ali. Kemal Pasha scented an English conspiracy and suddenly started a fierce attack on England, the Aga Khan, the Caliph and some Constantinople journalists. He was not

very polite to the Aga Khan and drew all manner of unjust inferences from his long and intimate association with the British Government and ruling classes. He pointed out that the Aga Khan had not been keen on following the previous Caliph's religious mandate when war had broken out between Turkey and England. He even stressed that the Aga Khan was so true Muslim, or at any rate not an orthodox one, for did he not belong to a heretical sect? All this and much more he said, keen on gaining his end, which was to discredit the Aga Khan and make him out to be an accomplice of British foreign policy. And making the Aga Khan's mere a pretext, the Ataturk put an end to the ancient Khilafat.

Kamal Pasha can hardly be said to be an authority on Islam, for he has deliberately broken away from many of its tenets. His motives were purely political, but his criticisms were not wholly without apparent force.

As I write this, another aspect of the Aga Khan's many-sided personality comes up before me. It is given in an intimate, every-day account and is thus all the more valuable and revealing. It appears in the London *Espresso* and I have come across it in a quotation in the *New Statesman*. This tells us that

"although the Aga Khan loves the good things of life—he is a great gourmet and has his own cook—there is a very considerable spiritual side to his life. It is hard to pin him down exactly on this point. But he will admit to a strong feeling of the battle between good and evil. At any rate,

he is a wonderfully good sportsman, and when Jack Joel asked him a blunt question the other day for Muslims, he refused because he said he wanted to his daughter and ago so he wished always his Durr's winner and say. Well, that was a jolly day."

Much to my regret I have never met the Aga Khan. Only once have I seen him. This was in the early non-co-operation days at a Khilafat meeting in Bombay, where I sat not far from him on the platform. But this glimpse of an attractive and remarkable personality was hardly satisfying, and I have often wanted to find out what curious quality he possesses which enables him to fill with distinction so many and such varied roles, combining the thirteenth century with the twentieth, Mecca and Newmarket, this world and the next, spirituality and racing, politics and pleasure. Wide indeed must be the range of Islam to include all this in its unity and solidarity.

But looking at Sir Mohamad Iqbal's statement I am again led to doubt, for Sir Mohamad seems to have little love for the non-co-operation. He believes in the straight and narrow path of true orthodoxy and those who stray from this must forthwith remove themselves from his ken. How then am I to remove this doubt and difficulty? Will Sir Mohamad help in solving the riddle?

Alcona District Jail
21 August 1935

MMR:1001

EXCLUSION OF ASIATICS

By PROF. RADHA KAMAL MUKERJEE

PROBLEMS OF THE EXCLUSION POLICY

THE movements of Chinese, Japanese and Hindu labour have brought to the fore today the pressing problems of conflict of colour and race, such as those of the prohibition of immigration of free imported labour of black, brown or yellow stocks in America, Australia, East and South Africa, or the forced repatriation of aliens in different continents. The hostility of Canada and the United States of America to Chinese and Japanese immigration has led to the passing of a series of restrictive measures. Both these countries have enacted laws with the avowed intention of hindling Japanese immigration and settlement, and the question has been rendered still more acute by the independent action of California, which, claiming its right

as a "Sovereign" State, has gone beyond the federal precautions aimed at the exclusion of the Japanese population within her borders, with the result of chronic diplomatic friction between Tokyo and Washington.

SOUTH AMERICA'S POLICIES AND OPPORTUNITIES

South America is weak from an international point of view, because the vast territory is divided into states of huge area, but of small, scattered populations very jealous of one another. These states are united at any rate on the question of excluding any Asiatic settlements on their shores, though pockets of Chinese colonies are now scattered along the Pacific Coast. The immigration of Chinese is prohibited in various states of Latin America, namely Costa Rica,

Cuba, Ecuador, and Peru. Indian labourers permitted under contract are prohibited in Costa Rica by an Act of 1923. In Uruguay the authorities may when they deem it expedient prohibit the immigration of Asians. In contrast to these restrictive policies Brazil encourages the immigration of Japanese and Indians by the offer of free grants of land.* Thwarted in their legitimate ambitions in Canada and the United States, the Japanese have recently negotiated for concessions in Chile, Peru and other countries, but the response has not been as favourable as they wished. Brazil, Peru, and the Argentine are the few localities which have encouraged them and assimilation to these regions is proceeding apace. Brazil, in fact, is now considered the Mecca of the Japanese emigrants. Since the Japanese labourers are welcomed there for exploiting the boundless virgin land in that country, it is considered the most desirable outlet for the congested population of Japan. At the end of 1928 there were living in Brazil some 76,500 Japanese, most of whom were leading a comparatively happy and peaceful life in São Paulo and other places, working on farms or plantations, either leased or their own. In Peru, Japanese immigration dates from 1899. At present there are about 16,950 Japanese, including 2,900 engaged in farming and other jobs in the highland, the remainder living in Lima and neighbourhood as farm-workers, small traders, etc. In addition, there are about 5,000 Japanese in Argentina, Bolivia, Chile and other South American States.† Out of a total population of 42,500,000 in Brazil, there are 600,000 Red Indians, who are found mostly in the Amazon area. These Red Indians, though throughout-beels of the soil, are scarce from the steady continuous labour which is procurable in abundance by encouraging immigration, not only from Japan, but also from India and China. Brazil, however, has not so far attracted Indian and Chinese immigrants. The other states in tropical America have hardly encouraged any Oriental emigration at all. The vast forests in Venezuela, Colombia and the Guianas still await the axe and plough of the pioneer settler. About three-quarters of the entire area of Bolivia is undeveloped, yet Bolivia is a country rich in agricultural and mineral resources. It ranks next to Brazil as the second rubber-exporting country of South America. It produces one quarter of the total tin output of the world and is rich also in antimony, lead, petroleum and other minerals. Great part of Peru is also in the same manner inadequately developed. Both sugar and cotton have enormous possibilities in the undeveloped tracts. This country is equally rich in minerals, but these are far from being adequately exploited. Ecuador

is one vast forest, excepting the inter-Andean plateau and a few arid spots on the Pacific. Cotton, rubber, and cacao would find here congenial soil, while there are rich deposits of gold, silver, copper, iron, lead and coal that await utilization. In these vast and virgin regions of tropical South America, where the population is too small to utilize the magnificent natural resources, a new era of economic prosperity will follow the entry of the Asians. Nor is there any reason for their exclusion on grounds of race, for the American Indians and the Eastern Asians are different sections of the Mongolian division of mankind, and there seems to be no objection to their inter-breeding. What has been achieved as a result of emigration of Indian peasant settlers may be indicated by the following comparative table:

	Area in sq. miles	Density per sq. mile	Cultivated area (in acres)
British Guiana	89,480	3.5	147,221
Dutch Guiana	54,291	2.5	43,000
French Guiana	31,740	1.8	7,900

BRITISH AND DUTCH GUIANA: SUCCESS OF INDIAN PEASANTS

The agricultural development of British and Dutch Guianas, as compared with the backwardness of the neighbouring French territory where immense forests extend and little agriculture is found, is due to the immigration and toil of the Indian peasants. The Indians numbered 130,075 and 57,940 in 1890 in British and Dutch Guiana respectively, the settlement in these territories being fairly old, dating from 1838 in British Guiana and 1853 in Surinam. The Indians are Java labourers, merchants, rice-mill proprietors, shopkeepers and retail dealers in Guiana, while in Surinam they have now become the leading community. In the West Indies as well as Guiana the Indians have risen to their present position after their release from indenture, contributing at the same time to the all-round prosperity of the territories which have proved hospitable to them. The Indian has come to the forefront in Guiana not merely because of his superiority in the manipulation of the sword, but also for his diligence, thrift and ambition. In fact, he has proved more laborious and thrifty than the Japanese in Dutch Guiana, while he is a greater asset for a colony than the Chinese become, while he adheres to the land either as free labourer on the estate or as small holder, the latter seek prospects in small round trades. It is because of the Indian peasants' toil that British Guiana's exports of rice have reached a considerable figure; formerly she used to import large quantities of rice.‡ In fact, the independent peasantry will be the mainstay of Guiana's

* *Products of the Pacific*, p. 461.

† *The Japan Year Book*, 1930, p. 42.

‡ Imports of about 15 million lb. of rice (1930) have been converted into an export trade of 4½ million lb.

economic future if the immigration system be continued. "Along the Caramay and West Coast of Bolivia and in the Mahabany and Mahien districts," observes J. A. Lockhart, "we to be found thriving cultivations and farms owned and managed by East Indians, and are powerful object lessons of what may be accomplished in the way of colonial development if facilities of drainage and irrigation are afforded the settlers and advances by means of small loans."* In French Guinea Hindu immigration failed, and the Guyanese government, because of its ill-fated colonization policy as compared with British or Dutch Guinea, is now faced with the serious problem of labour shortage. The Portuguese, Chinese, and Japanese who were introduced, have now either returned home or have deserted the land for small trading, peddling, and similar avocations. Of the few Italian survivors of the former immigration, some work as miners in the gold-fields, while others are engaged in market gardening on small holdings near Cayenne. With the present deficiency of labour, the French colony cannot undertake land reclamation, which must precede agricultural and economic development.¹

TROPICAL AMERICA AS A FIELD FOR ASIATIC EMIGRATION

Tropical America furnishes many raw materials and products, such as rubber, ebony, mahogany, cedar, silkwood, rosewood, logwood, tea, digitalis, acacia, arachis, indigofera, resins, belemnites, copals, sarsaparilla, ipocatanha, vegetable ivory, Brazil nuts and vanilla, other not found at all or only in limited quantities in other tropical regions. The exploitation of the typical products of the plateau and lowlands of tropical America is at present quite inadequate, for want of an industrious population. South America's place in the world economy is thus closely bound up with the problem of Oriental emigration, by which alone can the world be assured of an adequate supply of these valuable commodities. Neither Red Indians nor Negroes are capable of the strenuous work of reclamation and tropical agriculture while both Mexicans and Mulattoes have proved themselves among the most unstable and volatile races of mankind. Tropical South Americans are now mostly a mongrel race, miscegenation having gone on for generations between Iberian, Indian and Negro from the Atlantic to the Pacific. The white element of the population is small, probably not more than 10 per cent. and is progressively diminishing. Professor Ross observes: "The wisest sociologist in Bolivia

told me that the myth resulting from the union of Indians with Negro is inferior to both the parent races and that likewise the mestizo is inferior to both White and Indian in physical strength, resistance to disease, longevity and brains". The chances of colonization of the white people from the Argentine and Chile on the one hand, and from the United States and Southern Europe on the other, which some people think the only satisfactory solution of the South American race problem, are remote. The white people may have a firm position in the south and on the Brazil highlands and the Andean plateaux, but they have no prospects of permanence in the greater part of the continent, which is tropical and where rainfall, soil, and vegetable and mineral resources all combine to make that region perhaps the most productive while so far the most inadequately developed in the whole world. Indians, Chinese and Japanese may yet convert its barren wildernesses into smiling fields, orchards and plantations, and thriving centres of industry and manufacture.

AUSTRALIAN EXCLUSION POLICY VS. DEVELOPMENT

Australia has legislated long ago against the penetration and settlement of her territory by coloured races. At first it was the Chinese, but latterly it was the Japanese, who caused her to insist on the colour bar. The "White Australia" idea is not a political theory. This point of view is well expressed in an article in the *American Review of Reviews*: "Australians of all classes and political affiliations regard the policy much as Americans regard the constitution. It is their most articulate article of faith. The reason is not far to seek—Australian civilization is little more than a partial fringe round the continental coastline of 12,270 miles. The coast and its hinterlands are settled and developed, although incompletely, for the entire circumference; in the centre of the country lie the apparently impenetrable wastes of the No Man's Land, occupied entirely by scrub, snakes, sand, and blackfellows. The almost nameless regions of the inland continent are a terrible menace. It is impossible to police at all adequately such an enormous area. And the peoples of Asia, bent at the knee that confine them, raising at last from their age-long slumber, are clanking at the restraints imposed upon their free entry into and settlement of such uninhabited, undeveloped lands." On account of the economic and political factors connected with the "White Australia" policy, the Asiatic element of the population has been gradually but greatly reduced. In 1861, there were 38,296 Chinese in Australia as compared with about 20,000 in 1927. The decrease has been large, especially since 1901, when the Asiatic population stood at 47,475. In 1861, 3.4 per cent. were Asiatics. In 1911 the percentage had fallen to 0.9 and in 1927 to

* Address before the British Guinea East Indian Association, *The Indian Emigrant*, August, 1919.

† *Paris Handbook*, Vol. XXI, French Guinea, p. 22.

95%. Up to the last decade of the 19th century the action of the various colonies towards Chinese immigration was directed to avoiding the evils which were supposed to be connected with a large Chinese element in the community; between 1891 and 1901, the feeding strain gradually developed the "White Australia" policy which excludes all coloured people. On the consummation of federation this policy was expressed in the Commonwealth Immigration Act of 1901, which made the entry of persons desiring to settle in Australia conditional on their passing a dictation test in any language which might be proscribed.^{*} The total number of Chinese found in Australia was 17,154 and of Japanese only 2,925, while the Indians who have permanently settled in Australia numbered 2,000 approximately in 1921. Of the total population (1927) of nearly 6.2 million persons, the aborigines and half-breeds are now reduced to some 75,000 and the Asiatics to 28,180. In 1911 the Asiatics numbered 39,750 persons. A very large number of Indians from the North-West Frontier Provinces, the Punjab, and Baluchistan had emigrated to Western Australia before the introduction of railways and had organised owned transport, which supplied a real need of the country. These Indians entered Australia as free men, and it was the lure of gold which accounted for the rush, although the first and last direct emigration of Indian contract labour took place so early as 1837-38. But restrictive measures have now checked this emigration. Besides, the Indians are denied the franchise both in Western Australia and Queensland, while mining concessions in the former state and employment in the dairy industry or the sugar industry are not permitted. However, a remarkable instance of Indian agricultural enterprise in Australia is furnished by the success of a Sindhi merchant who established a prosperous sheep-station (with 350,000 acres of land) in Western Australia. Tropical agriculture can be practised successfully in Australia only on a few areas in the east coast of Queensland. Here white labour is employed in the sugar plantations, but the sugar industry has to be protected in various ways. Australia is a barren wilderness crying for immigration. Griffith Taylor divides Australia in a very striking manner into two parts by a line from Geraldton, West Australia, passing near Kalbarrie, Port Augusta, Broken Hill and so north to the Gulf of Carpentaria. The drier south-west portion contains over 50 per cent of the area of Australia, but only about 30,000 white people live therein, or one-third of one per cent of the whole. The vast empty spaces of Australia do not show any signs of increase of population. Between 1901 and 1911 the population increased by only 18.00 per cent in the

whole continent, an increase which was almost the same as that between 1891 and 1901. Between 1911 and 1921 the increase was only 22 per cent. For a new country where the density of population is not more than 15 to every 10 sq. miles of territory, this increase falls considerably below the requirement. Further, an analysis of occupations in the census indicates that while the primary producers (agricultural, pastoral, mining and quarrying, and other) increased by only 12,156 between 1911 and 1921, and the industrial producers and miners actually decreased in the decade by 30,080 and 35,000 respectively, the industrial workers increased by 141,139 and the professional, domestic and commercial classes by 135,645. As Sir Chisham Money observes: "Australia, as a nation, is built upon its primary producers, and the statement describes an inverted pyramid. It is a situation which obviously works against what are the best interests of the nation".[†] Great Britain and Australia have recently come to an agreement regarding a scheme of assisted emigration, but Great Britain has failed to supply Australia with the agricultural planters which she requires. In spite of the operation of the £ 31,000,000 agreement between Great Britain and Australia, the number of assisted emigrants to Australia has shown a sensible decline in the last ten years, and in 1930 the assisted emigration was suspended on account of unemployment in Australia. The British Economic Mission to Australia recently recommended certain modifications of the Agreement. They have been much struck by the comparatively small degree in which incentive aid is made in the land in Australia, and deplore the fact that Australia exports in important quantities only such primary products as wool, hides and skins, meat, wheat and timber unassisted by subsidies.

Australia, so to speak, rides on the sheep's back. Both the increase in the cost of labour as the result of decisions of the Arbitration Courts and in prices and cost of living as the result of tariffs have involved Australia in a vicious circle, and are crippling Australia's progress and her power of supporting increased population.[‡] In fact, with her employment problem in the presence of vast unexploited resources, Australia is now facing an economic crisis to which she has drifted as a result of her policies of protection and immigration restriction. With the majority of farmers among her immigrants Australia, it is expected, will rapidly recover from the economic depression due to lack of regional balance of occupation, and rapidly fill up her vast empty spaces.

NEW ZEALAND'S "ALL WHITE" POLICY.

New Zealand is not less firm and drastic in the exclusion of Orientals than Australia. There

^{*} See *Cultural Survey of the British Empire*, Vol. V, p. 382.

[†] *Australian Year Book*, 1932.

[‡] *The Pearl of the White*, p. 81.

[†] *Report of the British Economic Mission to Australia*.

is no prohibition of permanent domicile for an Indian as in Australia, but in practice he can only get permission for six months' sojourn in New Zealand. The number of Indians in the whole island is now reckoned at about 2,000. The first movement to New Zealand was begun by indentured labourers from Fiji who left that island in expectation of better wages and conditions of work in the new colony. They could not, however, establish themselves in agriculture or trade. Most of them are casual labourers, who have reached a decent standard of living; a few are fruit-vendors and artisans, and there is also a sprinkling of professional classes. On the countryside the Indians, mostly Panjabis, are engaged mainly in farming pursuits, scrub-cutting, land-clearing, milking, etc., while in the cities Indians from Western India are chiefly to be found, trading mostly as bankers and pedlars. The Chinese in New Zealand number about 3000. A special poll tax of £. 100 is levied on Chinese residents. There are almost no Japanese. Recently both the people and Government are demanding more stringent restrictions, and all parties in the country are said for a while New Zealand, "if possible 50 per cent British". Their Immigration Restriction Bill is considered to be one of the most arbitrary and reactionary measures ever introduced in a British community.

JAPAN'S HOLD ON THE PACIFIC.

During the War, Japan has enormously extended her hold on the Pacific and has become a source of great anxiety to both the United States of America and Australia. In earlier years, the defence of American territory in the Pacific was related to four possessions forming a so-called quadrilateral: Dutch Harbour in the Aleutian Islands; Alaska, Guam, 1030 miles east of the Philippines; Hawaii, 2180 miles south-west of San Francisco; and Samoa, 1090 miles south-east of New Zealand. These were strengthened by the addition of the Philippines and Guam in 1898, and the Panama Canal Zone in 1903. Into the midst of this area Japan has entrenched herself strongly by the capture of the Marianas, Marshall, and Caroline Islands. Economically insignificant, their importance is very great both as coaling and cable stations*. Japan, however, has admitted the American right to erect a wireless station at Yap, in the Caroline group, and the right to land and use submarine cables there.

COMING CLAIMS OF ASIAN LABOUR.

Asian labour took a prominent part in the early development of some of the British Colonies in Africa, but is now "a drag on their political future" and "tends to lower the standard of life and consumption of the European labourer." Here the economic situation is

complicated by the pressing demand of the latter that though its name later in the field his higher standard of comfort and amenities give him a superior right, that the Chinese, Japanese or Indian labourer bases his claim on his less extravagant requirements, which are, however, suited to the climate and the region. Chinese and Japanese labour, which must migrate because of the excess of surplus population at home but finds the door barred in America where climate is most suitable, will insist ere long in the International Labour Conference upon its right to participate in the regulation of Central and Northern Australia; while the claim also of the Bantu race, supplemented, if need be, by the Indian stocks, to correct the wilderness of Central and Eastern Africa, may not go unrepresented in the Imperial Conference. For if international economic perpetuates the demand for the open door and the claims of industrialism to exploit the tropical regions of the East, the door in the West will not long remain closed and the claims of the Indian agriculturists, miners and leaders in South and East Africa, of the Chinese and Japanese in America, Australia, and the islands of the Pacific, and of the Mongroloid peoples of the Central Asian steppes, to take part in the pastoral and agricultural development of the Canadian and Alaskan wilds, may be a subject of future discussion and settlement in the Far Eastern Conference.

ASIAN OVER-POPULATION MUST HAVE OUTLETS.

Already we find the beginning of an Asiatic renaissance, based on Asian solidarity, accompanied by a tremendous and steadily augmenting outward thrust of surplus men from overcrowded home lands. The serious problem of over-population is encouraged by modern sanitary science as well as the humanitarian hygiene of the whites. But the danger is said to be not only Asiatic industrial competition but also that the white stocks may in the end be swamped by Asiatic blood. The Yellow Peril Millenium, threatening not only from Japan but also from China, is an old vision, and the living spectres of a Pan-Asian or Pan-Coloured Alliance are still stalking abroad in the highways of international relations. Indeed, it is the aggressive policy of America and Canada, and particularly of Australia, against the Asian migration which is responsible for the rising tide of colour, the imperious urge of the coloured world towards racial expansion which has been baffled by a Pan-Nordic syndication of power for the safeguarding of the political and economic supremacy of the whole white world.

UNUTILIZED LANDS IN ASIATIC-EXCLUDING COUNTRIES

But world economies will not subordinate the unexploited benefits of economic productivity

* Bowman: *The New World*.

to the exclusive and mutually hostile domination of economic regions or to economic self-sufficiency or self-centredness. If we take into consideration the distribution of the productive and arable land in countries which check Asian migration, we shall at once understand the causes and extent of the present lack of normal adjustment in the field of the migration of labour. We take America first. Arable land is 31.4 per cent of the total productive area in Canada and 6.6 in British India, Malaya and Portugal form 17.5 per cent, in Canada. The cereal crops occupy 38.0 per cent in Canada and 54.8 per cent in British India. The great plains of Canada seem to be as well adapted to wheat-growing on a grand scale as any similar area in the world. Extensive undeveloped wheat tracts lie in Northern Alberta and Saskatchewan. Likewise many valleys in British Columbia are also thought to be well adapted to exclusive wheat-growing. The total produce in 1915 was reported to be 391,717,000 bushels; in 1922 it was 1,000,325,000 bushels. Thus in a decade there is shown an increase of more than 125 per cent. The average yield in 1913 was 21.04 bushels per acre. This is a low average, rather lower than the average yearly yield, for 1913 was not a year of good harvests. The following figures show the yields of wheat in four of the important provinces of Canada in 1927, and 1931.

	1927	1931
Manitoba	2,185,877	27,000,000
Saskatchewan	212,885,000	171,000,000
Alberta	171,295,000	136,000,000
British Columbia	1,008,000	1,390,000

There are enormous possibilities of increase of wheat production in Canada which cannot be realized on account of lack of settlers in the vast stretches of unbroken prairie.

"Of the 1,400,000 acres which comprise the nine provinces of Canada (excluding the North-West territories and the Yukon) 441,000 acres or 31 per cent of the whole area are capable of being devoted to agriculture in the future. Of this available area less than a quarter was occupied as farm-land in 1911."

The following table indicates the varying degrees of local agricultural development in Canada.

Province	Percentage of improved land to total area	Percentage of improved land to total farm-land	Percentage of land owned by owner
Prince Edward Island	87.0	73.0	84.3
New Scotia	55.0	21.0	80.3
New Brunswick	28.0	32.4	90.1
Quebec	3.0	75.5	94.5
Ontario	9.5	16.2	84.3
Manitoba	9.8	35.1	81.0
Saskatchewan	28.0	76.9	76.7
Alberta	18.1	40.3	79.4
British Columbia	1.3	19.0	85.8

* The Dominion Royal Commission, 1911.

The great central block, including the provinces of Quebec, Ontario and Manitoba, comprising a considerably larger area than that of all the other provinces, shows an inadequate development of agriculture, although each land as it is occupied is largely cultivated. The newness of the prairie provinces is indicated not only by the comparatively small proportion of the land yet occupied, but also by the relatively large proportion of farms not occupied by the owners. They are subject to the restlessness of newcomers. The first settlers grew their wheat in the forest clearings of the east, but when the great treeless prairie of the interior was discovered the centre of the wheat-growing industry moved rapidly westward, and the farmers of the east, while still growing wheat for home consumption, now find it impossible to compete with those of the prairie provinces in the matter of export, and are turning their attention to other branches of the industry, notably dairy-farming and fruit-growing. Even the climate here is very suitable, for the winter cold cleanses and pulverizes the soil, and the intense heat and bright sunshine of summer ripen off the grain to perfection. Considering the fact that the St. Lawrence province of Quebec, within the same latitude produced in 1927 nearly 12 million bushels of wheat, the agricultural possibilities of Canada have not been sufficiently realized. Already her exports of wheat four are nearly as great as those of the United States, and the indications point to even greater progress in future. She exports annually nearly one-half of her wheat crops, most of which goes to Great Britain. But at present there is almost a vast continent that awaits the hand of the tiller. Only two countries in the world, Russia and China, are larger in extent than Canada, but she has reduced the number of Indians by unfair discrimination from 5,100 to 1,300 within a few decades. The following table gives productive and unproductive areas as percentages of total area, in acres.

	Cultivated Area	Productive Area	Per cent	Total Area
Canada	25,938,728	2.7	985,311,265	97.3
Central	167,513,108	74.6	65,788,023	25.4
India	251,601,191			

	Area	Per cent of total land area
Land area of the country	1,000,280,000	100.0
Land in farms	978,754,225	48.2
Improved land in farms	478,451,750	23.1
Unimproved land in farms	400,302,475	21.0

Over one-half is arable, and a little less than half of this is occupied as farm land. About one-fourth is forest, and one-eighth

* *Economic Resources of Canada*, p. 42.

† Beaton and Griffith: *The Wheat Industry*.

‡ *Economic Resources of Canada*, Ministry of Agriculture & Fisheries.

sparse woodland and meadow land. Two-fifths is arid or semi-arid, generally requiring irrigation; one-twentieth is swamp and orchard

land requiring drainage. Most of the dry, wet and sparsely-wooded land, with part of the forest area, is adapted to grazing.

CIVIL AVIATION IN INDIA

By ANIL CHANDRA MITRA

FLYING, although already in so advanced a stage, is at once so novel and interesting that one is still prone to look upon the aeroplane as something shrouded in mystery. Aviation, really speaking, began at the beginning of the present century. But it received a great impetus from the last great war when aeroplanes were extensively used as instruments of attack and reconnaissance.

After the war, philanthropic men started offering awards or trophies for the advancement of aeronautical science. Amongst the awards, the French Schneider Trophy is worth mentioning. It is open to all nations. In the first year of the competition the speed was 45 m. p. h. and today it is as high as 150 m. p. h. The race takes place once in three years and the last two races were held in the Solent waters, south of England. Lady Houston, an enterprising and immensely wealthy woman, is one of those who have liberally given their wealth for the advancement of flying. She has spent thousands of pounds for the Everest expedition, which has proved that modern aircraft can safely fly to an altitude of 30,000 ft. Messrs. Black and Scott won the first prize in the last Melbourne air race. This prize carrying £ 5,000 was given by an Australian gentleman named Mr. Macpherson on the occasion of the centenary celebration of the foundation of the city of Melbourne. Last year, General Balbo, the Air Minister of the Italian Government, flew from Italy to South America and back with a fleet of aeroplanes without any accident.

Poets and scientists prophesied the steam vessel and the railway and the automobile. Each of these has come into existence, made

a place for itself and achieved general utility at an inconceivable speed, and still progress in each continues to be made. Each step with the aeroplane is of greater length and the progress far more remarkable. From the single seater, barely able to rise off the ground, we have today, by comparison, monster airplanes of metal construction and huge power, with adequate brakes, electric starters, comfortable cabins, meals, radio telegraphy and telephone communication. Comparatively heavier loads per h. p. and per supporting surface are being carried today. And yet we are nowhere near finality. Heavy-oil or Diesel type engines without fire risk, light in weight are nearing the production stage. New but more efficient economical fuels remain to be developed.

Canada has already employed the aeroplanes in forest patrol for many years. Areas of land, hitherto unexplored, can thus be surveyed and explored with a view to discover minerals. This has also been done in the Crown Colonies and mandated territories of the British Empire, namely, in New Guinea and British Guinea. During the last earthquake in Bihar and Orissa, a survey was made by means of aeroplanes. Autogiros—aeroplanes without wings, ailerons, elevator or rudder, can do a good deal by way of relief transport, especially during the floods in India. The great advantage of this machine is that you can land on your tennis court and a time will come when you will be able to land on the roof or courtyard of your house and use it as a substitute for your car. This machine is actually used in England to control large crowds at the races, etc.

In India, there is practically no provision for demonstrating the utility of aircraft. Proper-

ly directed plan of education should be adopted and furthered through some suitable national agency and through local business organizations. The programme should be mainly directed towards the prospective investor. There is plenty of important business intelligence scattered throughout the country but investors are too busy to scour the country for it and they will not accept as authoritative statements of the enthusiasts seeking financial backing. We have seen how within a short period the automobile has grown from its infancy to the first place in value among the finished products of European industries. In its growth the auto designer, investor and consumer were handicapped with unsolved mechanical problems, retarded by the lack of good roads and servicing equipment along the roads. Today aviation enjoys the fruit of this vast store of mechanical knowledge and equipment and there are more technical data available to the aeronautical engineer than in any other field of engineering. It is often said that the aeroplane is now a practically complete fact, only waiting for adoption by far-seeing capitalists in India. For this we are indebted to the Director of Civil Aviation in India.

Publicity of the right kind is of the utmost importance in India. In 1932, the Air League of Great Britain, of which I happen to be a member, gave a free flight throughout Great Britain. In the development of air-mindedness, the Indian public is far behind the immediate possibilities of substantial traffic. The advantage of air travel should be better emphasized.

On general principles, I feel that passenger service should be separate and distinct from mail service. This idea is adopted by the German Airways and also Air France, the French Air Line. Nothing hinders the development of air transport more than disappointing passengers who wish to make an important journey but find themselves crowded out by the mail. If speed is wanted, then range or load-carrying ability must be sacrificed. If the craft is to be a great passenger carrier, then we must expect less speed and less manoeuvrability and so on. There is another point. The public should see to the comfort, as well as the safety of the air lines. You can compare the accidents on the Imperial Airways and the French Air Line.

The most essential factor in air operation is the engine. Engine failure becomes rarer as years pass by. Twin-engined "ships" and even tri-engined "ships" are increasing in number and adding to the sense of security. They also increase the pay-load that can be carried in a single phase. The variety of designs in planes at present is bewildering but it indicates progress. Every new conception is given a trial and the best endures. The Chief Engineer of the Imperial Airways does not advise crossing the English Channel with one engine, especially when it is a passenger-carrying machine. England is too small a country for the purpose of flying and it is very difficult to compete with the well established railways. As compared with railway travel, not much time is saved by flying, nor are the airports well situated from commercial point of view. Tempelhof of Berlin is a well-situated aerodrome. Outside the aerodrome you can have your tram or bus. You save your time for conveyance. From Croydon to London it usually takes about 30 minutes by coach and a businessman loses half his time on the bus, so that there is not much time gained by air travel. Similar is the position of the Calcutta aerodrome at Dum-Dum, where a passenger wastes half his time on the bus, but if the aerodrome were on the "Maidan", for instance, he would lose no time at all in reaching his business.

Stunt and demonstration flying continues to take a ghastly toll of human life. This does more injury to aeromantics than anything else. The splendid records established by mail and commercial lines get scanty publicity compared with that of tragedies which occur in the field of experiment and adventure. If an aviator falls while performing some risky trick or trying to establish a new record it is all over the front page of the newspapers. But the precision and regularity with which scores of pilots traverse mail routes or carry passengers from city to city attract little notice.

The Research Committee of the New England Council, an association of businessmen, say: "The air age is here. Aeromantics is no longer a 'game' but an industry. There is money to be made in it. But, as in any business, success will come to the intelligently

planned, efficiently organised and adequately financed concern, directed and manned by experienced personnel and producing a superior product whether that product be transportation of plane parts or finished aeroplanes. For the community there is opportunity to improve its general economic position by providing itself with a landing field."

In brief, the future of civil aviation is one of extraordinary promise. There is great need for intelligent young men in the higher branches of business management, both for manufacturing and transport purposes. There is again need for training in aviation economics, as well as aviation engineering. Unless business in its various branches rests upon a sound economic basis it cannot possibly maintain itself. There is also need for a more comprehensive study of international commercial aviation. Science has

improved the technique of aeronautics and all that human ingenuity can devise is being employed for the security of passengers and and the elimination of avoidable risks in air travel. When all these are achieved, air travel will constitute an important competitive factor with other forms of transport, particularly railways. Such competition is in every way desirable and will be of advantage to the public. Air travel is here and has come to stay. It has immense advantages over other forms of transport. It will secure maximum economy by the elimination of time and space. The world owes a deep debt of gratitude to the pioneers in flying who have made air travel a practical possibility. Mankind has produced no finer type of men than the air pilots, who, in time of peace and war, have blazed the way of progress in directions hitherto unexplored.

SONG-HARVEST FROM PATHAN COUNTRY

By Prof. DEVENDRA SATYARTHI

II

THE spirited and fiery rhythms of Cher-Bela song, rapt in warlike air, had such an influence on Pathan music that it more or less revolutionized the very key-note of the Pathan's song-harvest. It may safely be said that the soul of Pathan music prior to Cher-Bela period must have been softer and sweeter as compared with that of the post-Cher-Bela music form.

There is indeed a variety of musical shades in the mass to which the Pathans put their songs, but martial in character like the Pathans themselves as they all have turned, the foreign airs, occasional to their national conceptions of melody and harmony in music, fail to have its sympathetic appreciation and take it as a monotonous thing. Birtel's criticism of Pathan music before Akbar, which has come to live as a matter of historic interest, too, represents a foreigner's outlook when he says:

"Fill a brass pot with water-like and then shake it as much as possible. The monotonous noise it produces, will fairly give an exact idea of Pathan music."

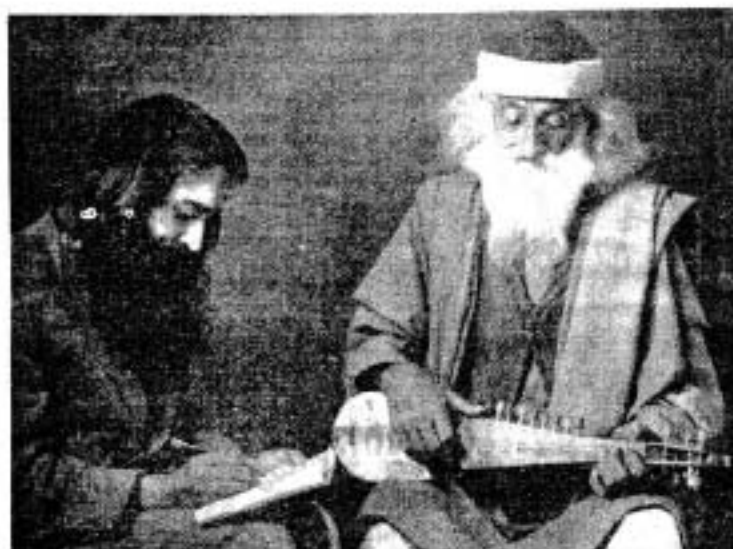
Again, in Northern India there runs a popular saying:

"Music appeared on the scene like a little son of the soil (a Dogal); its tender age, so sweet, it

passed away about the United Provinces; in the Punjab it attained its full youth; and it embraced its natural death when it entered the very doors of the Pathan country."

But if music is the Elysian voice of God and the beauty of soul, it is as immortal as anything and death is not meant for it. Thus Pathan music has its own technique and beauty which may be open only to those who carefully comprehend the external surroundings of Pathan life and character which have played a great part in its organic growth. Then and only then they may have a sympathetic appreciation of its diverse shades, rapt in inspiring airs of full-blooded actions and crises of Pathan life itself.

The Pathan Orchestra consists of *Bab* (the native violin), *Suroi* (the pipe), and *Dad* (the drum). The word *Bab* has come to live as an emblem of one's mistress in the native folk-song, and thus celebrates the people's love for the war-pleasing notes produced on the *Bab*, which may aptly be taken as a graceful ornament for the Pathan song. The musical effect produced by the *Suroi* has its own marked interest; it touches the very core of Pathan heart lending an additional charm to the Orchestra composition. As for the drum-play, there is always a war-cry in its background. However different may be



The author collecting songs from a Pathan minstrel.

(Taken by R. E. Roberts, England)

the standard of each orchestra, the Pathan musicians cannot but come in free communion with the worldlike rapture, and the Pathan fantasia, too, cherish it with a great admiration.

Some of the modern musicians in Pathan country are seen under the prevailing influence of Indian and Persian music and a few of them have already taken it upon themselves to introduce new ways in the realm of their national music. But they can hardly attain any success in this attempt, as the Pathan needs lose most of their original spirit when wedded to the air which are in no way native to the Pathan soil. Thus, if an era of renaissance is to come in the garden of Pathan music, it must come only by the natural development of its soul from within rather than through the foreign key-note thrust upon it from without. The song-harvest of Pathan Country covers a rich variety of legends and may be ranged in various categories.

THE LAND OF NATURE

The professional minstrels as well as the amateur song-masters of both the sexes seem to have sipped romance like bees from Nature's garden to form a honeycomb of the lays of

nature, known, as "De-Kudrat Saahib" in their native terminology.

The natural scenes depicted in these songs are from nature itself rather than the outcome of imagination and fancy only.

When the evening breeze comes like a newly married bride to play with the green branches of a pine tree which stands as an emblem of a gallant warrior's handsome steed in the native folk-lore, the Pathans sing, in a suggestive tone:

Behold—O behold the pine tree;

How gracefully plays the breeze with it.

That the snow-clad mountain-tops have their own appeal for the Pathan mind, is evident from the following lines:

Behold—O behold the mountain-tops;

What a tang of beauty have created the silver
snows.

Again:

How gracious is Allah on the black mountains;

How he showers on their heads and makes the
flowers blossom all around them.

The home-loving Afghani minstrel is certainly at home with Nature and its sweet manifestation in Turk valley when he breaks forth in an indigenous strain, celebrating the beauty-spots of

Tirah and Maidan* (Tirah's most important place), where Afridis appear on the scene like their native song-birds:

Tirah is a garden and Maidan is all verdure,
The Afridis are the parrots sporting therein with
joy.



A feast of national song and dance. Both
minstrels and 'Lakhans' (singers-dancers)
are hired for such feasts.

Whenever the Afridi minstrel, running from
village to village carrying his *Rebab*, happens to
be away from Tirah—his sweet hope—he cannot
help picturing a landscape on the canvas of his
mind and then celebrating it in song. Offering
praises to the Almighty for the safety of Tirah,
the Afridi minstrel, he asks him to keep a wayfarer;
like him free from the clutches of Death:



A festive gathering. Both young and old alike
take part in such gatherings on gala days.

1. O that Tirah do I recall as my abode, where
the sun
Glimmers out of the clouds, soon after the rain
has washed over the hills.
2. May Tirah enjoy an ever-welfare through
Allah's grace
And may the Afridis live long lives therein.
3. O don't send Death, my Allah, unto a way-
farer,
By his thoughts of home, he'll be tortured even
at the last hour.

These short and simple lays of nature are

* During the rocky seasons and fairs, held on
gala days at Maidan there appears a sea of fair faces,
which may even outshine the earlier ones.

generally sung with an indigenous tinge of
suggestion and whenever songs are sung to meet
with a crop of appreciative hearts. Great is the
people's joy, expressed by the flowing airs of
these songs, when Nature herself, too, seems to be
at rest, with her eyes kept towards those fellows



A girl wearing a 'Pezwan' (nose-ring)



'Pezwan' (nose-ring). The Pathan loves generally
sings:

- Why shouldn't my sweetheart's lips be so smooth
and fresh?
O constantly under the shade of her 'Pezwan'
when they remain throughout the summer and
the winter.

she care to celebrate her beauty in song. But
the clear stream of simple poetry which flows
throughout these short songs, ranging over a



Bridal palaquin. The Afghani women in Turkish costume (they trade with a Kashmir beauty) and celebrate her palaquin as the golden one:

Lo! Tirsh's bride is like a Kashmir beauty,
O to her father-in-law's house she goes in a golden palaquin.
(From the D. H. Thomas, Pathans)

variety of Nature's aspects, naturally fails to exhibit its full expression in the desert of translation.

The beautiful sight of a mountain-spring cannot but capture the imagination of Pathan men and women whenever they happen to come by its side. But all the more charming becomes the scene if the parrots, which are also the emblems of sweethearts in the native folk-lore, happen to lend it an additional colour. Thus it may symbolize the heart of the Pathan lover or beloved, in the realm of those lays of Nature:

O my heart is like a mountain-spring,
Parrots of all lands come and delight in its water.

A red bell, looking towards the starry heavens feels that the stars will comply with her request to go to her angry sweetheart forming a *Jirgah* (i.e. a tribal council, but here it means a deposition):

No flower accepts my sweetheart from my hands,
O a Jirgah of stars I'll send to him.

Among the innumerable stars the pale-star as its own appeal for the Pathan lover, who may see it even on the face of his sweetheart, is indeed a living theme, celebrated in some of these songs. Here is one:

O there are two things, dazzling to the eye—
The pale-star on the heavens, and the
beauty-spot on my beloved's chin.
Several songs are resolute of the Pathans'

love for the landscape beauty of the river Sind, known as *Ain Sind* (i.e. father Sind) in their national terminology. To address a flower that blossoms near the Sind is one of the popular themes:

O then the blossoming flower on the
bank of Father Sind!
Either I'll waned in plucking thee or I'll
offer my life in the deep waters.

The theme of comparing the Pathan beauty's breast with the Sind, too, is not less popular:

Thy fair breast is like the Father Sind—
With itsipples as the whirlpools which
cannot but drown me.

In some of these songs we may see the Pathan beauty with her flowing and silken locks when she takes a bath in her village stream and addresses her sweetheart in a lyrical impulse:

O set the chains of thy handsome stature
O the river towards me.
Here I stand with a silken net (of locks)
in my hands.

(O I'll surely capture it).

Again the water-side scene may suggest a new tone for her song:

O my body is a river with my heart as its shell,
O like a pearl do I bring up the thoughts
of my beloved.

The river landscape may offer her the sight of a cucumber-creeper when it flowers. She is

up, is where its pleasing aspect, which may symbolise her own heart where blooms the flower of love. But again she brings a new theme in it when she addresses her love in the following strain:

O only a single heart I had which thou
 hast stolen away
O it is not a cucumber-creeper which should
 flower more than once.

The sparrow has its own place in the Pathan village-life. *Chowchawa* is the Pathan word for it, which is often given to a girl as her name. Little girls have a peculiar tone for the sparrow's chirping notes, in their own simple way they believe that no bird is so free as the sparrow. Thus the sparrow has become an emblem of an unmarried girl who is absolutely free from the worldly anxieties in the native folklore. *Hawa* is a song from a married girl, who happens to meet with *Pirbo* is her new walk of life and can no more chirp like a free sparrow:

In free air was I floating like a sparrow:
Thus into the net of unprincipled persons
 am I caught!

sometimes of spring-songs, known as *Da-Spardi-Saadee* which they sing to pay the proper homage to the new season. It is a matter of honour for a Pathan gallant to note the approach of the spring-queen:

The advent of spring do I clearly guess,
Lo! the meadows have sprung and brought
 bushfuls of the yellow flowers.

The morning cocks play their own part in the rôle of the messengers of spring:

The cocks are crowing at various places,
Calling: those who wish to enjoy the sight of
 dew-drops should rise with the sun.

No matter if the spring-rose is very beautiful, the Pathan bells sing of her sweetheart who even outshines the rose:

Whichever my sweetheart enters the garden,
The rose blushes and hides behind the
 concealing leaves.

But she may ask him to bring her spring-flowers:

O such heaps of flowers from the garden,
O the spring does not stay for long.



Pathan shepherds. They have their own songs.

Photo by E. E. Edwards, Peshawar.

Spring-Songs

The spring season, known as *Spardi* by the Pathans themselves, is rightly considered to be the proper exponent of Nature's genuine colour. This is the time when the native youth and beauty come forward to play 'hide and seek' among the flowers that adorn the local landscape. Both men and women alike carry

in their hands the flowers which they offer to the spring-queen before the Pathan bells, she came to pay its due to it:

Thy aspect resembles my lover's, O rose!
Thus have I fixed thee on my pocket.

But all the girls are not equally fortunate to get flowers which resemble their sweet-



A tiller of the soil. He sings as he ploughs.

(Photo by W. B. Rogers, Professor)

hearts. Here is one who is still in search of such a flower:

All the garden, I'll visit to-morrow,
To find out a flower that resembles my lover.

The flower is also an emblem of a full-grown sweet girl. Here is a song from a Pothan gallant:

The flower which was once a tender bud,
now blossoms in a foreign garden.
My heart goes out to harbor about it, like a bee.

Commemorating the beauty of his mistress, who shines among the numerous spring-flowers that blossom forth to become an ornament to the native landscape, the Pothan warrior sings extempore:

Too many are the flowers of thy beauty,
My lap is full; O now which of them
shall I choose?

How can a full-grown Pothan maiden live without putting flowers on the little tuft of hair known as *Udal*, which she wears as a symbol of virginity, when she can hear the call of cupid:

The scent of my love's approach has come to me.
O I must deck my *Udal* with flowers.

Sometimes she may ask her friends to bring her flowers:

O bring me lap-tails of flowers,
I'll make me a crown on my *Udal*.

It is really a mystery for the Pothan girls why the pine tree, which is an emblem of a gallant, bears no flowers even in spring. They

very just put this question to the pine tree itself:

Loftier than all the trees is thy head, O pine?
Why does not thy best flowers in spring, O pine?

But the pine has its own fragrance even without the flowers. Thus the village youth may like to enjoy a sound sleep at noon under the pine shade, so cool and refreshing. A gallant who was once sleeping under a pine saw a beautiful girl as soon as he opened his eyes and felt that she has already stolen his heart. What should he do now, was the question. He resolved to go to that girl's village and to move about in the woods to win her heart in return. Thus he sings to her in a suggestive tone:

O I'll block all thy ways,
O thou hast induced my sleep under the pine.

It is just possible that autumn may come in the shape of dusk to some one's flower-like match. Here is a song which bespeaks a sad loss of this type in the days of spring:

Flowers are numerous, may Allah make them
more and more
Oh, Autumn has come on the one, which
was my share.

Again:
Thy turn is over, O yellow flower,
Through barren lands do I roam but find
no trace of them.

The *Bellaf* is also an emblem of a sweet mistress who does not like that there should be any autumn for her flower-like match.

Thus the Pathan mistress hastens to enjoy the spring-flowers before the autumn comes stealthily with its fatal effect :

It thus first to be generous, be so today,
O all the flowers will be withered with the
very approach of the next morning.

Youth is symbolised by the spring and Age is certainly an autumn, when she addresses her match calling him a bee which has come to live in a symbol of the lover in the native folk-lore. Here is a song :

O over is the term of my youth, O bee!
No more will any garden invite thee with
its blossoms.

Autumn first destroys the best spring-flowers, is the theme of many songs. Here is a specimen :

No more is the season of the best flowers,
In gardens can I have them if I like the
quiet area.

The bee may come in time or not, but how can a flower be safe from the eyes of the autumn :

The spring-flower turned old, awaiting the bee,
O never came the bee and lo! the autumn's
hand is on it.

Sometimes the hands of Autumn fall upon the flower just before the eyes of the bee, who is imagined to give up its life at the sad sight :

The bee kept hold of the flower-ey,
Its heart was suddenly pierced and the
garden was all drenched in its blood.

PASTORALS

Sheep is the Pashto word for the shepherd, who occupies an important place in the every day Pathan life. There is something peculiarly noteworthy in the Pathan shepherd's personality, a sense of rough and ready living, and a sense of rural simplicity, not to be termed a thing of altogether squalid nature. Song and rhythm are beautifully knit together in the sphere of the shepherd's every day life and they possess a good number of short pastorals, known as "Da-Shpano-Sundhe" in their native terminology. These simple and short songs are probably the outcome of the shepherd's own genius and they furnish us with precise glimpses of their sentiments and feelings.

The pine tree lends an additional colour to the pastoral landscape on the Tirth highlands. Here is a song which is a window into the pastoral life during the gala days or on some other happy occasion, when the innocent shepherd berates and sisters cannot turn a deaf ear to the call for dances :

Come underneath the pine tree
O shepherd brother!
Let's embrace each other in glee
O shepherd brother!

All the more pastoral becomes the pastoral life on Tirth highlands when the sky is

overspread with clouds and it rains. But some one must feel sympathy for the absolutely drenched shepherd. It has come to life as a popular theme. Here is a specimen :

Lo! there is a cloud-burst over the Tirth
highlands.
Thou art drenched to the bone, dear
shepherd, take thy flocks homeward.



When a Pathan peasant brings harvest. He knows how to sing of his golden harvest.

(Photo by E. B. Holmes, Dacca)

As evident from some of these songs, both the boys and girls are seen grazing their flocks in the pastoral lands. We may hear the shepherd addressing his mistress :

O then art like the moon on the heavens,
O thy sheep and she-goats are like the stars.

The Pashto word *Saywan* which stands for the moon, is in the feminine gender and is thus generally used as a simile of a fair girl or woman.

Sometimes we meet a shepherdess, who speaks to some gallant shepherd in a sweet impulse :

O the spring hath more specially to favour them.
So that flowers mayst thou bring, to feed the
little ones of the shepherds as thou goest.

The theme of the Pathan romance of "Jalat and Makhruba," too, has come to life in these short pastorels. The shepherd is compared to Jalat and the shepherdess to Makhruba:

O turn thy drosseside this side, O Jalat,
O Makhruba! offer them spring's golden flowers.
Arise!

Golden are the reins of the drosseside, O Jalat,
The jangle of her bells has wakened my heart.

Some shepherd-girl may like to give her heart to a Kochi, who has his own caravan to carry merchandise between Peshawar and Kabul. Some of her virgin comrades may sing to her:

O if thou likest to feed out a lover, let he be a
Kochi,
For a visit to Kabul will he take thee on
his camel.

Here is a song put in the mouth of the love-lorn Kochi himself:

O my heart has been lured while trying to win
thy favour,
Like a caravan they lost in a track, wild
and barren.



Peasant women. They have their own songs.

The waters of the river Sind that sometimes
go down furnish the shepherd lover with a
beautiful theme:

O ye pangs of love, pray, withhold a trifling,
O e'en the waves of Father Sind go down
at times.

THE PEASANT'S SONGS

The simple inspiration for song is not very far from the peasants in Pathan Country. They can sing wherever they like. Nature herself is their inspiration-source for the song-craft. Thus a variety of songs, known as "De-Zandirah-Sandire" in Pathan terminology, has come to live with the children of the peasantry. The peasant's songs may further be divided into the following categories:

1. 'De-Banan Sandire' or the rainy season songs.

2. 'De-Lee Kovah Sandire' or the songs accompanied by the ploughing.

3. 'De-Kar Sandire' or the songs accompanied by the process of seeling.

4. 'De-Gud Sandire' or the songs at the wedding time.

5. 'De-Lah Sandire' or the harvest-songs.

The simple conceptions of the majority of these songs naturally belong to the peasants themselves.



A Kochi. Some shepherd girl may like to give her heart to a Kochi, who has his own caravan to carry merchandise between Peshawar and Kabul.

The peasant's heart goes out to pay a homage to the dark clouds whenever they bring rains for their crops. Here is a short piece which they sing again and again in a suggestive tone:

O don't mock at all at the dark, ye people!
O dark are the clouds, poised in the heavens.

Here is a song, suggested by the view of the Tirah highlands when the clouds have already showered, and of the hill streams which run down to the valley to make prosperity to the children of the peasantry living there:

Lo! it has rained on the highlands of Tirah;
Lo! here approach the streams, full of water, to
fertilise the length and breadth of the valley.

But how can all the peasants be equally fortunate. There may be some on whom the goddess of fortune may not smile even during the rains. Every spot in Pathan Country is not a Tirah. There are parts like that of the Marwat tract where the average of annual rainfall is only six to seven inches: it is an unirrigated mass of land where the joy of peasant-life solely depends on the rains which are not only scanty but are also unreasonable in most cases. Their Allah may or may not favour their crops with the rains in proper time, the peasants are bound to the enforced payment of land-tax, the rate of which is generally a uniform one, to the revenue department. The world 'Wad' which is

pronounced by the Marwats as *Tal* stands for the barren land and the posture of the peasant life in the *Tal* has come to live in the native proverb:—

द टाल कलमर नरा भौटा बा ।

(The cultivation in the *Tal* is like a broken bow.)

Again, the beard of a Hindu who may or may not keep it has become an emblem of the uncertainty of the *Tal*-cultivation:—

द टाल कलमर द खुसमी भौटा बा ।

(The cultivation in the *Tal* is like a Hindu's beard.)

When it rains in rich parts like Tirah, the peasant in the unrigged tract may break forth in a pathetic strain:

The golden rains have already begun,
O, with an empty lap is going about my
unfortunate self.

The peasant woman whose husband happens to be a wayfarer on the highroad, has her own theme:

Poor does rather sadly, O closed,
My beloved one is a wayfarer on the road where
there is no shelter.

Here is a beautiful picture of a rainy season scene. It is raining in torrents and we see a peasant beauty addressing her lover:

O it is raining and my yard is full of water;
O come in, placing thy feet on mine at each step.

(To be concluded)

ADULT EDUCATION IN INDIA

By S. C. CHAUDHURY, M.A. (Cal), C. B. (Oxon), LL.B. (London)

INTRODUCTION

A high standard of general education, continued into adult life, is the necessary condition, not only of right living but of effective citizenship. Its general aim is to study and practise the art of life.

There may be put into a nutshell the basic principle of Adult Education which is the problem of the day. And so the world with its improved means of easy, rapid and cheap communication moves on, as with one impulse, with new ideas of amelioration of man's miseries. India, in spite of its diverse disabilities, must not lag behind where there is one to embrace.

It is not because all other branches of educational activities are being conducted under the best of conditions in India, that we are invoking special attention to Adult Education. The entire structure of educational work demands a wholesale overhauling. Elementary education as it should be, that is, free and compulsory primary education, is still in the domain of the dream-land. Secondary education is still following a course grooved out so quite different conditions and a far backward age. The votaries of vocational Industrial Education, as it is in the U. S. A., or after the manner of the Swedish Lloyd system, or the Russian Handwork exercises, that has helped to change their "learning" Schools to "life" Schools by creating a keen interest in the curriculum by emphasising life problems, are still crying in the wilderness.

ADULT EDUCATION, A CRYING NEED

Yet, though this phase of our educational frame-work is late in coming, it must be taken

in hand with the same prompt energy and will as it is our duty to devote to its other phases. The whole field of our educational reform must be filled and tackled as an unbroken whole. To study "whole thoughts" and not scraps of separate ideas, means practical business. That is the grand doctrine of Socrates. Education must be a vital and dynamic force in a nation's life. And, in order to be so, it must be based upon life's needs. Even in its elementary stage, it must strive to meet the instinctive desires of the child. And, when we so often hear it said that education is regarded as the key industry of civilisation, that education is the long-sought "moral equivalent for war"—(L. P. Jacks)—when even the most material-minded economists have now joined hands with the moralists in recognising that "education is our most valuable form of wealth"—(Educational Research Bulletin, U. S. A., Sept. 1934)—with the vast majority of our brethren, the adults of India, be still denied assistance into the avenues of further educational progress? Rousseau's voice is regarded by some as of far greater resonance eloquence in proclaiming the Rights of Childhood than in proclaiming the Rights of Man, as his Swiss ushers in a view on education which is considered to be the charter of youthful deliverance. The work of Adult Education will, in that sense, stand forth as an embodiment of the Greater Rights of Man, a more valuable charter borrowing on man the right of demanding an ever-elastic scope for a whole-life schooling, to enable him to give form and expression to his aspirations for a fuller intellectual life. When engaged in his work of ensuring a livelihood the adult awakes to the consciousness that his mental life is no

hunger being refreshed or replenished. He instinctively turns to the occupations of leisure to remedy the defect; for, while work makes living possible leisure, rightly used, gives life elevation. Adult Education will direct us how to utilize our leisure in the best possible way.

The adult population may be divided into three groups for this purpose: the illiterate masses, the general public following their respective vocations and the army of the unemployed.

THE ILLITERATE MASSES

Let us take the case of the illiterates. A casual reference to the table of statistics for the world's illiteracy will at once bring to view to what a sorrowful plight India has been reduced. Yet, has not the expansive power of this Indic civilization, notable in extent, strength and duration, struck and baffled the minds of great modern western authorities on India? (Fide Sir Charles Eliot.) The seed of a great civilization was there. The tradition of a high culture was there. Yet a whole nation is wallowing in the mud of utter ignorance because the gate of all up-to-date knowledge is closed to its uninitiated eyes. Here is the farmer who has to pay rent or interest on his debt. Yet his innocence of the three R's throws him at the mercy of the gang-agent, the money-lender or any public official. Here is the middle-class or the well-to-do on whom depends the healthy advent of the future leader of society. Yet she plies her trade careless and disdainful of the vast volume of literature on maternity-welfare, as anything in black and white is Greek to her. Who is responsible for this abominable state of affairs?

Where groves it not, if vain, our toil.

We ought to blame the culmns, not the soil.
(Pope)

Shall we stand by and see them go to their graves, when we can help to remedy it, with these crying grievances in their minds that they had eyes yet could not see, they had feet yet could not walk, they had hands yet could not work? Adult Education will bring in immediate relief as it has done elsewhere. The history of Adult Education in England, drawn up by the able penmanship of Mr. R. C. Boue, M. A., Warden of the Perceval Guildhouse, Rugby, describes the growth of this movement from 1738 when its object was to instruct men and women in reading and writing, when there was no other provision for it, to the present time, when it has to a great extent achieved its object of increasing the sources of that deep power of joy by which men see into the life of things and realize that joy comes from the creative, and not from the acquisitive, faculties.

THE GENERAL PUBLIC WANTING BETTER LEISURE-TIME OCCUPATION

Next let us take the case of the general public following their respective vocations. There are many among them who were cut off

from their academic career by sheer force of adverse circumstances and went adrift along the rough and tumble of the world, with a great thirst for knowledge left unappeased. They must be hankering after opportunities to add to their stock of knowledge. It is imperative upon society to see that their pent-up energies, undirected talents and unoccupied moments do not go to waste or be not directed to unhealthy channels.

"To separate educational interest from contemporary life means not only that education grows meaningless and comes to rely upon tradition for its inspirations but it also means that contemporary life, because this educational interest is withdrawn from it, becomes mechanical and uninspired by the variation and charm of youth." (Jane Adams.)

THE ARMY OF THE UNEMPLOYED

And then, there are the more unfortunate set of the unemployed who will readily welcome, as a great relief, any opportunity to follow up a course of further education, as an enabling occupation for the periods of idleness, thrust upon them, as a means of improving their earning capacity, or even as a mere hobby. Otherwise what else can they do but go on adding to the more and more increasing number of picture-goers paying regular tributes of time and money to the nude demi-gods of the screen, falling ready victims to the bewitchments of uncontrasted demagogues and quacks of open-air oratory, and employing their leisure and talents to litigation and party-faction? One will quite justly lay the blame, for this vast wastage of human talent, energy and opportunity, at the doors of those leaders of the country who prove themselves hopeless bankrupts in inventing and organizing a scheme of social regeneration by inaugurating a system of Adult Education.

EXAMPLES OF OTHER COUNTRIES

The more so when we see before us the inspiring examples of Adult Education settlements working in full swing almost all over the world. There is no harm in emulating for assimilation. Only we should beware of foolish imitation when our eyes are dazzled by the comforts and luxuries of the western world, by their Radio-Heynes and radios, by their Blackpools and Monte Carles. We should look deeper and emulate the spirit of their constructive activities. We should not hesitate to borrow when one has a better thing to give, and we should borrow it well. We too in our days of glory lent our goods to others, and China, Japan, Siam, Burma and the whole pacific regions borrowed our gifts and became givers by our Buddhist culture. It is now to the credit of the westerners that they have gone forward, and we shall be wise to emulate, as once we too did our share of helping them with our Arabic, Syriac and Indic culture. Even in these

days of our utter downfall they still recognise their debt. The masterly report dealing with the *History and Development of the Literary Institutes of London*, published from the County Hall, Westminster Bridge, pays the sweetest compliment to Indian culture by opening it with a beautiful translation of a Sanskrit text, which I am tempted to quote here :

"Listen to the Salvation of the Dawa; Look to this day, for it is life, the very life of life. In its brief course lie all the various and multitudes of existence: the bliss of growth, the glory of action, the splendour of beauty; for yesterday is but a dream and to-morrow is only a vision. But today well-lived makes every yesterday a dream of happiness, and every to-morrow a vision of hope. Look well therefore to this day; such is the Salvation of the Dawa."

(From the Sanskrit.)

The city literary Institute stands in a part of London inhabited by the wage-earning class. The building stood almost desolate for twenty years. Here, with the help of one of the most devoted servants of his fellow men, Mr. T. G. Williams, M.A., F.R.S., the London County Council is carrying on, as part of the public system of education, an experiment which the Master of an Oxford College recently described as "the most astonishing of modern times". Here some six thousand adult men and women without upper age limit have grouped themselves into two or three hundred classes, and circles for study and intellectual recreation. There are no subjects to be "done" under compulsion for an examination only, and therefore as quickly as possible "to be done with." They gather here impelled only by the desire to open the windows of the mind to a wider horizon of human thought and achievement, and to enrich their lives through a more cultivated use of leisure. It was started in 1919 and is open to men and women of eighteen years of age and upwards.

The curriculum consists of such a wide range of subjects as English, German, French, Life and Literature; Theory of music and harmony; Philosophy and Ethics; Psychology as an aid to life; Country dances; eurythmics; Physical exercises, with fencing for women; Physical culture; History of culture in outline; Astronomy; Biology; Botany; Chemistry in the Home; Science of healing; Science of the Human Body; Photography; Radio Sciences; Archaeology; Horticulture; Comparative Mythology; Outline of History of the World; Economic Planning; Law in Everyday Life; Bases of Human culture; Architecture; Elocution and Drama; Public Speaking; The story of Architecture; Fine Arts; Furniture, Textile and Pottery; Art of writing.

Some of these courses are under the University of London tutorial classes and Extension courses, enabling one to obtain University Diploma.

The Mary Ward Settlement, founded by Mrs. Humphry Ward in 1891, has flourished from a mere gathering place of unskilled young men to a full-fledged educational centre consisting of a People's College, a Boy's Club, a Girls' Club, Afternoon Classes for men, the Tavistock Little Theatre, a Residential Training School, a Nursery School, and a Children's Play Centre, under the devoted management of another high priest of educational adventure, Mr. Horace Fleming, M.A., F.R.

The Raskin College of Oxford, Fircroft College of Birmingham, Holy Brook House of Reading, Avoncroft College for Rural Workers, Womersley, the Bath-Street Women's Evening Institute and the Sayer Street Institute for women are Adult Educational Institutions contributing to a happy solution of the most burning problem of the day, capitalism versus socialism.

Every facility is offered by this system for bringing the highest reach of academic achievement to the doors of the humblest worker in a remote village. Students may follow one or other of the regular degree courses of two or three years, generally for an honours degree as at Oxford and Cambridge. Two or three years' residence in Oxford or Cambridge is involved thereby. But at other Universities students can often continue to live at home. Scholarships to meritorious students of insufficient means are offered by some universities, generally through their Extra-Mural Departments, by the Central Joint Advisory Committee on tutorial classes by the Miners' welfare committee and by certain Local Education Authorities.

From this rich sphere of cultural activity, fostered and upheld by the illimitable resources of the greatest Empire of the world, let us turn our attention to a small country to the north of Europe, lest we should ascribe our want of vigour and initiative in educational adventures to pecuniary disabilities. The Folk High Schools of Denmark, with their concomitants or Rural Schools of Household Economics and Special Schools of small Hobbers, came into existence when the nation was politically distraught and in dire need of a healing and unifying influence, and when the very national existence of Denmark was threatened. The Rodding (now Askov) Folk High School was opened in 1844, not as a part of the plan of secondary education, but with the object of founding an institution where peasant and burgher can attain useful and desirable arts, not so much for immediate application to his particular calling in life, as with reference to his place as a citizen of the State. The system has adopted the city-ward side of the rural population, as it has given a broad culture, a devotion to home and soil and native land, a confidence and trust in one's fellowmen and a realisation that success in life is measured by standards other and higher than mere money-making. Yet, it has made the

influence of Denmark felt in the markets of the world, and has thus stood forth as a compelling example of the essential interrelation of education and national welfare.

In England, too, it was the need for an educated and well-informed citizenship that led to the enquiry of the Adult Education Committee of the Ministry of Reconstruction in 1919. The Committee reached the conclusion that Adult Education "should not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short span of early manhood, but that Adult Education is a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong."

MOTIVATIONS FOR ADAPTATION TO THE NEEDS AND CONDITIONS OF INDIA

We are proverbially poor. Yet what other country can boast of a greater and more unique natural wealth? It sounds like a paradox. The explanation is not far to seek. We have been deprived of the indispensable link between bountiful natural resources and properly guided human efforts. That link is education, the indispensable ally of a contented life, "the chief wealth of a nation." While regions of effect, as the British Isles and North America, have become masters of the comforts and amenities of life, this region of incipient, possessing varied and valuable natural resources, looks on and invites the contempt and pity of their advanced brethren of other countries who off and on refer to them as "the half-starved starving millions of India."

Education properly conducted will enable us to join the rank and file of world's best producers. The vast natural resources are there. Let us tap the treasure-house of this wonderland, and the country will soon return to its traditional peace, comfort and culture. Improved civic knowledge will bring in good-will and mutual tolerance among different communities, and a better understanding between the rich and the poor; and the rulers and the ruled.

In introducing this system of education into modern India, we should make a slight departure from the curriculum followed in other countries, in slotting a principal part to the training of the rural folk in their traditional and hereditary crafts, to make the villages self-contained centres of healthy, contented life, with high aim, high ambition, and high standard of living, consistent with and wisely limited by a full knowledge of the exigencies and the broad facts of life.

Some of the adult settlements of England are included nursery schools and children's lay centres among their activities. We may add greater efficacy include in our system rural organisation work, as adopted by the Area Schools of East Suffolk.

The system may be divided into three broad types: The City Adult Schools, The Town Adult Schools, The Rural Adult Schools.

In England, the population is mainly urban. It is, however, not so in India, where the population is predominantly rural. Not only should it be our duty to shape our system to the needs of our rural society, but it should be our aim to check the onrush of the village people to the mirage of urban amenities of life. A healthy rural life will promote a healthy constructive outlook, as contrasted with an abstract, vague and therefore unhealthy and indefinite social aspiration which must be the case when we stand out after rosy, highly-coloured but abstract pictures, instead of working out practical paths of progress. Real progress lies in choosing the golden mean between appreciation for whatever good points there are in the existing state of things, and demand for better realization of a higher self, while in the mean time all constructive works should, instead of being cried halt to, be pushed on with strenuous vigour.

REASONING DISTRIBUTIONS FAVOURABLE TO ITS INTRODUCTION

There are some educational settlements in Bengal where the soil is ready for the sowing of the seed. One of them is the Satyagrah Ashram of Pabna. It was, at its inception, a sectarian religious settlement. Now it is an all-round educational settlement, not affiliated to or recognised by any University, yet imparting cultural and vocational as well as University training, to men and women alike. It gives industrial and commercial training in its own workshops. It invites Christian, Islamic and Vedic religious speakers to expound their views and professes a non-sectarian and non-orthodox, and so, a cosmopolitan and tolerant view on religious matters. It aims at inducing people to live religion so far as they are able to grasp its main principles, rather than be content with attending now and then highly philosophical lectures on obscure points of religion.

Santiniketan, an educational settlement of Post Tagore, better known as Tagore's University of Bolpur, is also a suitable place for organizing centres of Adult Education.

The Srenajibi Sangha of Comilla and the Ushagram School of Assam may take up a clue from this Adult Education movement which will be of great help to a healthy reorganization of rural life.

The curriculum may consist of the following branches of study.

For City Adult Schools: Domestic Economy and Domestic Hygiene, English, Bengali, Hindustani, Co-operative Banking, Commercial Geography, Woodwork (for girls) and Woodwork (for boys), Dressmaking, Cane and Bamboo work, Music, Photography, Lantern lectures describing sericulture, Electrical and Industrial

Engineering, Municipal Civils, Carpentry, Smithy and Building-work, History of the world is online.

For Town and Rural Adult Schools: (In addition to those mentioned above) Modern Farming, including gardening, Dairying, Cattle-rearing, Poultry, Village sanitation, including nursing and maternity welfare.

ACCOMMODATION

As an immediate necessity accommodation may be arranged for in school and college premises, mosques and temples and the adjoining open grounds, and unoccupied premises belonging to charity-minded persons.

WAYS AND MEANS

For necessary expenses we shall have to depend on fees (on a very small scale); Corporation, District Board and Municipal grants, voluntary contributions, trade and commercial funds, receipts from sales of produce, and where possible, income from concerts, and public entertainments.

Any expenditure on this score will ultimately prove to be the most profitable investment. The teacher should go forth with his bag of slings for this laudable object. Even the smallest contribution from individual sympathisers will provide him with sufficient resources.

THE TEACHER'S MISSION

The teacher is the prophet of a living future, and not a merchant of a dead past (President Ghan Prasad). It is the teacher's function, and the noblest of all missions, to find out and

give shape to the living future,—to lay the foundation of the most balanced social order. The educator shall not rate himself as a leader of children only, but as a maker of society (Daniel Kalp).

Of the five types recognised by sociologists, viz., the Babelian, the Philistine, the Vamp, the Dictator and the Creative, it should be the aim of the educator to increase the proportion of the 'creative type' in his society,—those whose wishes will be balanced, who will not be easily attracted by empty stultifications and slogans, and whose nature will be flexible and easily adjustable to new conditions and new environments. Genius is ninety per cent perspiration (that is learning) and ten per cent inspiration (that is innate capacity). In this age of machinery the teacher should not allow his clear vision to be obstructed by ponderances of excessive mechanism and forget that man is the most efficient engine.

CONCLUSION

Let us make a beginning and work indefatigably with stout optimism and with selfless devotion. An otherwise doomed country's gratitude awaits you, far more valuable than the victories of a Napoleon or an Alexander, far more precious than the discoveries of Cook or Columbus.

Culture has been defined by Matthew Arnold as "moving the best that has been said and done in the world." Let us kindle this beacon-light of culture and percolate our whole life in this new light. We shall be happy ourselves and be able to contribute our share anew to the progress of mankind.

THE DAMODAR FLOOD OF 1935 (AUG. 13)

By PROF. M. N. SAHA, F. R. S.

THE Damodar once again after an interval of twenty-two years, burst its embankments this year and a flood of severe magnitude reached Bardhaman and other parts of Western Bengal, causing untold misery to the people. The last destructive flood which had occurred on Aug. 8, 1913, was conspicuous for the number of private relief parties organized by the people of Calcutta for the relief of the distressed. It was a unique effort on the part of the people of Bengal, the like of which had not been seen before.

In a statement on these floods the Hon'ble

Sir B. L. Mitter said in the Bengal Legislative Council:

"In the first part of the current month (August) there was heavy rain in Chota Nagpur, causing a rise in the Damodar river which, for a considerable distance, is the boundary between the districts of Bardhaman and Bankura and then runs through the former district. Several breaches in the protective bund took place and water rapidly rose to a height which varied with the locality. In some parts the Grand Trunk Road was some 6 or 10 ft. under water."

About the area affected, the Hon. Member said:

"Small areas in the Bardhaman, Jharkhand, Faridpur and Khowa thans along the upper reaches of the Damodar, were flooded; while in the Bardhaman, Khandagach, Rains and Jamalpur thans the

some inundated) were considerable. In the Aurangabad there a large area was flooded by the waters of the Ajay.*

The river problem in Western Bengal remains a chronic one. Geologically Western Bengal forms part of the old land (Gondwana land) of Chota Nagpur and has been formed by the silt deposited by rivers which have their source in the hills of Chota Nagpur. These rivers (the Mayurakshi, the Ajay, the Damodar, the Rupnarain and their tributaries) run generally from north-west to south-east and empty their waters into the Hooghly River. As they get their water supply from the Chota Nagpur Hills, they have got all the characteristics of hill rivers, that is, usually they run dry or have little water flowing in them, but when there is a large amount of precipitation in the hills, they become raging torrents, overflow the banks, burst through the embankments, and cause untold misery to the inhabitants. Before the advent of the railway, both banks were protected by embankments which were meant for protection against a calamitous flood. But in normal years the peasants used to make breaches in the embankments to get supply of silt-laden water for their fields. This not only ensured irrigation of their fields, but also fertilisation. Each river had a number of branches by means of which water was equally distributed over the whole area. Sir W. M. Willcocks, who studied the districts from the hydraulic engineer's point of view in 1929, thought that the old fan-shaped net-work of branches and canals was extremely suitable for an even distribution of water throughout the whole of Western Bengal. He did not hesitate to pronounce that the system was the work of man in some pre-Christian era. He found a similarity between this system and that in the Kavery valley in South India composing the districts of Tanjore and Tinnevely, and did not hesitate to say that the river training in the Kaveri delta was the work of settlers from Bengal.

We may not agree with Sir W. M. Willcocks's excursion into archaeology, but there can be no doubt that we have before us the impressions of a great engineer regarding the harm done to Western Bengal by the system

of railway lines. When the railways were opened in 1854, several measures were taken to protect them. First the railway lines themselves constituted a very strong embankment; secondly, the embankment on one side running parallel to the railway line was made extra strong, so that the flood water could never make a breach into it. This was for the protection of the railway and any breach in the embankment by private persons was made criminal. In addition to that, several other parallel embankments were created in the shape of the Eden Canal, the district board mada, etc.

The effect of all these measures, which are designed to protect the railways, became very soon apparent. In 1815, Bardwan was supposed to be the most prosperous district in India, if not in the whole world. This is testified to by several European visitors. It produced plenty of rice, sugarcane, oil seeds, and cotton and was regarded as a health resort. Even as late as 1850, people from Calcutta used to repair to Bardwan for improving their health, as people now repair to Doochur or Simlitalah. The railways were opened in 1854 and Bardwan's tales of sorrows started from that date. Malaria broke out in most virulent forms, and within ten years half the population in Western Bengal fell a victim to it. The population of the district fell from 750 to 500 per sq. mile in ten years. The districts which were once regarded as the gardens of India were reduced to hot-beds of malaria, and the people who remained had very little vitality left.

All this was caused by the dislocation of the distribution of water through the districts passed by these embankments. The physical effects are very easy to understand. Most of the branches were gagged or stopped. The water, compelled to flow through one channel, went on depositing the silt on its bed, so that the bed gradually became higher than the surrounding country. This increased the danger from flood, the surrounding country, being deprived of water for irrigation as well as fertilization, declined in productivity; and at the present time mostly one crop is grown in these parts. Bengal, particularly the part lying on both sides of the Ganges, Central and Western, which used to supply the whole

world with sugar, cotton, oil seeds, and silk is now entirely dependent on foreign countries or other parts of India for these necessities of life. It was a consideration of these wrongs which drew from Sir William Willcocks the remarks that the Government had erected five satanic chins in the Bardwan district.

At the time Sir William Willcocks published these remarks in his Readership Lectures to the Calcutta University, the Irrigation Department of the Government of Bengal, who are the keepers of conscience for the rulers of our country in these matters, stoutly denied the charges brought by Willcocks, but it was apparent that they were suffering from a sense of inner guilt. In recent years, the Government has opened some of the branch rivers and the canals, and has produced a Development Bill for the purpose of restoration of old water-ways. We hope that these measures will be carried out. But we cannot refrain from remarking that the plans are being made in a rather haphazard way. We do not think that even with the best of intentions, from the personnel which is available to the Bengal Irrigation Department, it is possible for them to make a proper hydrographic survey of the country; for, if the scheme is to bear any fruit, it must be based on a scientific study of the problem. This includes a proper study of the rainfall in the sources as well as in the basins during the past thirty or forty years by competent statisticians and meteorologists in determination of the level of the country, of the capacity of the rivers to carry flood waters, and of the needs of the peasants for raising the various economic crops.

There are some signs that the present rulers of Bengal, H. K. the Governor, the Member-in-Charge of Public Works, the

officers of the Irrigation Department and the members of the Legislative Council, all want to do something for these unfortunate districts; but the measures so far proposed do not indicate that any of them have a comprehensive view of the subject. I may go a step further and say that they have all something of the reformists' zeal of the much-abused medieval emperor, Mohammed Tughlak, who as history does not tell us, was a wonder for learning in those days and was really actuated by a feeling of good-will and service for the community, but who tried as history tells us, to force all measures of reforms without making a proper study of the problem or taking sufficient pains to prepare the public mind for reforms.

The present age is an age of science when the forces of nature are being controlled with an amount of success which could not be dreamt of by early generations. This is still possible in India if measures of reforms are not forced through, but are evolved in a true scientific spirit. But the unfortunate part of the situation is that everybody in power (power may extend to five or ten years) wants to immortalise himself by thrusting on the public an alluring scheme, patient study and mature planning not appealing to anybody in power. The result is that we are having "Gandhi cuts", "Bijoy cuts", and attendant mutual felicitations, and daily press platitudes, but in any observant critic, these measures cannot appear more than drops in the ocean. The name of His Excellency the Governor of Bengal has not been allowed to be associated with any scheme, but we hope that if he ever allows his name to be associated with any scheme, it should be with that of a proposed "River Physics Laboratory" for Bengal.



A. E.

By HARINDRANATH CHATTOPADHYAYA

Rebel in an elemental rash of sleep,
Life-swept with lonely launds of repose,
To the Great Spirit a great spirit goes,
One who was eye a trembler of the deep,
Downsling about his trailing garment-bean
And eyes, with chaotic white offerings of fear,
Salute him as he goes and name him also
Of inward Beauty while he blesses them,
Inspector of true intimacies,
Lia of the cold, high slurs of the Far,
Whose little songs were lone immensities
Vibrating with the life of mist and star.

He has become a part
Of the unthought Nature throbbing keen
In things and creatures unto whom his heart
Throbbled mystic certainties of the Unseen.

AE! when I was told that you were dead,
I laughed within myself and held my breath
In a rare sweetness, and, within me, said,
"How can he die whose songs have given death
Release from its own shadow, gripping a
Above the level of time-perishings,
Who, in a kingship of the soul, doth sit
Beyond the material mystery of things
Ruling calm realms where countless guises live,
Where immaterial majesties reside?"
Forgive the sacrilege, AE! forgive

Whose dumb unconscious lips
Whose utterance at best is but a pale
Process of sound missing companionships
With realised fires behind the veil.

High-watermark of the prophetic mind!
Sage singer of the quiet eternal years!
Departing from our earth you leave behind
Illuminations drawn out of high spheres
Like radiant whorls from many-clustered grapes
Hanging from dim immemorable boughs

Of the deep Spirit's dream
And wakened, by suns which unimagined still
Melting inspiration's fruited shapes
To flowing essences, A music-maze
Keeps running through your songs of reveries
Distant yet intimate, fraught with ecstasies
Silences, burning vistas of the Dream
That some lone Master in the being sees
As in a magic glass, What absolute
Fulgencies of the great undying Light
Has forced to us out of your mystic fate,
O soul! you who have now grown one with sight!

What a serene, controlled voice was yours,
May, in even now,—poet of sleepless truth!
Out of your silence what a rapture pours,
O giant ancient of eternal youth!
The thought of you vibrates and all the winds
Of life are resonant with columns of words,
Master musician of immortal fires!
Your homeward songs are halcyon-harbing birds,
Clearing the twilight of the drowsy day
And climbing quietly from coast to coast,
Marking along the solitary way
Epochs of Beauty garnered up in rest.

Since childhood I have been a worshipper
At your pure shrine of song whose deeper taste
I learned to gain in manhood, when the stir
Of wisdom gradually turned the waste
Of spendthrift life into an inwardness

Thrice exquisite and chaotic,
When the soul, throwing off her gaudy dress
Of dery, youthful laces,
Began to stand in a high tower alone,
Indighting in your full eternal tone,
Unconsciously, your rich and sombre voice
Rang in the heart and lent my lesser own
A truer note than I had known before;
Hearing—your heavenly choir, what other choice
Is left unto the listener, O seer!
Then to be grateful to you, and rejoice
That such a marvellous poet and mystic
Has been among us, with his golden gift
Of godward inspiration to uplift!

The sorrowing hearts of earth
Out of dark mysteries of death and birth!

AE! your travel over earth is done,
And now to a great rest you have retired;
The mystic colours of your setting sun
Linger in space, which they have gripped and fired
Forever, and above the horizon-glow
Dark with a dream-essence, behold the far

And expensively slow
Appearance of your spirit's rises star
Symbolic of a sempiternal peace,
Lighting the heights of heaven's eventide,
Where seraph hosts of sounds in glad release
Discoo to others, burningly abide,
Fountains of inspiration that category
Shadowless streams of whiteness outline
Lending the earth's young singers ray on ray
Kindled through heavy darks of songless time.

Sri Anubindo Ashram
Pondicherry

THE ART OF KIYONAGA

By YONE NOGUCHI

THOUGH Momotaka began to serve both the ugly and beautiful aspects of earthly life on a platter of Ukiyoe art about 1658, the first year of Meiji, the eighty years which followed were a period of necessary preparation for the appearance of Kiyonaga, king of the wood-engraving world of Japan. Like Mount Fuji, far above the lesser slopes, meek and unassuming, Kiyonaga, unlike Utamaro and other mountain ranges of artists pay pupils' courtesy; they received from him the most important suggestions for their art. If Kiyonaga had not appeared at the time he did, it is probable that the development of "Kawanishi's golden age of colour-prints" would have been delayed for thirty years at least. I believe that the name "Kawanishi's Golden Age" can be justified for the period of Utamaro, Shunaku, Yochi and Torakani only by remembering that between the zenith of spring with full blooming and the start of summer with new leaves there is one day's difference; speaking strictly, those artists who followed Kiyonaga belong to the period of decadence. The eighty years before the advent of Kiyonaga, cannot be said to be too long for the perfection of the art. One has to go up slowly and easily when ascending Mount Fuji; and when one reaches its summit, one has to make oneself ready at once for the descent. In the same way the Ukiyoe art in colour prints which Kiyonaga raised to its prime during the time from the third to the eighth year to the Tenmei era, was obliged to fall into a sad period of decadence only after these five brief years. The face of the harvest moon shines brilliantly for half an hour every year, and the cherry blossoms of spring are enjoyed in one day's capture. The rapid change that came over the Ukiyoe colour-prints is only another instance of the law of instability in nature and life; so we

have nothing to complain of, on the contrary, when we consider the efforts Kiyonaga expended in a short time towards the perfection of colour-prints and the influence he exerted upon the artists of his own day and after, we cannot refrain from praising him as an artist appointed by Heaven.

Now examining the works of Kiyonaga, I find a small print in two colours, yellow and



Crossing the Rokusa River by a Ferry; one sheet of a Triptych. About 1795.
Kanda Collection



Another sheet of the same Triptych

vermillion, depicting an episodic scene of *Nani no Yoichi*, a famous member of the Genji Clan, which may be one of his very early works; there are among the prints he produced before the fifth year of Ansei (1870) several kinds of theatrical pieces in *Hosohan*, of course unpretentious and plain. Kiyonaga began to make prints in regular colour-print manner, changing from the *Banai* which he had produced hitherto, probably after the sixth year of Ansei. A specimen of the change is the piece, *Kinshoku Yamashita no Akoya* in "Yedo Shitake Kowale Sago" at the Morikawa Theatre, 1777; it is interesting, because we already see a certain mood in it that belongs alone to Kiyonaga in its coarse colours and flowing lines, and the fact that the print looks something like a *gawa-e* picture foretells that he will direct his art soon towards

the actual life of women. But I think that the best specimen of his *seki-e* prints or the best piece in which he treated nature in daily life is one in which *Kinshoku Yamashita*, a famous woman impersonator of the day, stands between two beautiful geisha; a part of my commentary note on it reads: "This is a faultless piece like a pearl holding within itself a lustre mysterious and soft: as when one views the full moon in autumn, one is entranced most sweetly by an invisible ghost of beauty. It is not too much to say that Kiyonaga controls his own art perfectly here, and takes a secret pleasure in his artistic victory." Like this piece, there are many other prints which deal with actors and stage scenes; in the mid-Tenmei period Kiyonaga produced many things generally called "Daginci-mono" depicting dramatic scenes with pictures of bellied drama in the background, the examples of which will be found in "Hanshiro Kiku-no-Jo and Momosuke" in "Tenmei Goshun Awase Katsuhiko" at the Nakamura theatre, 1784, and "Soyaro no Momotaro n.d. Momotaro no hen no Nishi in "Kumoi no Hana Yoshino Wakasusha," 1785, and others. If the artistic capacity of Kiyonaga had been limited to those theatrical things and his *Chuban* (chamber size) series like "Fuzoku Jini Ten-2" or "Shiki Hakkai" or "Hakome Hieito Meisho" or "Asakusa Koryuwa Jikko" we could not call Kiyonaga a great artist. He

began to issue the series of "Hinatata Wakana no Hatsu-moyo" (New Patterns for Young Leaves) succeeding Koryuwa probably at the end of the second year of Tenmei, but those prints do not yet display the special beauty which Kiyonaga revealed afterwards. Speaking generally, Koryuwa's work in "Hinatata Wakana no Hatsu-moyo" lacks artistic delicacy, because the artist too often abused and misappropriated the pigments of vermillion and yellow which were far too strong; although Kiyonaga, on the other hand, refused Koryuwa's sensuality and wantonness in his *Hatsu-moyo* series. I do not think that he can be proud of them. Kiyonaga's apprenticeship closed about the third year of Tenmei, 1781, and he had then only proved himself, I should say, to be an ordinary artist.

But his achievement after the fourth year

of Toronoe is almost infatigable; being a living example of the phrase, "A bolt from the blue." Kiyonaga began all of a sudden to reign in the world of colour-prints as a genius whom people looked up to against with admiration. This unexpected rise of Kiyonaga with an Oban print of beautiful women is certainly one of few such instances in the artistic annals of Japan; in truth, there is no case parallel to it, unless that of Moronobu or Harunobu. When Kiyonaga began his wonderful career as an artist of the beautiful women of Yedo's by-streets, homes of sensual songs or love-bringing sake-cups, he could have been compared with the rising sun amid clustering clouds. To say that he arranged and adjusted a traditional technique of the past to his personality would be only a superficial explanation. Where did he find the key to such miracles of art? My answer is simple, because I have only to say that Kiyonaga opened his eyes to the real life of beautiful women and touched its vital spirit. Life's spring gushes up endlessly; when art harvests it and makes it her own property, she can for the first time understand and realize something of the Eternity that runs through all the creations of God. Opening his eyes to the reality of beautiful women, and feeling its skin and smelling its fragrance, Kiyonaga was given a mystery with which he broke off the outside husk of art and thrust into its inner heart which lay deep within; with this mystery he fixed the foundation-stone of his art irrevocably.

It is true that most of the men and women Kiyonaga drew are fast livers and dandies and professional singers and harlots; but I have nothing to say against them when a western critic found in them gods and goddesses with lovely gait or sensuous foot. Even a moralist of the hardest type would recognize, I think, their beauty of health with an equilibrium of spiritual forces that glimmers within, which are not seductive, but graceful and dignified. The quality of Kiyonaga's art which is soul and spiritual simultaneously is of a kind highly secular, because the beauty which life sometimes suggests and sometimes explains is here presented visually by a law that is sensual. It is unjust to talk about it from the point of view of modern aestheticism; and the rule which measures Umanzo's inflated decadence is unsuitable for Kiyonaga. The excellence of his art outshines his contemporaries in a freedom that is far from libertinism; like quick-silver running on a board, his sensibility towards beauty makes us feel ashamed of our hardened senses. Although I do not mean to apply a general morality to him, I think that when he expresses a particular human condition where body and soul are beautifully joined, the principles of what is called "Moral Aestheticism" can be partially applied to him. As examples of beauty which is good,

Kiyonaga drew the ladies of geisha and courtesans, through which he visualized pure and instinctive human emotion. Justifying a second thought in the words, "Beauty is truth, truth beauty," Kiyonaga conformed in his art to Hellenism where what was best in beauty was best in morality; it is said in the west that Kiyonaga was the only artist of the Greek type ever found in Japan.



Three Women in a Public Bath House
Series: Fushin Amusa no Nichiki ("Brocade
of the East in Fashion") About 1780
Matsumoto Collection

The artistic conception of the modern times is different from that of the ancient Greeks, because the former treats life and art separately, while the latter, believing that one's bodily health was the highest beauty, sought art in the beauty of actual living. The Greeks of the past thought perfect equilibrium of body and soul to be life's highest aim; therefore, the perfection of health, which is the beautification of body, was assiduously sought. According to Plato, an artist was a man in the land of health, whose understanding of beauty became spiritual, when blessed by intellect. If Plato had seen the work of Kiyonaga, he would surely have glorified this

Japanese as his ideal artist. The men and women Kiyonaga drew in the weeks he produced after the fourth year of Temmei, 1784, are wonderfully sculpturistic; if the draperies could be taken off, you would find their bodies perfect in symmetrical development. And the undressing would be quite unnecessary, because we are conscious of their beautiful forms beneath the draperies as they are in the prints. This sculpturistic beauty in Kiyonaga's figures is splendid, a great sight among the colour-prints of Japan.

The series of Tasei Yori Bijin Awaie was a significant signal rocket, a phenomenal publication proclaiming that Kiyonaga was now a major artist of beautiful women in Edo, and no longer a sort of collateral artist with amateurish

more stride forward, you should come to the series of Fuzoku Awaie no Nishiki, "Gossamer of the East in Fashion," including the famous piece of "Matsukaze and Murasame"; the beauty of its composition is almost unparalleled and superb, so that we may say that pictures of beautiful women in prints of the Ukiyoe school had now reached their highest possible point. The set of twelve diptychs called Minami Janiko, "Twelve Months of the South," is a sort of graduation sheet of art in which Kiyonaga exhausted a stock of purposeful display. This final flight is quite kaleidoscopic with unnecessary exaggeration, natural to a brain in a dangerous state of fatigue; when he forgets the virtue of modesty, he often falls into the pitfall of diffuseness. It is a pity that he could not continue to control his principle of concentration in art as before; I think that some pieces in this series of diptychs look better when separated from the rest.

Kiyonaga's sense of artistic life had run out by the end of the Temmei period, although such a work as the ten pieces of Jōzōji Fuzoku, "Ten Styles of Manners," belongs to the second or third year of Kan'ei.... In truth, the symmetrical beauty of line in Kiyonaga's art may be compared, I think, to the cool-looking nose of a fete strolling over land and then low, from a distance under the still sky in Autumn.

—I know that I should keep the greater part of my eulogy in reserve, because Kiyonaga's world-famous triptychs are waiting to be mentioned. Among them I will point out first *Hanabishi-Goshi no Yozumiai*, "Enjoying the God of Evening at the River-side of Hanabishi," and *Shio-Kawara Yuzumai no Tai*, "Enjoying the God of Evening on the River-Beach at Shioje," setting them more than other triptychs, "*Hanabishi-Goshi no Yuzumiai*" in which the women of gay quarters, dwellers in the world of rouge and powder, are treated stunningly, is surely a triptych, although we have today only two of the sheets; in this piece Kiyonaga reveals his particular art which discloses the mystery of feminine beauty, keeping a gentle and self-possessed man before the sanctuary of human life. I wrote in my Japanese commentary note on it: "The atmosphere of the work shows the freedom of women who are released from the restraint of a feast-chamber, something like a blank page between the chapters of a love story. The six women have left sake-cups and awans behind, and are now taking a momentary joy in the evening coolness at the river-side of Hanabishi; their faces overflow with the song life sings at the moment of respite from lust. I find in them the attitude which belongs alone to a moth rising fully a summer night's charm. The two geisha, (allow me to speak bombastically) looking like goddesses who have left God's presence, and are unexpectantly



Within and without the mosquito net
About 1784
Matsukaze Collection

behave; this work excels in the clarification of colour-arrangement and deliberateness of execution, which are part of his new device. We feel in it a sense of beauty when the sediment of vulgarity is taken out; and one's urbanity is satisfied by it. But when you want to see the perfection of Kiyonaga's art which took one

as women of the lower world, are here seen taking a walk by the river which smiles with a suggestive air under the veil of dusk. They are as tall as igloo-birds by the mountain-side. They only know how to walk forward among the beeches. See how their long sleeves and skirts are swaying and waving! The breeze hides in them. The beautiful women carry their heads along most delightfully."

I know that the zenith of Kiyonaga's power in composition is found in "Shiji-Kawara Yomurai no Yai" to which my head bends down in respect as when I see the full aspect of Andersen taking her seat in the middle of the sky with graceful dignity. But I say in a post of my Japanese note on it: "I have been the faint feeling of sadness which always comes from the psychological perception of perfection I take delight in work which is only eighty per cent successful, for the rest that is unfinished gives me a chance to fill in with my imagination; my power of appreciation finds itself intrigued by a thing which through the virtue of imperfection suggests something belonging to the future. I know that such a criticism as this is blasphemy to Kiyonaga's masterpiece, and it is altogether too extraordinary for anybody to feel sad in the presence of a work which is perfect and faultless. Then let me explain in admiration of Shiji-Kawara Yomurai no Yai, 'How great Kiyonaga is in this work!' I said somewhere that I had owed lately to pay my highest respect to the triptych called "U-himekagami Seemingly Jorou Hime"; but I am second to none in recognizing Kiyonaga's great power to produce a pictorial orchestra as in this piece, out of the unity of figures and scenery in the background. Also "Visit to Koshima" and "Sistering from Ise at the Mino-guri Shrine" triptychs belonging to the last period of Kiyonaga's activity, should be mentioned as work that distinguishes itself in harmonious composition and sensitive rhythm of line.

But Kiyonaga lost his own genius at the end of the Yomurai period; it is sad that as in work like the pentaptych, "A Penic under the Cherry

Trees of Sumida Gawa," the technical exertions of the artist brought a result that only repeated his former mannerisms. Excepting the series of "Ten Styles of Manners" which I have mentioned before, the works Kiyonaga produced in the beginning of the Kan'ei era are short of creative courage and independent autonomy, because having reached the summit of art allied to him, he idly slept in reminiscence



Enjoying an Evening Cool at the riverside of Hama-cho: one sheet of a triptych. About 1785. Kanda collection.

of past glory. Although it is generally said that Kiyonaga retired from the world of wood-engraving before he was forty, there are some points of his, proving such a supposition to be somewhat wrong. The series of Kadohara Genchi Asobi, "Children on the Fire Fete-

Days," published by Taniya, may belong to the middle of the Kwansei era; and I can tell that among the children-prints which he produced quite plentifully, one is dated as the work of the first year of Bankwa, which is 1801. And also one surimono print has the date of "February of the second year of Bankwa." Therefore Kiyonaga continued his work in prints to his fifth year. But as I have said repeatedly already, his artistic life as a creator of female beauty ended with the Tenna era. The remaining question is what direct reason led him to stop drawing women at the beginning of the Kwansei period. The answer thus proved concerning the matter have no foundation in fact.

It was Harunobu in whose hand the second period of Ukiyoe art opened beautifully, while Kiyonaga represents its third period.



Another shot of the same triptych

The work of the artists belonging to the first period which is called somewhat arbitrarily the primitive age, is deceptive both in a good and bad sense. The impulse being expressed mainly by lines, it treats the forms of reality in fragments and fosters then at will or pleasure, to embody a dream of youthfulness,

always free and sometimes selfish. We can never see in the words "imaginative purity." But the artists of the second period, Harunobu, Koryusai, Buncho and Shunsho, are more or less symbolical consciously or unconsciously; their lack of reality often proves that they have no clearness in their conception of art. At best they lead one into a sort of incantation. Even when Buncho and Shunsho deal with actors, their consciousness of reality is uncertain; the pictorial syllables they use are disjointed, depending on a magical accident for their success.

It is natural that the artists of the third period based their artistic principles on reality, because each of their evolved minds, like any other things changing from general to specific, wished to express itself individually; when the human feeling of love and beauty is the life of Yoda's populace declared itself through the idiosyncrasy of art, we had, I am happy to say, its representative in Kiyonaga. Unlike Harunobu who sought the color and mood of human life with a reminiscent attitude and turned the actual world into a fairy kingdom, Kiyonaga never permitted his art to run out of reality, even when he was inspired by an irresponsible dream of imagination. In this Kiyonaga's great excellence is found.

There is no other artist at least in Japan, who reigned so completely in the period to which he belonged; he left to the future a wonderful record almost unparalleled in the artistic annals of our country, explaining how he used the privilege of one who was born later when he collected all the traditions in technique, and how advantageously he arranged them through his own personality, rich in posture and rhythm. Some artists in the past grew tired suddenly and cast brushes aside, or being horrified by fickle fortune, devoted themselves into ruin; but Kiyonaga alone with all healthy thought mixed with imagination, was able to control his elated and continued prosperity as a king of the Tenna period. Although his age of peacelessness over the printing world was only some five years from the third to the eighth years of Tenna, Kiyonaga did his best in it and produced results which easily match thirty years' work by anyone else. His work is one long procession of beauty in women, the sight of which will always remain in the memory like that of ghosts on a pavements covered with flowers. When a western critic compares Kiyonaga's women with goddesses on Olympus, he means, I think, that being serious and pretty simultaneously, they do not let their love and passion run into dissoluteness; in short, they are a personification of the ideal in female beauty, in which imposture and the allurement of reality have no power to wound and ruin their ability in manners and attitude. Therefore Kiyonaga's art is never weak. As a true realist in art, he stood far above the other artists of the day.

It is a pity that Kiyonaga's life-story is not

well known; in this matter many other Ukiyoe artists share an equal fate. While some say that he was born in the second year of Kan'ei (1742) and died on the twelfth of Bankwa (1815), another maintains that his birth was on the second of Horeki, 1752. He was born at Uraga in the province of Sagami, and was a son of Awa Jinyemon. His surname was Sekiguchi, and he was commonly known by the name of Ichibei. Appearing in Yedo, he opened a bookshop in Zaimokuchō, which was called *Shirako-ya*; and people of the day called him "Kiyomasa of Shirako" on account of his living at Shirako. Shirako was a book-market in his day. He took lessons in art from the third Kiyomasa Torii; but the Hosoben annotations of his early period show more the effect of Hamanobu's influence in theoretical prints than that of his instructor. After Kiyomasa's death, he was asked to draw a theatrical signboard by the Kiyomasa family, the making of which was his special business; he

refused with thanks, saying that the acceptance of it would mean he must succeed in the house of Kiyomasa, that is, the Torii family. Kiyomasa was obliged, however, to succeed nominally till Kiyomasa's daughter had a boy; but he was released from this agreement as expected, because the boy Kiyomasa, who became the fourth head of the Torii family, served on the scene. Although he called himself Kiyomasa Torii and succeeded the Torii family temporarily, he did not originally belong to it; so when he died in his sixty-fourth year he was buried in the cemetery of his own family temple, Yeksin of Ryōgoku in Yedo, the present Tokyo. Although his tombstone does not exist today, his posthumous Buddhist name, Chōin Yōja Kōji, is inscribed in the book of the death-register kept in the temple.

Note. "The Memorial Exhibition of Kiyomasa Commemorating the 30th Anniversary of His Death" was held at Takashimaya, Tokyo, in 1915.

CULTURAL INTERCHANGE BETWEEN INDIA AND CHINA

By PROF. TAN YUN-SHAN

TIME flies as fast as the falling snow. It has been three long years since I left India for my Fatherland. But during this long interval, there was not a day when I did not think of India, specially not a moment when I did not think of this beautiful beloved Viceroyland at Santiniketan. I left Santiniketan just like a bee leaving its hive. I love Santiniketan as much as my native village; I love India also as much as my Fatherland. This time, when I left my native village and my Fatherland for India and for Santiniketan a second time, it is just the same to me as if I returned from India and Santiniketan to my Fatherland and my native village three years ago. The objective facts are opposite, but my sentiments are the same. Hence my pleasure to be here is really beyond the expression of the symbolic words which I can use.

India and China are naturally a pair of sister countries. Their similarities and their associations are great, numerous, and infinite. Looking over the geography and history of all the nations in the world, we find there are not any other two nations that can be compared to our two countries. This is true from every respect and from every standard of observation and judgment.

Our two countries, both situated in the bright and glorious continent of Asia, India is the

south-west and China to the north-east, spread out hardly in different directions but yet are linked up as the main line, just like the two wheels of a carriage or the two wings of a bird, and, even better to say, like the two hands and feet or the two ears and eyes of a person. And the Himalayas, gigantic and majestic, brilliant and magnificent, exactly resemble the common backbone, or the shoulders, or the neck, and also the nerve system of them. Though their boundaries are marked off, yet the physical shape is similar.

A Chinese proverb speaks of "an extensive land with a multitudinous people". Both India and China have actually possessed them. Besides, the soils of our two countries are fertile, beautiful and productive; the people honest, frugal and industrious. The products of soils and the outputs of labour are sufficient not only to maintain our own national existence but also to contribute to international prosperity.

Our civilisations started from the misty, ancient times, that is, many thousands of years ago. According to the orthodox historic accounts in Chinese, the formal establishment by Huang-Ti of a United Empire in China was accomplished in 2697 B.C., so that this present year 1931 is the year 4631 in the Chinese calendar of orthodox history. But the pre-historic periods must have been long and full of events. Some old books

spect that Chinese civilization began about eighteen thousand years before Huang-Ti; others even go so far as to say that our rudimentary culture appeared fifty thousand years prior to the formation of Huang-Ti's Empire. Such remarks may be true, but the recorded facts are a little too remote to be reliable. It is only after the reign of Huang-Ti that the epochs, systems and deeds can be clearly investigated and verified, so that there is no more room for any doubt at all. About India, the historical records of very ancient times are rather insufficient but according to references in Chinese books on Buddhism, the civilization of ancient India was roughly similar to that of ancient China. Modern scholars have proved from investigations that the date for the first appearance of the Vedas cannot be less than 2000 B.C. to 1500 B.C., and consequently no one can be sceptical of the early civilization of India. The invention of the written language is the most essential element of civilization, and a knowledge of such invention is a clue to the understanding of the history of civilization of any nation. The system of Chinese written language came into perfect existence at the time of Huang-Ti; as it follows that such language must have existed and evolved for a long time before that period. Arguments and proofs are found in abundance in old Chinese books and classics, so numerous that I have no space here to quote them all. In a Chinese book by the name of "Fio-Yuen-Chu-Lin" or "Pearls of Buddhist World," written by a famous monk named Tao-Shih in the Tang Dynasty, we find a beautiful passage about the system of Indian written language. It says briefly:

"In ancient times, there were three great languages of written languages: the first was Brahmi, whose way of writing was from the left to the right; the second was Khari, whose way of writing was from the right to the left; the third was T'ang-Chia, whose way of writing was from top to bottom."

What is here meant by Brahmi is the inventor of Sanskrit; by Khari, the inventor of Kharosthi; by T'ang-Chia, the inventor of Chinese words, who was also an official in the government of Huang-Ti. In reality, T'ang-Chia was not the man who created, but the man who edited and compiled the Chinese written language. It is also stated in the book just quoted that:

"Brahmi was the oldest; Khari the next; both living in Terecha (India); and T'ang-Chia the youngest, living in the Middle Kingdom (China)."

Now then, the time for the creation of Indian written language must be undoubtedly far earlier than the age of Aśoka, or at least corresponding to the period when T'ang-Chia compiled the system of Chinese written language. Recently, archaeologists have made considerable discoveries in India, and I hope what I have just mentioned may be verified by some new concrete evidences. It is now very clear that the ages and facts of

the beginning of Indian and Chinese civilizations are somewhat similar to each other.

The true old civilized nations of the world are four in number: Egypt and Babylonia, India and China. But ancient Egypt and Babylonia have become at present mere vague names in history. Not only have their original peoples dwindled away, but also their civilizations faded into the twilight of the dim past; their lands and their cities are affording only materials for archaeologists to dig out, and only subject-matter for scholars and poets to sing and dream for ever. There are also many other younger nations which come and go, rise and fall. Only our two countries, India and China, have stood up firm and high from the very beginning to the present day for thousands of years already. Though our lands have ever been trampled down, devastated and usurped by foreign peoples politically and economically, yet our superior traditions, teachings, systems, and customs have still withstood the wild, barbarous invasions and made them civilized and cultured, so that our two countries are able to survive others and shine permanently. Such are the great ~~glorious~~ ^{glorious} heritages in the histories of India and China only.

Again the elementary spirit of the Chinese national character is "benevolent love" and "polite deference," which may be represented by the word "Jen" or perfect virtue. The essential spirit of the Indian national character is "mercy" and "pious," which may be represented by the word "Ahimsa." These four terms, "benevolent love" and "polite deference," "mercy" and "pious," though different in form, are yet fundamentally the same in sense. The life of the Chinese adheres to the "Golden Mean," so their attitude towards Nature is a process of harmonization. The life of the Indians lays stress upon "Gandhara," so their attitude towards Nature is a process of assimilation. The Chinese have a custom of veneration of their ancestors, and love of their kinsmen, so that the system of big families is able to exist generation after generation. And this is the case with the Indian people too. The Indians have the inclination to stick to their native land, honour their teachers and respect their elders. And this is the case with the Chinese people too. In social intercourse the Chinese emphasize "justice" and "uprightness," despite "advantage" and "disadvantage." And so do the Indian people. In relationships between man and woman, the Indians observe "chastity" and prize "modesty." And so do the Chinese people. In addition to such moral standards, the teachings of our sages at different times are very much similar to the whole. Confucius set up the "Wu-Ch'ang" or Five ethical laws: first, "Jen" or benevolence; second, "Yi" or uprightness; third, "Li" or propriety; fourth, "Chih" or wisdom; fifth, "Hsin" or faithfulness. Vardhamana Jina and Mahayana Buddha both

preached five basic rules or "Pancha Silan": those of Jina are first, "speak the truth"; second, "live a pure, poor life"; third, "non-killing"; fourth, "non-stealing"; fifth, "observe chastity"; and those of Buddha are first, "non-killing"; second, "non-stealing"; third, "non-robbery"; fourth "non-lying"; fifth "non-drinking." Besides, the Chinese people generally regard "Chih-Jou-Yang" or wisdom, benevolence, and courage as the three sublime moral laws of the universe; the Indian people observe "Silā, Samādhi and Prajñā" or asceticism, meditation and wisdom as the guiding lamps of human life. Principles of such a moral nature are too copious to be enumerated in detail.

So much for the similar features in our national life. As for the interchange of cultures between India and China, it has taken place far more than two thousand years. In the book of "Buddhacharya" or the classical biography of Lord Buddha, it is stated that Buddha came from Visvamitra, Aśvaka, who told him of many books among which one was a "Book of China." In another book called "Bhāṣakṛta" or the great classics of Buddhist treasures we also find the names of some Chinese feudal states, such as "Wu," "Shu," "Chin." Such records as appear in Chinese books are even far more in quantity. At a time when most of the modern strong nations had no shadow of existence yet, and when their people were still in a primitive state of life over an uncultivated land, our two countries India and China, had already achieved glorious and brilliant civilizations, and our wealth and prosperity had reached a stage really superior to what the European and American Powers have attained today in the true sense of life. The essence of the present Western civilization, of which the white race are so proud and for which the common people have so much envy and admiration is science. India and China possessed even in ancient times the beginnings of some sciences. Long, long ago, India had what we call in Chinese "Wu-Min" the five sciences or "Pancha-Vidyā": first the science of sound or "Brahma-vidyā"; second, the science of crafts or "Śilpakarmasāhita-vidyā"; third, the science of medicine or "Chikitsa-vidyā"; fourth, the science of music or "Nāṭya-vidyā"; fifth, the science of introspection or "Ādhyātma-vidyā." In China, we had what we call now "Lu-Yi" the Six Arts: first, "Li" or propriety; second, "Yü" or music; third, "Shu" or archery; fourth, "Yu" or Coachmanship; fifth "Shu" or writing; sixth, "Su" or Mathematics. Besides, there existed what were styled "Lu-Sha" the six writings and "Lu-Ching" the six classics, and many other studies of medicine, surgery, astronomy, astrology, poetry, architecture and the like. It is only of such things of the modern West as steam, tele, airplanes and landships, submarines, manners, guns, bombs,

tanks, poison gases, death rays and many other brutal weapons of bloodshed and massacre, that our two countries, India and China, had really had none.

The early facts concerning Indian and Chinese relationship of culture are found in various Chinese books, such as "Lieh-tzu," "Chou-shu-chi-yi" or the Book of Wonders of Chou, "Lieh-Sien-Chuan" or the biography of fables, "Shih-Lai-Chih" or Sketches of Buddha and Lao-tzu, "T'ü-Lai" or the Seven Records, "Ching-Lai" or the Classical Records, and "Fu-Yen-Tang-Chi" or the Accounts of Buddha, etc. but this is only a bare enumeration, not any adequate, systematic description. This is of course due to the remoteness of time and the complexity of circumstances. Any momentous event which happened in the world, and any intercourse which took place between the nations must first have a long period of growth before any clear and detailed records could be made about them. So the actual historical facts of our cultural interchanges are available only after the influx of Buddhism into China. The formal date for the first introduction of Buddhism into China is generally recognized to be the Yang-Ping fourth year of Min Ti of Han Dynasty (67 A. D.) when the Emperor himself accorded Buddhism its royal welcome to the Capital Lo-Yang. But in fact, it is certainly not the Yang-Ping fourth year when Buddhism first entered China, it is also certainly not after the Chinese acceptance of Buddhism that our cultures began to have interchanges. We can only say that Buddhism was first formally welcomed by a Chinese Emperor in Yang-Ping sixth year, and that the cultural interchange between India and China became more intimate and prevalent after the royal recognition of Buddhism. After this great Indian sage and scholars came to China, and learned Chinese monks and scholars travelled to India in large numbers at different times, carrying on the real work of cultural exchanges through the medium of Buddhism. According to the records of a Chinese book called "Li-Tai-Kao-Seng-Chuan" or the biographies of great monks in various ages, there were two hundred Chinese monks who learned in India with great success, and twenty-four Indian sages who preached in China with marvellous achievement. But it must be remembered that there must have been many, many more monks and scholars who either perished on the way or disliked to leave their earthly names to posterity. In another book called "Tang-Kao-Seng-Chuan" the biographies of the great monks of Tang Dynasty, there is a poem of which two lines read as below:

Away from Chang-An monks go West to learn,
Out of a hundred no ten do return.

From this, we see that many are they who went to India but few are the fortunate who

could return to China. This must also hold good with the Indians who toured in the East. At that time, these people had to pass on foot through Central Asia; there were solitary dwells in cross, dense forests to pass, snowy mountains to climb, wild animals to encounter, terrible hunger and cold to suffer; it took years of hardship for them to reach their destination through thick and thin. Such terrific trials and difficulties can easily be imagined, but their pious souls made them defy every trial and every difficulty. This brave, strenuous and overpowering spirit of our ancient sages naturally commands our humblest reverence and worship and consequently stimulates and increases our mental powers to strive on for the same cause.

With regard to the influence of Indian culture on the Chinese civilization, it is almost immeasurable in words. From the point of view of philosophy, the thoughts of the Confucianists and Taoists had been closely intermingled with Indian thoughts since the dynasty of Wei (220-284 A. D.) and T'ang (618-906 A. D.); the process of assimilation was gaining momentum especially during the Tang Dynasty (618-906 A. D.) and in the subsequent age of the "Five Dynasties" (907-956 A. D.) till there was evolution in the Sung Dynasty (960-1276 A. D.) a new philosophy called "Li-Hsueh" or New Rationalism. From the point of view of literature, the prose and poetry of T'ang and Sung Dynasties, and the Records of philosophical discourses in the Sung and Ming (1368-1644 A. D.) Dynasties, had a striking tint and flavour of Indian literature in form and in quality. Even the system of Chinese written language was affected by Indian influence: a certain Buddhist named Sa-mo-Wen of the Tang Dynasty formulated thirty-six alphabets purely on the basis of Sanskrit words and then created a revolution in the pronunciation, sounds and rhymes of Chinese words. And artistically China learned from India many methods, such as the building of pagodas, the making of statues, and the practice of fresco, etc. As for the translations into Chinese of Indian classical works, they may be regarded as a rare wonder in the world history of civilization, as far as perfection and quantity are concerned. No translation works of any modern nation can be a match for that Chinese treasury of abundance and superiority. In addition to a complete translation of the most important classics of Buddhism, there were also translated into Chinese many other classical works of ancient India. Let us take, for example, just a few of such best known books as were recorded in the catalogue of classical works of the history of the Sui Dynasty namely: "Brahman Astronomy", "Brahman Mathematics", "Brahman Medicine", "Brahman Astrology, Calendar and Mathematics", "Feng Shui's Fatalism", "Gandhari: Mythology and Necromancy". All these books and some others amounted to tens of kinds and above a

hundred of volumes. The only pity is that such valuable masterpieces are either unseen or lost at the present time. Even in the translated works of Buddhist classics, mentions were occasionally made about the social and cultural affairs of India in addition to the religious philosophy, religious ceremonies and occultic rules. In short, all the learnings, thoughts, systems, religious practices, social usages, and popular customs and habits of India have appeared more or less in the translated works of Chinese, and accordingly affected Chinese life to a considerable extent. The theory of cause and effect, the belief in the cycle of life and death, and the faith in the wheel of reward and punishment have especially left vivid impressions deeply rooted in the hearts of the general masses of the Chinese people and become a firm, potent social force.

But on the other hand, the influence of the Chinese culture over the Indian civilization seems to be comparatively meagre and insignificant. In China, we can see everywhere things and objects of Indian style or model; but in India we can hardly see anything of Chinese origin. Some centuries ago, I made an allusion to Vi-nan-tsu Advaria who once told Buddha of many books including one called "A Book of China". Whether it is there any such book still in India I don't know; it is also said in some Chinese book that the great Buddhist Hsuan-Tsang had translated into Sanskrit the Chinese classical book of "Two-Tu-Ching" or the *Chao-tzu* of Chuang-tzu. Lao-Tzu, but again my limited knowledge of Sanskrit prevents me from knowing if there is still existent any such text in Sanskrit today. Here is therefore a question worthy of our attention: Since the Indian influence over Chinese culture has been so great, why is the Chinese effect upon Indian culture so little? If we consider the merits of these two cultures, the religion and philosophy of India are, of course, supreme and unparalleled in human history; but the ethics and arts of China are also superior and matchless. And the Chinese classical works are capable of being translated, and many of them should be translated, too; why were there so many Indian classical books translated into Chinese and yet none of Chinese great works rendered into Sanskrit? I have often sought for the reasons and I think, there may be three of them: first, India might have been influenced by Chinese Culture for some time but such influence dwindled away with the long lapse of time; secondly, the religious sentiment of the Indian people was rich and strong, so strong that they were behaving as all religious peoples do, only actively to teach their gospel to others but not passively to receive any gospel from others; thirdly, the Chinese mentality might be receptive and sensitive to absorb and assimilate any other good civilization but shy and reluctant to propagandize their own culture among others.

At any rate, I feel China has received too much from but returned too little to India; she must, therefore, have the sense of gratitude and do the duty of reparation towards India.

Something, however, has China gratefully done for Indian culture though not directly but indirectly. It is that she has taken great care and made much effort to preserve, to cherish, to cultivate, and to magnify what she has got from India at different ages. Those translated works, quoted in the foregoing paragraphs, are really a precious treasury of parts of ancient Indian culture, and greatly deserve our patient investigation, if we want to understand dear old India thoroughly today. Some original works written by Chinese visitors to India, such as "Fu-Kuo-Chi" or Records of The Buddhist Nations by Fa-Shin, "Si-Yu-Chi" or Records of the Western Kingdoms by Hsuan-Tsang, and "Nan-Hai-Chi-Kuo-Chi" or Messages from the South Sea by Yi-Tsang afford us exceedingly valuable materials for the study of ancient India. These books of travels have been now translated into several foreign languages and are being studied by scholars and historians who take much interest in the research of the ancient history of India. What a great service have these books done to the preservation and magnification of Indian culture! But perhaps the greatest service China has rendered to Indian civilization is her work in relation to Buddhism. It may be said that Buddhism was born in India, existed in China, and then extended over the whole world. I sometimes metaphorically asserted that Buddhism was a beautiful young lady of India who was married to China, enjoyed a happy life, and has had a comfortable family of children, grand-children and great grand-children. In order to do homage to her motherland, this lady must revisit her old home of India. Swami Mahaday and Prof. Kishimatsu Sen kindly added: "She must come together with her husband and all her children, too." How interesting and significant is this remark of these learned Professors! It is, therefore, the duty of China to send her back and the duty of India to welcome her home.

So far I have related some true facts about the old intimate relationship between the cultures of our two great sister countries. But for the last few centuries it is deplorable to say, that friendly relationship has somehow dwindled and even stopped probably on account of vicissitudes in life and changes in circumstances. At the same time the modern advance of Europe rose so much in power and materialism moral as well as force that the so-called Industrial Revolution was brought about in the turbulent tide of the human sea. As the history of European civilization is short, their philosophy, their religion and their ethical thought are not mature and effective enough

to control this raging tide; then, woe to all, their means of production have turned out to be tools of destruction! Their greed for gain and thirst for blood lead to the invention of sinful and senseless arms and weapons which, in turn, give rise to deadly wars and struggles. Every nation is at war, everything is wrong, and every place is disturbed. The last Great World War is only the latest outbreak of this materialistic insanity. Not only the West is troubled but also the East is suffering. Especially our two oldest civilized countries, India and China, fall into the whirlpool of disasters and difficulties. The better the culture, the fiercer the attack. Our civilizations are now misunderstood; our national systems, broken; our social lives, distressed, and our peoples, despoiled. Consequently we are so busy with our own national concerns and strifes as to deal with this mad tide of materialistic currents that we have no leisure to look after our old important and intimate national relationship of the past.

But spiritually, our national love for and sympathy with each other have never been cold though the apparent formal connection is somewhat severed in the recent course of time. As soon as opportunity comes, we shall snatch it and renew our old relationship at any time. Fortunately in 1924, just ten years ago, Gurditara Rabindranath Tagore, the Poet, accompanied by Prof. Kishimatsu Sen, Prof. Nandlal Bose and Prof. Kailash Nag paid a visit to China; it is this visit that marks the resumption of our old national friendship. The impression Gurditara Rabindranath Tagore gave us Chinese during his sojourn is even greater than what our sages did in the past. The Chinese generally regard Gurditara Rabindranath Tagore and Mahatma Gandhi as the modern Buddhas of India. Gurditara's works in English have been mostly translated into Chinese and the poems of "Stray Birds" and "The Crescent Moon" have created a new style of prosody in Chinese poetry at present. And there are in China now a Crescent Moon Society and a Crescent Moon Magazine both of which, founded and directed by Dr. Hu Shih, are dedicated to the memory of the Great Poet-philosopher's visit to China. As for the Poet's ideal and hope to make Asiatic culture and to revive the Indian and Chinese cultural relationship, all of our Chinese scholars have the warmest sympathy with him and our leading scholars and leaders have also cherished for long the same idea and are willing to co-operate for the common goal with joint endeavours. Now is the time for India and China to resume and strengthen their cultural relationship.

The present world is in a state of confusion and chaos, and the brewing mischievous storms are even beyond our power of imagination. The more nations talk of love and peace, the deeper they envy and hate one another; the more they seek for friendship, the fiercer they handish

their swords. It is terrible even to think of the fact that armaments are both openly and secretly being prepared, mysterious weapons of slaughter are being invented day and night. The scholars of politics and statesmen say, it is all a political problem, the students of economics and financiers say, it is all a problem of economy; but really it is only a cultural problem of all the world. If the ultimate remedy is not sought from culture it is impossible to cure the current malady and to avoid the future catastrophe. The Powers of Europe and America have come to the end of their vista in the labyrinth; it is then urgently necessary for the Easterners, especially Indians and Chinese, to shoulder this duty of human salvation. I make this remark, not because I have the least prejudice against or look down upon Europe and America; but I am convinced that the misuse of the modern Western sciences and materialism is responsible for the imminent crisis and tribulations of the world. So a new outlet to human life must be researched out from the Eastern civilisation, especially from the cultures of India and China.

I do not mean that all the modern Western sciences should be thrown away, but that the application of such sciences must be controlled, directed, modified, and adjusted by the benevolent and humanitarian spirit of Indian and Chinese cultures, so that a new civilisation will be brought about for the constructive benefit and betterment of all humanity. The enlightened persons of Europe and America who have been aware of the shortcomings of their own cultures are now all making efforts to find the healing medicine from the cultures of India and China. Hence, needless to say, we Indians and Chinese must wake up as a race, and restore our old national relationship. By the interchange of our cultures, we shall achieve our cultural renaissance; by cultural renaissance we shall create a new world civilisation; and by the new civilisation we shall relieve all mankind. Our two countries having made a glorious world in the past, can't we make again a glorious world in the future?

A lecture at Santiniketan.

AN EDUCATIONAL EXPERIMENT IN RAJPUTANA

By SWAMI JAGADISWARANANDA

"MAN has made a mess of his life", observes Edmund Holmes, the veteran English thinker and writer, "because he has made a mess of his education." This perhaps is nowhere so true as in our motherland which is passing through the chaos of transition. Old orthodoxes are being violently shaken by new heresies in this field. A happy combination of ancient ideals and modern methods of education has not yet been generally realised. Hence the most unfortunate results of our present system of education.

If the Indian ideal of education be the manifestation of the perfection already in man, it must be frankly admitted that the success of educational adventures in modern India has not yet come up to the mark. Tagore's Shantiniketan, Gurukul and Richik of Hardwar, Mahatma Gandhi's Satyagrahshram, the residential schools of the Ramkrishna Mission at Durgam, Madras and Pondicherry, the Modern School of Delhi, Balaiaharya Vidyalaya at Ranchi and other

leading educational experiments have not, as all luck would have it, achieved their desired goal so far. Nevertheless India is neither fighting shy of, nor is daunted by her slow progress and failures, and educational experiments are newly being multiplied with great zeal and sacrifice.

The thoughtful section of the Indian population is disgusted with the faulty and even disastrous methods of the present system of education and is progressively realising the value of sound education. In the current system of education, ethical and spiritual values have been sacrificed for professional and manual training. The "bread and butter" education of our schools and colleges is unable to produce "perfect specimens of manhood" but just men and women, with rare exceptions, of course, who would get on well in the world and probably a few prize-winners or precocious wage-earners. This educational system does not give due importance to character with fourfold basic qualities according to Bertrand Russell, viz., vitality, courage,

sensitiveness and intelligence, and has practically neglected true culture. The personality of the student has been suppressed instead of allowing it to blossom forth.

It is to eliminate the glaring defects of modern education that an educational experiment is being made in Rajputana. Nestled on the high peaks of the Aravalli hills, Udaipur, the queen city of Rajputana, situated as it is at the altitude of about two thousand feet above the sea-level, affords beautiful scenery and a wholesome climate to the Vidya-Bhavan to carry on its activities. The Vidya-Bhavan of Udaipur which is hardly four years old wants to give constructive shape to the common protest against the evils and imperfections of the existing system of education—particularly the inadequate attention paid to the formation of character and training in citizenship. Its primary aim is to use education as a means of social reconstruction and eventually to enrich society in all its branches with a supply of active, dutiful members imbued with a spirit of idealism and fully equipped morally and mentally. The infant institution has gone forward in its desire to conduct experiments and to employ up-to-date methods of child training so far as it has been practicable. It has already demonstrated its distinctiveness and has amply justified the need for more institutions of its kind for the advancement of education in the country.

The Vidya-Bhavan is particularly fortunate to have a suitable site of about sixty bighas of land with its natural healthy surroundings in a secluded suburb of the beautiful Udaipur town. The school buildings and hostel are surrounded by flower gardens and fruit orchards. The founder-president and the chief executive officer of this promising institution is the public-spirited Dr. Mohan Sinha Mehta, Ph.D., M. A., LL. B., Bar-at-law, who has devoted his life and resources to it. There are about ninety students on the rolls and sixteen teachers. It is partly residential at present for want of boarding accommodation. Of course, attempts are being made to make it wholly residential. The school is up to the Matriculation standard from the lowest infant classes. Miss Katherine Heilemann, who is a highly qualified and noble-hearted English lady, is its chief supervisor and rector. She

is not connected with any Christian mission and is a great lover of Indian thought and culture. She is mainly responsible for the phenomenal success of the Vidya-Bhavan in such a short time. She has dedicated herself to the service of India on educational lines from a quite disinterested motive.

The basic principle of child psychology that the fundamental nature of the child is intelligent and good, as advocated by Maria Montessori, is being astiduously kept in view in the Vidya-Bhavan. So long we have governed the child through mistrust almost resembling hatred, instead of allowing it to grow through love and understanding. The individual has been lost in the mass. The great quality of discipline has been approached from altogether a wrong angle with grievous moral results. Through our bigotry and ignorance we have obstructed the child in his own great natural mission, that of growth. In a word, it has been at its best only instruction, which we have misnamed as education. In the Vidya-Bhavan a steady and deliberate effort is made to adopt the method suggested by Joseph Payne whereby the teacher's part in the process of education is that of a guide, director or superintendent of the operations by which the child teaches himself. The boys are encouraged to be their own teachers. They are taught to educate their own mind and to train other senses, external and internal. They are always discouraged to cram and memorize their lessons like automata.

The science and art of education has made great advance in recent years. The old theory that the child's mind is a blank tablet, a *tabula rasa*, as Locke called it, has already been exploded. The new belief of "nature and nurture," summed up in the two words of Sir Percy Nunn, is widely being accepted and applied with remarkable success. The child is born with certain inherited mental traits and the aim of education is to afford the atmosphere in which they may grow. If the right environment is created, the child will himself learn with ease. The teacher in the Vidya-Bhavan is a guide and counsellor in the child's studies. Here a strong effort is being made to make the child think for himself and take care of him-

self. The co-ordination of all subjects of study is being attempted. The personal element in education is very, very great. Unless the teachers are highly qualified bodily, habitually and morally, the students will never be drawn towards them. The teaching profession is a sacred one and the teachers are in fact the builders of the future society. But unfortunately the majority of teachers look upon their profession as no better than a money-making and bread-winning one. The pivotal principle of educational philosophy perhaps is that example is better than precept. But the modern teachers are far away from the former. The well-known educationist Thring has rightly said: "Life imparts life to life through life." So in the Vidya-Bhavan the teachers are more friends, guardians and parents than mere instructors. Mentally and morally efficient teachers there are in the staff. The aim of education, as Hegley points out, is to develop the social efficiency of the child. The school stands midway between the home and society. So the Vidya-Bhavan has been making every effort to develop a healthy corporate life in its wards.

The child is father of the man, says the poet-philosopher Wordsworth. Whatever is learnt in the formative period of childhood bears fruit in the adult age. Bertrand Russell has also said to the same effect that a child completes its education before it is nine years old and later on the child mind almost loses its plasticity and flexibility. So the Vidya-Bhavan admits only little boys between six and ten years. Its ideal is to begin education on right lines in infancy. Play-way is the key-note of the method of dealing with this infant class. There is no rigid time-table for it. Greater emphasis is laid on training the senses than the reasoning faculty. English is taught by the direct method more or less as a living and spoken language by way of conversation. Both the analytic and synthetic methods, like the phonetic and "look and say", are employed according to individual need. For teaching the correct accent of English the school possesses set of 'linguaphone' records. Plans are ready for the cottage hostels, real modern gurukulas in which six small children between the age of six and

ten will reside with the married master, entering the latter's family. Life in these cottages will modify the sudden change from the mother's care to the ordinary hostel crowd.

The special feature of the Vidya-Bhavan is to give each boy absolutely individual attention. To achieve this end the group system has been introduced. The whole school has been divided into groups consisting of about fifteen or twenty boys more or less on a psychological basis. Each group is under the charge of two, or sometimes three, teachers. This is a great help in the coordination between the home and the school and the complete harmonious development of the child. The conventional homework is avoided. It being a whole day's school from dawn till dusk, children prepare their lessons in periods of 'supervised study.' The 'assignment' work combined with supervised study is a cautious approach in the direction of the Dalton Plan. The class rooms in the school are allotted to different subjects and are accordingly equipped. It is hoped to have in course of time laboratories for working around the Dalton method. Examinations are not regarded as the only criterion for promotion. The boy has to prove through solid work throughout the year the simultaneous development of head, heart and hand for the same. Sanskrit and Persian are compulsory up to the middle standard. This arrangement is preferred not only because the study of classical languages broadens the mental outlook but also because it gives a wider basis to the boy's studies at a higher stage. Science and Geography are taught in a realistic and humanistic way. The boys learn Geography through pictures and observation of birds and animals. Science is taught through the life-stories of great scientists and their discoveries. The child's mind is thus impressed with the creative possibilities of the human mind. The syllabus of History is drawn up on a 'concentric method' by which the boys learn first the fundamentals of Indian History and great personalities of the world. Music and drawing are compulsory, because the study of them respectively develop the inner rhythm and aesthetic sense of the child. The medium of

instruction is the mother-tongue. The boys are not merely confined to the text-books prescribed for the course but the teacher leads them to the library, which is an open one. This has produced excellent results.

Manual training, gardening, physical education and games are all included in the curriculum. There is also a library, a work-shop and a laboratory attached to the school. The Vidya-Bhavan also makes use of the Boy Scout movement. The boys with their teacher's guidance bring out a manuscript magazine. This develops the creative faculty, the imagination and the writing capacity of the student. Occasionally trips to places of historical or geographical interest and excursion camps are organised to train boys in self-reliance and endurance. Moreover, camps bring them in touch with the mystic and spiritual influence of nature. Outings arranged on group and scout lines have proved of great educational utility. Plate long ago truly pointed out that for the sound education of a child a gymnasium for the body is as necessary as the gymnasium for the soul. The boys have, apart from systematic physical culture, regular outdoor games including sword-play and lathi-play. The Vidya-Bhavan is making some experiments to find for itself the educational methods which may best suit its children. No method is taken for granted for good. Every project is accepted on an experimental basis. Methods have been adopted to minimise the evil effects of excessive ex-

ternal authority which breeds either blind obedience or unreasoning revolt and to develop a sense of responsibility and self-reliance in children. Great emphasis is laid on the adjustment of the boys to the environment. The Vidya-Bhavan is a non-denominational institution and is so by choice. No particular dogma or theological system forms the exclusive basis of the scheme of religious education. Common principles of all religions and lives of all world-teachers are told to the boys in the form of stories after the prayer on Sunday mornings. The talks have often stimulated searching enquiries and interesting discussions on God and the Universe and the duties and obligations of man towards them.

The Vidya-Bhavan is fortunate to have a host of selfless workers, sincere to the backbone. If Dr. Mehta, the founder-president, is the body, Miss Heilemann, the rector, is the brain of the institution. It is indeed a great enterprise for a lofty purpose. It requires Herculean strength and Himalayan patience to work out its plans and projects and to make it a growing reality. But the logic of it is irresistible.

It is right ideals in education that shape the destiny of the nation. India was demoralized by following a wrong course of education. But the time is not far off when Indian ideals will be adopted in the Indian educational institutions to build India's future greater than her glorious past.



BOOK REVIEWS

Books in the principal European and Indian languages are reviewed in THE MONTHLY REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto be answered. No criticism of book-reviews and notices is published.—Editor, THE MONTHLY REVIEW.

ENGLISH

CENSUS OF INDIA. VOL. I, PART III: *Ethnographical*. (Government of India Press, 1944). 1953. Pp. 218+240. Price Rs. 7-10-0, or 13s.

The volume before us is an ethnographic supplement to Dr. J. H. Hutton's General Report of the Census of India, 1931. It is divided into two parts. Part A deals with the "Racial Affinities of the Peoples of India" written by Dr. B. S. Guha, Ph. D., Anthropologist, Zoological Survey of India, Part B, edited by Dr. Hutton, contains "Ethnographic Notes" by various contributors including 10 pages of "Ten Notes of the Census Commissioner," himself.

The anthropometric investigations of Dr. Guha and some previous and contemporaneous workers in the field bear out the existence of the following different racial strains in the composition of the Indian population, which have for sometime now been recognised by various anthropologists, and which were for the first time systematically set forth by Dr. Hutton himself in his main Report (Census of India, 1931, Vol I, Part I, pp. 442-25). These racial elements are—

(1) A comparatively short-statured long-headed element which forms the basic substratum of the population of India as a whole, and may be called the 'Mediterranean' type. The Telugu Brahman, the Kallan of the Southern Tamil country, and the Ilava of Cochin are said to be representative peoples of this type. Though it forms the dominant element in the population of the Andhra country and Malabar it is also the predominant element in the greater part of the lower stratum of the population of Northern India.

(2) A broad-headed element of medium stature, which may be called 'Alpine' or 'Alpine-Australoid' came to be superimposed on this basic element in the Western Himalayas and in Bengal.

The Nagar Brahman of Gujarat, the Kayastha of Bengal, and the Kasmira non-Brahman are the main representatives of this type.

(3) Next, a Proto-Nordic long-headed, tall-statured element came to be superimposed in Northern India

on the basic 'Mediterranean' substratum. The Brahman of the United Provinces, the Sikh of the Punjab and North-Western Himalayas tribes like the Kafir and the Pathan, are said to be typical representatives of this type.

(4) A short-statured, broad-headed Mongoloid element is found all along the sub-Himalayan regions from North-west Kashmir to Hainan.

(5) A second Mongoloid element, with medium stature and longish head and medium nose, but with the typical Mongoloid characteristics of the face and the eye, constitutes the major strain in the population of the Assam hills and not inconspicuously of the Brahmaputra valley. The Apatani Naga and the Mizo-Bodo group are good representatives of this type.

(6) Last, but not the least, is the short-statured, long-headed, brown-black element constituted by the aboriginal population of India, said to be of the 'Australoid' or 'Proto-Australoid' type, who are in fact the earliest occupants of Indian soil except perhaps a still earlier dark pigmy strain of the Negrito type who would appear to have been displaced and partially absorbed by the ancestors of the existing aborigines of India.

Dr. Guha proposes that to these "neo-Negritoid" Indian aborigines the ancient Indian name of 'Nisada' may hereafter be applied more appropriately than any age-forgotten modern name, such as 'Pre-Dravidian', 'Proto-Australoid' or 'Vedoid'. But we doubt whether it would be prudent to use this old and rare or less occupational name, which seems to have acquired an usurious association about it, in preference to the colorless appellation of 'pre-Dravidian'. The newly-fused race-consciousness and even racial pride are in evidence among certain sections of Indian aborigines might resent the association of the term 'Nisada' as a racial name to be applied to them.

Physical measurements and statistical calculations occupy the larger part (114 pages) of this first part of the volume. Dr. Guha took anthropometric measurements of so many as 2511 persons under the auspices of the Census Department and also utilized

certain previous measurements taken by himself and other workers in the field. A student of condense plans enhance the value of this part of the work.

The Second Part of the volume deals, as consists of "Ethnographic Notes by various hands." Dr. Hutton himself leads with 16 pages of his own Tour Notes on different tribes that he visited. As might be expected, his notes based on his own observations are very accurate and illuminating. But also the accuracy of some stray notes here and there based obviously on information may perhaps be doubted. Thus the information regarding the Orons that each village has some different ritual for its worship, applies not only to a very limited number of Orons villages in the central portion of the Harach plateau alone, and the wooden canal that Dr. Hutton saw at a certain Dhanwar (possibly of village Dhanwar) is not ridden by the herdsmen at the "Rath Festival"—for the Orons do not observe the Rath festival at all—but is taken to the Orons called Jains which have no connection with any Hindu festival and are now held in the month of Aash in which the Rath festival of the Hindus is celebrated.

As for Dr. Hutton's note at p. 96 on the origin of the Kurmi-Mahon of Chota Nagpur, it is gratifying to the present writer to find that Dr. Hutton's suggestion that they represent an amalgamation of the archaic-cyclopean Parait stock with an ancestral 'Aryan' stock and that "the Kurmi-Mahon is a clear remnant of a *Aryan* migration into India and the process of an absorption" is in perfect agreement with the same hypothesis that the present writer suggested on cultural grounds sometime ago in his presidential address at a literary association at Parait (Marhanna) and which was published in the Bengali monthly "Prasen" of December 1942, B. E. (July, 1953).

With regard to the contributions of other writers in this second Part of the volume under review, their quality is generally very good, particularly of such contributions to some only a few as those of Rev. Dr. Redding, Mr. Mills, Mr. Farrow, Mr. Hart Hinch, and the late Mr. Dwyer, and Mr. W. V. Graham, who have made special studies of the tribes they write about. If any comment is permissible, one would have liked to see that the special area in which a particular contributor studied a particular tribe might be noted—for customs, beliefs and traditions of the same tribe are found to vary once or twice in different local areas.

Although the notes of the majority of the contributors of this second part are more or less valuable this cannot unfortunately be said of all. To cite one or two instances of possibly erroneous statements by contributors who obviously do not understand what they write about. At p. 115, we read "Orons are a class of the Kolarian division of the aborigines"! Again, "Marriages at present are not confined to the same Parai but a man of one Parai can marry a girl of another Parai of Orons"! And so on and forth. To designate the Dravidian-speaking Orons as "Parai" (and to say that marriage in the same "Parai" (clan) is the rule among the aborigines of Chota Nagpur, and marriage outside the clan is just beginning to be permitted, is to reverse the actual state of things and to bring water ignorance of the tribes about whom this contributor chooses to write. Some other items of information that he supplies are of the same quality.

Another writer writing about the Santals says at p. 111, "The clans are drawn from the Kikra class" but at p. 112 he writes, "There is no

order of social precedence, and no chief clan." Another contributor, makes his contribution by saying: "I have collected as much information as possible from a survey period of such literature as is available in my office library dealing with the tribe, and from local enquiries made" at two places. One may be permitted to doubt the value and usefulness of notes prepared in this way. Fortunately there are exceptions rather than the rule in this volume.

When we consider the three parts of Vol. I (India) of the Reports of the Census of India, 1931, as a whole, we cannot but feel unstinted admiration for the mass of valuable material collected, recorded, systematised and epitomized by Dr. Hutton with the zeal, devotion and skill of an accomplished scholar that he is.

G. ROY. (Banda)

NOTES ON THE GOSPEL ACCORDING TO JOHN: By H. P. Bouslog. Published by Theological Publishing House, Adyar, Madras, P. 54.

The notes are undoubtedly scholarly and breathe a spirit of research. But many of the interpretations will certainly be unacceptable to an orthodox Christian. The spirit in which the *New Testament* is understood by our author will be evident from the following statement:

The whole of the *New Testament* is an allegorical representation of the Greek of Initiation, i.e., the natural birth of man in, or out of, and of his ascent or spiritual birth as an initiate, followed by his resurrection after three days of trances—a mode of purification—during which time his human body or Astral was in Hades or Hell, which is the earth and his divine Ego in Hades or the realm of truth. The *New Testament* describes unbroken while or divine spirit; the *Old Testament* gives the description of Atonement or selfish spirit. The latter is psychism, the former all spiritualism" (p. 20).

There are many to whom these ancient writings, i.e., the *Evangelium* and the *Apokalypsis*, are allegorical. They will be delighted with this new interpretation of the Bible.

THE OCCULT TEACHINGS OF THE CHRIST: By Josephine Rossini. Published by Theological Publishing House, Adyar, Madras, P. 43.

This is an exegesis of the Bible according to the principles of interpretation laid down by Madame Blavatsky in her *Secret Doctrine*. The teachings of Christ are here said to be "Occult teachings which could only be explained as Initiations" (p. 1). "Christus is the impersonal and true essence of Deity" (p. 4). The Christ state is the state of the *Jesus-essence* (p. 5). "The Spiritual descent of Jesus is traced from the Divine Christos the 'Serpents of Wisdom,' who are also the Angels of the Stars of Christians... or again the seven Planets (including the Sun) of every religion" (p. 8). "The romance of the vicarious atonement and mission of Jesus as it now exists, was borrowed by some too liberal Initiates from the mysterious and veiled text of the earthly experience of the re-emerging Ego" (p. 9).

We have quoted enough to show the spirit of the book. That the apparently simple story of the *New Testament* may be shown to be pregnant with occult

meetings will be obvious to any one who reads a book like this.

U. C. BHATTACHARJEE

A HISTORY OF ADMINISTRATIVE REFORMS IN HYDERABAD STATE: By M. Fatah Khan. New Hyderabad Press, Secunderabad, 1933. Price unstated.

WHITHER HYDERABAD ?: By Saad Akid Hasan. (Publisher not mentioned.) Price Rs. 1

These are two unequal books. Mr. Fatah Khan confines himself with a dry-as-dust examination of the evolution of the administrative machinery in the State of Hyderabad, from 1724 to the present day. Within the short space of a hundred and fifty pages, Mr. Khan reviews the salient features of administrative reform over three Asaf Jah's reigns, against the Moghul Emperor, the mediocrity of British Charles I., the growing influence of the British under the Nizam, the voracious designs of Messrs. Palmer & Co., the redoubtable efforts of the first Salim Jung to clean up the anarchy of misadministration, the infusion of British Indian talent into the administrative system, the later achievements of Sir Khair-ul-Farid Bahadur, Sir Ali Imam, Sir Akbar Hydari, — are all subjected to a careful scrutiny. Proper emphasis is laid upon the late Nizam's *Arzwan* of 1929 called the *Qawaid-e-Mubarrak* and the present Nizam's receipt of the new Constitution, as indicating the concerted effort of the State to bring up its administration to modern expectations. Four chapters are devoted to a discussion of the reforms of the government of the present ruler. Mr. Khan's endeavour can be safely recommended as an elementary guide to students of the affairs of the peculiar Indian State.

Whither Hyderabad ? is a challenging book. In fact, the challenge contained on p. 103, was promptly taken up by the Nizam's government and the book expressed as far as the dominions are concerned.

Mr. Akid Hasan is the Secretary of the newly started 'Nizam's Subjects' League', of which the President is Nizam Sir Nizam Jung Bahadur, lately Political Member of the State Government. The book is a running commentary upon the principal clauses of the League's constitution. Written in trenchant language, the book lays emphasis upon some of the most important problems of the State. It is mainly centred round the three that Hyderabad is for the Hyderabadis, and the Muslim movement is but a reflex effect of the League's activities. Furthermore, the League is non-communal and non-dominational and emphasises the necessity for loyalty to the house of Asaf Jah and to Decent Nationalism. When it is remembered that over two million "residents" are now manning the administration, industry and commerce of the State, one is naturally inclined to sympathise with the people of Hyderabad. The book takes a bold stand upon the sovereign rights of Hyderabad, which is an ally of the British Government and not a feudatory. The League demands a fair position in Hyderabad in the new federal polity and demands the State Government for not publishing a detailed account of the work of its delegates to the Round Table Conference. It further insists on the broadening of the participation of the State and outlines a new constitution in which the democratic principle is fully enshrined. It does not propose to disturb vested interests, but demands the only

immigration of a people's government. Mr. Hasan has naturally provoked the wrath of the Rulership when he touched upon the sore point that, especially after Lord Reading's warning to Hyderabad over the Nizam's letters, the Political Department of the Government of India have outstretched their hands in dealing with the legitimate interests and aspirations of seven million people. I wish that more books of the type done by Mr. Hasan are available upon every one of the Indian States. Publishing is no secret in India.

LAKSHI SUBBARAM

THE KURAL OR THE MAXIMS OF TIRU-VALLUVAR: Translated By V. F. S. Jigar. Second Edition, The Bharatnagar Adyar, Government, South India, pages 11/2, 15/00. Is. 10 + 25/0.

The *Kural* is one of the finest products of Indian culture. Its author Tiru-valluvar was a South Indian Pariah and flourished probably about 300 A.C. Though born of an untouchable, Tiru-valluvar contained the wisdom of a statesman and law-giver with the spiritual vision of a seer. His *Kural* is a veritable treasure-house of good maxims for the householder, the king as well as the man seeking after solitude or liberation. Thus it is not only a great book of Indian but of the World Literature as well. This very important work was twice translated in German prose and once in poetry. Besides this, it has been translated into Latin, French and English, and in the last-named languages five translations exist. Even this one can well estimate the great value of the work which has been fittingly called the *Kural Veda*. Thus we offer our hearty thanks to Mr. Jigar for making the *Kural*, written in old and difficult Tamil, available for the general public in an authentic and readable translation. To lovers of India's culture, especially of her religious literature this work will be highly welcome.

As regards his conception of the aim and objects of human life Tiru-valluvar is a typical Indian poet. He believes in the four objects of human life (dharma, artha, kama, and moksha). He has a very healthy and happy outlook of life. He has spoken highly of married life and family life and is in this respect so different from some of our modern sages who draw their inspiration from the Semitic source and speak very disparagingly of all our relations and advocate all kinds of asceticism for making man religious or spiritual. Little do these sages know that the asceticism, which means a virtual denial of life, debilitates a man physically as well as spiritually. It may be hoped that the *Kural* will set as corrective to those who have so long been misled by a false idealism which has been imposed from abroad.

The *Kural* is divided into three parts which are assigned to what may be translated as *Arthasara*, *Artha* and *Artha* which are the three among the four *parasharas* of the *Artha*. The last *parashara* or *Artha* has not been treated in the *Kural* probably for the fact that one assuming the first three will find no difficulty in attaining this or it may be the subject was too deep for a vicious householder. In the first part on *Arthasara*, Tiru-valluvar treats the various duties of a householder and the rules of self-discipline for an individual. In the second part he has treated various generally handled by writers of misanthropy, viz., duties of a king and the members of the body politic. In these two matters he has displayed much

practical sense. In the third or the last part of his work Tiru-valluvar has treated marriage and conjugal love. But, as the story goes, was no ideal husband and laid for his wife a very devoted woman and whatever we have in the last part of the *Kural* is probably a faithful record of the truths about love and marriage, realized in his own personal life and this gives additional charm to his great work. In spite of Tiru-valluvar's very asceticistic outlook of life some Christian writers have traced Christian influences in the *Kural*. Their chief reliance in this matter was the distinct story of the establishment of a Christian church in Mylapore by St. Thomas in 520 A.D. But Dr. J. E. Carpenter in *Hillbirt Lamentations* (1922) on "Thomas in Madras India" says that he "remains unconvinced that the higher religious thought of western India owed anything to Christian influence". His *Aids to Christianity* in India where he discusses the worth of the story of St. Thomas in Mylapore should be read in this connection.

Thus the *Kural* represents the Indian spirit in its true form, and we again thank the translator for this valuable work.

MARATHOMAN GHOSH

HOW I FORETOLD THE LIVES OF GREAT MEN, edited by Dr. Hecanath M. Kachhar, published by Messrs. D. R. Thapornachand Sons and Co. of Herby Road, Bangalore. Price Rs. 6 net.

Dr. Kachhar has compiled this admirable book from the memoirs and anecdotes of "Cheiro" (whose real name is Count Louis Montanari) for the benefit of the wide circle of students of the study of the hand. The book has been prefaced by an introduction by "Cheiro" himself.

In his introduction "Cheiro" admits and acknowledges that the Hindu Vedas are the oldest scriptures that have been found and in fact they are the foundation of even the Greek Schools of learning. The most ancient records are those found amongst the Hindus, although it is difficult to trace its path from country to country. It is pleasing to note that "Cheiro" professed with admirable certainty the distinctness of many ancient persons in the world, including Her Cæsar, Majesty the late King Edward VII, the late Czar of Russia, King Harshat of Italy, Lord Kitchener of Khartoum, Whitaker Wright, King Leopold of Belgium and a host of other eminent persons. He also founded the triple root of the ill-fated "Titanic." It is "Cheiro's" contention that it is possible with care to avoid the ill effects of unfavorable conjunctions of the planets. "Cheiro" has demonstrated that the lines of the hand are a veritable chart of life and they can be accurately read and deciphered.

JITHESHA NATH ROSE

PROBLEM OF UNEMPLOYMENT: By Nallai Rajan Sankar; published by The Book Company Ltd., Coimbatore. Price Rupee One.

The monograph under review is a collection of relevant extracts from addresses on unemployment and allied problems delivered by the author at different times before the Economic Societies of the Vijayavathi College and South Church College and the Old Students' Bazaar of the Deves Hall of the

Datta University. Although in these addresses the author has concerned himself with unemployment in India generally and Bengal in particular, he has not missed the wider issues involved. The author admits that along with other common India has been susceptible to international trade conditions, but at the same time he has not failed to stress the point that in certain respects India's unemployment problem differs from that of the Western countries, and is largely independent of outside causes. In Bengal, of all the classes affected, such has been as badly hit as the middle classes of the Province. To this class the Province owes much of its culture and enlightenment and many of the noblest qualities of our race. It is, therefore, in the fitness of things that the author has discussed at a considerable length the main factors which have accentuated unemployment among the middle classes. After examining the causes of unemployment and attempting to estimate its extent and indicate its likelihood, the author goes on to suggest certain lines of remedial action which would help to reduce the evil substantially. The author has suggested good many schemes of employment with or without State-aid and has also proposed the introduction of technical education on a larger scale to cope with the problem. Though some practical suggestions would have been welcome, one cannot but admire the manner in which the whole problem has been tackled. We are sure that this monograph will be of great help to those who are seriously thinking of a solution of the problem of unemployment obtaining in this country. The go-up and printing of the book are excellent.

SUBRAMANIAM DAS

MARGARET GILLAN: A Play in three acts. By Dorothy MacNaughton. George Allen and Unwin, London, 1934. 3s. 6d. net.

A dramatic account of a passably living woman who tries to control her destiny but whom fate meets. The rush of events and of scenes has been skilfully presented and the tragedy of life comes out in all its intense agony and cruel strength. The interest never flags, and though the atmosphere is that of an Irish locality, the appeal is universal. The climax has been powerfully worked out and the play is an index of the dramatic's power over emotional crises and tense situations.

THE HARIJANS IN REBELLION: By Prof. C. R. Agrawal, M.A. (Cantab), D. R. Thapornachand Sons & Co., Bangalore. Rs. 1-6. 1934.

Prof. Agrawal in course of the eight chapters of this book presents his case for the removal of untouchability and discusses the problem in its proper bearings carefully shifting from it questions of intermarriage and inter-casting, and taking his stand on reason and feeling rather than merely on the text of the scriptures. He believes that it is out of all proportion to assign to the Harijans a number of areas which the strength of their population does not deserve, and while the Brahmins and other caste Hindus may help in educating them, they should co-operate by giving the noblest practices and in other ways approaching the view-point of caste Hindus. Society is dynamic, heredity is not the decisive factor in matters of professional efficiency, and there should be no bar to the admission of Harijans to the Hindu temples; only the caste Hindus should be

persuaded to this step and not seemed to it by any legislative act.

Prof. Agarwal has abundant sympathy for the caste Hindu viewpoint, but happily this does not blind him to the fact that the Harijans' is a just cause. He is no facile economic breezer about the tremendous impetus given to the movement by Mahatma Gandhi, but nevertheless finds genuine admiration for the spirit of Satyagrah. His treatment of the subject must be pronounced on the whole comprehensive and satisfactory. Though based on Mr. S. M. Mate's book (in Marathi) on the subject, it does not follow him slavishly, but the political bias is all the more pronounced.

P. R. SEN.

THE SOCIAL ECONOMY OF THE HIMALAYAS: By R. D. Pant, M.A., L.L.B., Ph.D. London, George Allen and Unwin, Ltd. 15s. Pp. 354. 43 plates and 6 maps.

The book under review presents a detailed account of economic life in the Karmun Himalayas. The author is himself a Karmun, and has, therefore, had good opportunities of observing the people intimately.

The agricultural life of the people has been treated with particular care, and sufficient details have been given with regard to preliminary cultivation, sowing, the rotation of crops, irrigation, manures, cattle and so on. The author is particularly interested in the relation between environment and man, i.e., the question how far the life of man has been conditioned here by the circumstances not here, for the man has been able to alter the environment to suit his own needs. He finds that the balance of power is in favour of the physical circumstances in the higher mountain areas, while it is the other way in the lower reaches. This was an interesting theoretical conclusion.

It is for the above reason that the book opens with a chapter on the physical features of the Karmun Himalayas, but geography does not seem to be the strongest point of the book. Dr. Pant has obviously not utilized even the standard text-books of Himalayan geography. His geographical description is, therefore, incoherent and misleading to students. Geographers and economists should not even to-day be asked to be identical. It is not simply the women south of the Karan-Tibetan water-parting, residing generally along the Zaskar range, that form true India. The more waters also do so in the Sulei. The term 'True-Himalaya' has a technical meaning and does not stand for all snow-covered ranges beyond the Great Himalayan range. Even India, who popularized it, used it to mean the mountain system in the north-west beyond, and perhaps including, the Rajma range. There are striking mistakes with regard to geographical names which have been rather loosely used. But these defects should not detract from the obvious value of the book which lies in its abundance of economic information.

With regard to social and economic questions treated in the book, there is one point which requires further clarification; and we hope Dr. Pant will throw more light on the following subject in some subsequent volume. Just as there is a certain co-relation between environment and human life, so there ought to be one between the economic activities of the people and their social organization. Dr. Pant has touched this question in Chap. XIX with reference

to the social status of women. But we feel tempted to ask if the economic activities of the people have not also produced social stratification? In order to carry on these very activities with efficiency; and if these different classes are not marked off from one another by differences in economic and legal treatment or in the nature of social status.

We hope Dr. Pant will tell us, in future, something more about the Karmuns along these lines. For to him are only special facilities of doing so as a Karmun himself, but has also an eye for detailed observation as is proved by the thoroughness of the present account.

NIRMAL KUMAR BHOW.

DARA SHUKOH, VOL. I. BIOGRAPHY by Asaf-ud-Din Khan Qasim, M. A., Ph. D., Reader, University of Dacca, M. C. Sarkar & Sons, Bombay 1935. Price Rs. 5-0-0. Pp. 410.

Dr. Qasim's recent biography of Dara Shukoh, the unfortunate last apparent of Emperor Shah Jahan, contains much feelings of pity and reverence in the reader's mind. There are at least two figures in the Mughal imperial family, who, but for a strange freak of fortune, would have come to occupy the seat filled by the great Akbar and who would thereby have most likely changed the future course of Indian history. One is Prince Khurram and the other Dara Shukoh. Khurram was the eldest son of Jahangir who was put to death by his younger brother Shah Jahan. Akbar before his death had lavished the grandson of his to succeed him in preference to his naturally son Shahin, who at that recent step into the world and reinforced the last days of his father. Khurram thus remained a prisoner for many years and met an untimely and sad end at the hands of Shah Jahan. He was a cultured and broadminded prince, most fitted to carry on the great experiment of Akbar for effecting unity between the two dominant races of India.

The other figure is Dara Shukoh the eldest of Shah Jahan's sons, who was deeply loved and brought up in a right royal magnificence of the hey-day of the Mughal Empire. He was highly educated and well-versed both in Persian and Sanskrit learning. His liberal and sympathetic outlook towards Christianity probably disappointed him for statecraft. His noble and unassuming character proved his ruin. He fell a victim to the wiles of his younger brother Aurangzeb. He too was anxious to blend the two great religions of India so as to prevent their deadly conflict so detrimental to the national interests of the country. But Providence willed it otherwise and we are seeing today the bitter fruits of the bigoted policy advocated by the ultra-orthodox writers during Aurangzeb's regime.

Any way the appearance of Dara Shukoh's biography is most opportune and is an eye-opener to us all. It is written in a charming style and can be quickly read like a novel. Shah Jahan and Aurangzeb fill so much space in our minds that we hardly suspect that there existed equally great but pathetic figures whose history deserves to be studied with the same interest and solicitude. Many unknown but useful details of the inner life of the Mughal palace are most interestingly provided in Dara Shukoh's life, which the student of history will live to note. All those who are striving to solve the Hindu-Muslim problem will do well to study this valuable contribution and profit by what has been a problem of centuries.

A second volume of Dore's writings is to follow in due course.

G. S. SARGENT

THE SAYINGS OF CONFUCIUS. Translated by Leonard A. Lyall. Third Edition. Longmans, Green & Co. London. New York, Toronto. 24s. 6d. net. Cloth Gilt.

Mr. Lyall is also the Author of *Meisaku*, *The Cherry-Tree*, and *Chien*. In the work under notice the translator has been scrupulously nearly word for word as possible, thus bringing the English style into agreement with the simple earnestness of the Chinese text.

The introduction deals succinctly and in an interesting manner with the life and times of the great Chinese sage, whose Chinese name, Kung Fu-tzu, means the Master or Philosopher King.

His teachings do not require any commentaries.

WORLD ECONOMIC SURVEY. Fourth Year, 1934-35. League of Nations, Geneva 1935. Price 8s. 6d.; cloth, 14s. 6d.

The Secretariat of the League has published this volume of 310 pages entitled *World Economic Survey, 1934-35*, covering the main economic and financial events of the twelve months up to and including July, 1935. This volume is based on information collected by the League's Economic Intelligence Service from the most reliable sources and is a continuation of the editions published in the three previous years.

There are nine chapters. The first of these is a general statement of events during the period under review, which the author refers to as a "year of instability". It mentions the harmful effect of the currency war, the risks of national movements towards economic recovery, the New Deal in the United States, the recovery in sterling countries and the decline of the gold bloc group. The other chapters concern respectively price movements in 1934-35; the adaptation of agriculture to the recovery in industrial production; the part played by the wage-earner in the economic revival; the re-organisation of international trade; problems of international stability; the technical situation of the market favouring credit expansion and the economic position in July, 1935.

A large amount of interesting economic and financial information will be found in this volume. It contains numerous charts and diagrams and a chronology of events and index.

It is one of the "best sellers" of the League. A large number of professors, advanced students in economics and men of business seek and find plenty of food for thought in it.

C.

MODERN PRODUCTION AMONG BACKWARD PEOPLES. By I. C. Green, vol. 2 of the *London School of Economics series in Economics and Commerce, 1935*. George Allen and Unwin Ltd. 1935. Pp. 218 with Appx. A and B, a Bibliography and an Index.

This book is a discourse there, for the London University. It was written while the author held the chair of economics at the London School of Economics. As such it bears signs of painstaking research into practically all relevant materials, chiefly

public reports and monographs. The scope of the subject is production in the entire tropical region with a tilt towards Africa. The Dutch Indies and India also come in. But references to India are very meagre, though Indian agricultural production fulfils the condition for modern production among backward peoples as laid down in the book. Here, as elsewhere, the foreign state or the metropolitan power (backward peoples have no state, they have administration) is expected to perform the three functions mentioned by the author on p. 31, 32, viz., (1) maintenance of the supply of exports from the territory, (2) protection of the profitability of foreign investments in the territory, and (3) development among the natives of a market for its own manufactured products. Obviously, Mrs. Knowles and Mrs. Vera Asquith's text-books do not fit in either with the author's theme or its treatment. It is also idle to expect a first-hand study of such a vast topic from a university student, yet in the analysis of a subject like the conditions of labour, supply a realistic bias is any day preferable to the scientific attitude fostered in the library of the Royal Empire Society.

The book contains eight chapters in all. In the first, the history of the Far Eastern trade is traced and the relation between governance of the tropics and the methods of obtaining supplies shown. The second chapter reviews the signs, usually attached to terms like "backward" and "tribes" and gives a close analysis of primitive economy. Apart from defining the interest of the second chapter is anthropological. The third deals with crops and methods of production and is very exhaustive. Yet the reader's curiosity remains slightly unsatisfied inasmuch as the vital connection between economic position in the tropical zone and cropping and methods of cultivation is not shown. (Appendix A is too slight to be of much use) the same deficiency is responsible for the weakness of chapter five in the matter of description. But, the representations of principal tropical crops are given in the appendix to chapter III and the conditions of labour supply (chapter IV) are skilfully described. In chapters VI and VII the peasant production is compared and contrasted with the plantation system in favour of the former, is the long run. The author thus indicates the trend of substitution of capitalist economy, "without Governmental support, systems of production which rely on simple wage labour are declining relatively to those which use labour on some co-operative basis of free contract. The native is gradually increasing his possession of capital, either individually or co-operatively; but even where his position is strictly that of a collaborator or supplying labour-erred factories, a contract on fixed price gives him an interest in the entire process of production, and makes him to some extent participate in the risk and the profits of changes in the market demand for the finished product. The position of the European investor under these conditions demands less even political privilege and more open competition in the process of production." (p. 218.) Appendix B gives highly interesting facts of areas allocated to foreign holders in freehold or long leasehold and of areas reserved for native occupancy where the Imperial Government has assumed ownership of all land.

It is clear from the above that this excellent book is invaluable for the student of modern economic history, particularly in that phase of it which is known as Imperialism. The impact of foreign

capitalism on the indigenous economy of backward people is a fact of supreme importance to both parties concerned. Nearly all major problems facing the world today can be understood in its terms. The implications of the incidents are of course not discussed in the book, the chief quality of which consists in an unbiased account of the facts of the situation. As the facts are allowed to speak for themselves, quotations from Marxist pamphlets are out of court. The two deficiencies mentioned above—they are not defects—viz., the slight preponderance of the interest in African tropics and the neglect of the population problem can be easily corrected by the Economic Handbook of the Pacific Area, particularly its sections of chapters 1, 2, and 3 for Population, Land Utilization, Food Production, and Geomorphology, edited by Mr. E. V. Peck and published in April 1934 for the Institute of Pacific Relations. An appendix on Foreign Investments would have been a welcome feature of this truly useful and dependable book.

DRUGETI MUKERJI

THE OCTOBER REVOLUTION: By

Joseph Stalla, International Publishers, New York. Price \$1.50. Pp. 168.

The book consists of a number of articles and speeches by the present Dictator of the Russian proletarians, running over a number of years from 1918 to 1927. What is at once the weak and the limitation of the book is that it was not written as a whole, with the result that passages which are not fully familiar with the domestic atmosphere of Russia after the war, will not find it very illuminating. But, on the other hand, we have here a first-hand intimacy with the problems that harassed the communist party in the first years of its dictatorship. Here also we learn of the beginnings of the notorious Stalin-Trotsky controversy, and thus a hint of its vituperative bitterness.

With regard to the October Revolution Stalla says that it was not a purely "proletarian revolution" but a "happy combination" of it with a "peasant war." The October Revolution proved that the proletarians can seize power and maintain it, provided it is able to wrest the middle strata, especially the peasantry, from the capitalist class, provided it knows how to transform these strata from reserves of capitalism into reserves of the proletariat. But peasants do not exhaust the middle strata. There are the oppressed nationalities which though consisting mainly of workers and peasants, are nevertheless oppressed as nationalities. Revolution, to be complete therefore, must realize the combination of "proletarian revolution" with not only a "peasant war," but also a "national war."

Stalla is the high-priest of Leninism and is therefore philosophically jealous of any intrusion of Trotskyism. "What can there be in common," he says, "between Lenin's Bolshevik theory and the anti-Bolshevik scheme of comrades Trotsky with its 'playing at seizing power' where do people get this jumble of comparing a head to Mont Blanc?" "Yes, that is true," he also remarks, "Comrade Trotsky really fought well during October. But comrades Trotsky was not the only one who fought well during the period of October. In general I must stress that during a victorious spring, when the enemy is beaten and the rebellion is spreading, it is not difficult to fight well. In such moments, even backward people become heroes." Moreover,

"there is good reason for saying that an obliging hero is more dangerous than an enemy."

This in 1924, when Trotsky was still a "comrade." And now when the "obliging hero" is an open obliging, what is he to be liked to? Indeed, on a careful reading of the book, one reasonably suspects that the present publication itself is part of an organized attack against the doctrine of Trotsky, which have been characterized as a reproduction of Leninism.

K. K.

BENGALI

DADU: By Rasuli Akhondkar, Sec. Secy, M.A., Principal, Pabna College, Natunimata. Published by Feroz-Gowari Book shop, 210 Chatterjee Street. Pp. X+675. Price Rs. 4.

This standard collection of the sayings, in Hindi, of the medieval saint and reformer Dadu is the fruit of years of labour on the part of the author. For making this collection he has not depended merely on the printed sayings of the saint, nor even on manuscript collections also. He has travelled in various parts of India and gleaned from many folk, having under contribution both sayings and householders.

The get-up of the book is commendable. The book opens with an introduction by Rakhindranath Tagore. In it one finds and refers to tradition and shows his appreciation of a great personality. There is a biographical sketch of Dadu and there are Bengali translations of his sayings with the author's comments and reflections. Altogether it is a most valuable work which Principal Akhondkar has produced. It ought to be translated into Hindi and other vernaculars of India and into English—with the author's permission, of course.

JATACHARI: By Dr. Satyacharan Laha, M.A., Ph.D., Published by Sampurna Nath Sen Gupta, R. No. 50, Nandan Bose Street. Pp. 169. Price Rs. 2-4-0.

This is a zoological work on water and other aquatic birds. The printing, paper and illustrations are excellent. Dr. Satyacharan Laha is an authority on ornithology. He has not only studied all authoritative works on Indian birds, but has extended and deepened his knowledge of the subject by years of personal observation. His extensive travels in hill and dale and his very well kept diary in his garden-house at Agartala have given him facilities for such observation. He loves his birds and takes care of them with all a bird-lover's affection and the birds reciprocate this sentiment and have confidence in him.

His book may be depended upon as giving an interesting and accurate account of the birds treated of in it.

C.

GUJARATI

KHAMBHAT NO ITIHAS: By Natarajani Das Bhattacharya, B.A., published by the Gurdip State, printed at the Karmar Press, Ahmedabad. (Cloth bound) Illustrated. Pp. 376. Price Rs. 4-8-0 (1935).

This splendid monograph, consisting of the History of Kanauj, from the earliest times to the present era, is written in the (1) Hae of Dr. B. C. Sen, Dewan-Bahadur N. D. Mehta, (2) the Ministry of

M. K., the missing Nawab Sahib and (3) the pen and scribbles of the compiler. He is not a new hand in this line. He has to his credit an exemplary essay on Almadabad, the capital of Gujarat, and a treatise on shipping in Gujarat. Cawley has played a prominent part in the ancient and medieval history of Gujarat, on account of its geographical situation. Its harbour having silted up in modern times and during the later Mahomedan and Kutchi rule in Gujarat no one having cared to restore it to its former state, the place has lost its prime importance. Jalna in earlier days and Mahomedabad later made it what it was, and every important detail of this tasking has been set out in an interesting way, but not without chapter and verse, by the writer. Old Sanskrit and recent Persian and all other available sources like the English Factory Report have been researched, and the materials thus laboriously collected have been presented in a form, which should serve as a model to other writers in the same field. Besides Jalna and Mahomedabad, Borda and Ponda have in their own way lost glory and importance to Cawley; their without best testimony to it and yet they could have been enriched with advantage, and the defect of absence of reference to them removed. A number of maps, and illustrations of persons and places, appendices and bibliographies bear witness to the thoroughness with which the task has been accomplished. We sincerely congratulate the author.

SARAL RAJYA SHASTRA: By Dr. Jatinendra M. Mehta, B. A., Ph. D., Professor of History, Baroda College. Printed at the Shastri Printing Press, Baroda. Cloth bound. Pp. 272. Price Rs. 1-6-0 (1935).

H. H. the Maharaja Gokuldas had felt for a long time the absence and need in the remainder of his State of an easy book on the science of Politics. He entrusted the work of supplying the need to Dr. Mehta who was eminently fitted to do it, on account of his close study of the subject in Europe. Dr. Mehta arranges the subject from both points of view old and new, and traces its gradual development from the times of Arisotle and Plato to Adam Smith and later authorities in the line. The ideas underlying the subject are alien to Eastern minds and therefore for him, with the help of friends, managed to evolve a vocabulary in Gujarati, which renders very good service; however, we wish to point out that a more cultured word could have been used to describe Gudhine Misquity than *Kharabastu* and that *Jurispudencia* is more a *Kapila Shashtra* than a *Shastrosudendra*. A novel and very useful feature of the book is the appendix which gives a correct account of the European authors quoted in the work, with the names of their books. There is a very good index at the end. Altogether the book has been very carefully and ably compiled.

K. M. J.

COMMENT AND CRITICISM

The School Act of Saurashtra

In my article "A few Thoughts on the Report of the Modern Education Advisory Commission" I have referred to the School Act of Saurashtra at p. 44, and have suggested that let what we may as education men come back to us for the benefit of our children; and let what the Mahomedans pay go back to them for their children. I have been aided by several friends interested in education to give the scheme of the Act, which I summarise below.

The scheme of the Act seems to be this. "There is a power given to the community after certain preliminary steps to erect a public school district. Whether there is to be such a district or not is decided by vote, and by the result of that vote the majority binds the minority. If the district is erected and nothing more is done, then all persons holding property in the district are assessable for school rates. The religious complexion of the school as between Protestant and Catholic is controlled by the majority who have voted for the creation of the district. But there is a conscience clause to protect parents having their children instructed in religious education which is not in their faith. There is, however, a power given to the minority, which means the members of the religious faith, be it Protestant or Catholic, who form the minority (for no other faiths have in this matter official recognition) to establish a separate school district with a separate school of their own religious complexion. In such a case the non-payers establishing such a district are

ally liable for their subordinated race and not for public school rates. The legislation as to the formation and limit of the assessment roll provides for a return by such assessable persons, and prescribes a classification of P. E. S. (public school supporter) or S. S. S. (separate school supporter), as the case may be."

In this arrangement there are two guiding principles. The first is that after a vote the majority binds the minority. The majority settles as against the minority whether there shall be a district at all (there is a provision for the creation of a district on the motion of the Minister of Education, but this may be disregarded as extraneous to the present question). The second is that it is the criterion of religious faith which forms what may be called the subordinate constituency; and here again the majority compels the minority, either establishing or refusing to establish a separate school. If the school is established all must be ruled."

"It is true that the subordinate constituency form the minority of the whole constituency. As such they would have been assessed as public school supporters, were it not for the special exemption which is to be found in S. 39 of the school Act. But it is the very subordination from the liability to pay public school rates that they get as a community which subjects them to the rule, so to speak, of the majority of their own community to pay the special school rates."

"It is evident that there is a great practical advantage in working the scheme. For the minority

constituency to open to a common sense determination as to whether they shall or shall not combine a separate school it is necessary that they shall calculate what resources are available. If the religious test be taken, that is simple enough."

18. 4. 1935.

Jatindra Mohan Datta

**"Bengal Government's Proposals on the
Delimitation of Constituencies"**

To

The Editor,

The Modern Review

Sir,

In his article on Bengal Government's Proposals on the Delimitation of Constituencies Mr. J. M. Datta has exposed the real nature of the claims made by the Muslim Chamber of Commerce. I beg to add here certain other facts which will go to show the real nature of the Muslim Chamber.

Mr. Rajarat, giving evidence on behalf of the Muslim Chamber of Commerce before the Bengal Provincial Advisory Committee, said: "We have 54 out of 104 such members who are domiciled in Bengal, living here for about the last 20 years." From the Report of the Third Annual General Meeting of the Muslim Chamber of Commerce held on the 25th. Feb. 1933, and published much later, we find the total of the Muslim Chamber's membership to be 95 at present, of which 11 are British companies (see pp. 17-21 of the Report). We also find that during the year under Report, i.e., during 1934, 25 new members were elected (see pp. 14-15 of the Report). This brings down the total to 73 at the end of 1933. We find from the proceedings of the second Annual General meeting held on the 28th. February 1934, that 21 new members were elected during the year 1933 (see pp. 63-65 of the Report). This brings down the total to 52 at the end of 1932.

But their representatives giving evidence before the Committee on the 25th. January 1935 claimed to have 104 members! For it is not 32:2-33%; and have not the Muhammadans acquired the necessary weightage?

Then, of the 5 United Companies, of which much was sought to be made out in the various proceedings, Hindustani Insurance Co. Ltd. with a capital of Rs. 500,000 is one. We find from the Insurance Directory of Mr. S. L. Tait, that its Board of Directors consists of—1. Mr. K. R. Ghosh, B.A., Solicitor (Calcutta)—Chairman, 2. Mr. A. J. Ganguly & Mr. S. K. Ghosh, Advocates, 3. Mr. R. Banerjee, 4. Mr. N. Rajadatta, (an Official). Mr. Rajadatta is the Managing Agent, 50 out of the 5 directors, 3 are obviously Hindus; Mr. Ganguly is possibly a Muhammadan, while Mr. Rajadatta is a Director ex-Officio. But still the whole company must be regarded as a Muhammadan one, and the entire capital would go to swell the importance of the Muslim Chamber of Commerce.

Now, a word or two as regards the other members. Khair Bahadur Syed Madanpura Sahabani is a prominent member. He was the Sub-Registrar of Calcutta until a few years ago and is a prominent personage. What trade connections he has since then developed, we do not know; but does he pay any income-tax for his own profession; or has he got any trade license from the Calcutta Corporation or from his home constituency? Khair Bahadur Abdul Masum is another such member. He is a prominent member of the Calcutta Corporation; does he hold any trade license from the Corporation? Mr. M. A. H. H. Chaudhary, M.A., B.A. is another member of the Chamber; who is more well-known as an Advocate than as a businessman.

We are 100, but we are not sure, that Adnanje Haidar Durrani and Co. Ltd., was originally registered at Bombay.

So, this political-Cum-Bureaucratic secret alliance must have a seat in the Bengal Legislature to save the Muhammadans a communal majority. Why are they not trying for a seat in the Federal Legislature, when they control "about 25 per cent of India's coastal trade and over one-third of Bengal's fish trade" especially as Customs is a Federal subject?

Yours faithfully,
Haji Dina Ganguly

25. 3. 35.

KEY TO THE FRONTISPICE

"God Prajapati, creator of the universe, divided himself into two: three were man and his consort created." This idea finds a formal expression in one of the gods of the Hindu Pantheon, Ardhanarishvara, a half-male and half-female figure in which Shiva and Gauri are united together. The *Kalid-purana* has an interesting story about the origin of Ardhanarishvara. This unique concept finds a fresh and adequate expression in Nandalal Bose's painting.

—Nandalal Bose.

TRAINING INDIANS FOR MILITARY CAREERS *

IV: ARE THE ARRANGEMENTS ADEQUATE TO OUR NATIONAL NEEDS ?

By Sr. NIHAL SINGH

Illustrated with photographs by the Author

I

SO far I have not dealt with the professional education that is given to the gentlemen-cadets at the Indian Military Academy, Dehra Dun. I have purposely refrained from doing so. Being of fundamental importance to the future well-being of India, such education deserved to be considered at some length.

The aim set before the conductors of the Academy was authoritatively indicated by the Commander-in-Chief (Sir Philip Chetwode) in a speech that he made on December 10, 1932, about two months after the actual opening of the institution. It was to afford cadets "in every respect the same facilities that are given to young British officers at Woolwich and Sandhurst."

Army. Many persons (not all Indians), nevertheless, continue to speak of the institution as the "Indian Sandhurst."

This appellation is manifestly wrong. Whether the facilities provided are adequate or not, the intention certainly is to duplicate both these British institutions for training officers for various arms, except the air corps.

II

There exist two "wings" at the Dehra Dun Academy—the "Woolwich wing" and the "Sandhurst wing." This bifurcation had not taken place at the time the Commander-in-Chief spoke there towards the end of 1932.

That fact does not necessarily connote that



The ceremonial residence of the Commander at the Indian Military Academy

The reference to Woolwich as well as Sandhurst shows that the Academy was designed for a dual purpose—to train officers for the artillery, the engineering and other technical arms as well as for the general fighting units of the

army. The decision to provide facilities for training young men for the artillery, engineering and kindred arms was taken subsequent to the establishment of the institution. The "Woolwich wing" could not come into being until that institution had functioned for a year because it was deemed wise to permit all entrants to obtain general grounding for two terms—or "halfs," as they are called—before specialising for any of

* The three preceding articles of this series appeared in *The Modern Review* for August, September and October, 1933.

the technical arm. By then, no doubt, the Commandant and his staff would be in a position to determine whether the applicants were fitted, by their knowledge of mathematics, physical science and the like, to have a fair chance to qualify for a commission in the artillery, engineers, signals, etcetera.*



Cadets improving their "general knowledge" by reading newspapers, reviews, magazines and books in the *Academy* at the Indian Military Academy.

It was stated in the rules governing the admission of candidates to the Academy, published in the *Gazette of India* on February 6, 1932, that the same competitive examination was to be held for the selection of candidates for all arms. Even the young men desirous of obtaining commissions in the air arm were to sit for the same test, though (on the score of expense) it had been decided not to provide facilities for training them in India and they would have to go to Cranwell (England) for the purpose. These particular young men could, if they liked, put in an application also for entering the Dehra Dun Academy without having to pay an additional fee—an important consideration for middle class parents.

III

I put down these facts in fairness to the authorities. Often, however, the phraseology in which

* I dissent—this word—*etcetera* and *et cetera* from using it in my writings. It is unavoidable in this instance. Tanks must be among the services it comprehends to which corps Indians will, I assume, be admitted in time.

statements of this description appear in print is such that even Indians, esteemed for their intelligence, miss important points in them.

And no wonder. Since the Indian Sepoy Mutiny of 1857 until quite recently, Indians were shut out of the higher rank in the army. Those who chose to serve as the Viceroy's Commissioned officers (in reality, as "glorified N.C.O.s") had not troubled much to equip themselves with education of the modern type.

All Indians who did not belong to certain races, castes and classes arbitrarily styled as "martial" by the officials, were kept out of the army. They could not enter even the forces organised upon a voluntary basis. No Officers' Training Corps were attached to Indian Universities.

The military science, therefore, remained a sealed treasure to "educated Indians"—to use a common phrase. The generation now in the saddle grew up in ignorance of the most elementary matters pertaining to national defence. Such ignorance lived apathetically; and this apathy, I feel, will not disappear until defence becomes our responsibility not only in paper but in reality.

IV

This lack of knowledge of military affairs, for which no Indian is to blame, has been responsible, to no small extent, for the misreading of more than one statement relating to "Army Indianisation." I referred, in a previous article, to a mistake that was made in connection with the Royal Indian Military College, Dehra Dun, opened by H. R. H. the Prince of Wales in February, 1922. It was considered to be an institution analogous to the Royal Military College at Sandhurst, whereas it was no more than a "public school" paid for out of the Indian Military Budget.

Even a more grievous mistake was made when "Indianisation" was taken by our people to mean merely the replacement of the British with Indian officers. That process would have been comparatively simple, as a battalion has, I believe, thirteen such officers during peace and twelve during war.

That understanding was found to be wrong. After "Indianisation" had been talked about for many years, it suddenly transpired that the whole middle structure of the army had to go—first with the British officers, the "glorified N.C.O.s," sixteen in a battalion I believe, had to

go, too—not from the entire Indian Army but only from the units to be "Indianized."

"Indianization" became thereby a much more complicated, onerous, expensive and slow task. It spelled, moreover, disappointment to the masses, caste and classes that had seen the personal recipients of the Viceroy's Commission—disappointment with which they would associate "educated Indians."

V

If our people had realized, when the Academy was being started at Dehra Dun, that it was meant to be a "Woolwich" as well as a "Sandhurst," some of the Indians who, during recent years, have exhibited interest in matters pertaining to India defence, might have questioned the wisdom of such action. The advisability of providing facilities for such purposes was carefully considered by a committee appointed in June, 1923, under the chairmanship of the Chief of the General Staff in India (Major-General Sir Andrew Skeen) and comprising, among others:

(1) Pandit Moti Lal Nehru (who, on account of the Indian National Congress policy, was unable to serve);

(2) Mr. M. A. Jinnah;

(3) The Hon'ble Sardar (now Sir) Jagatjit Singh;

(4) The Hon'ble Sir Phiroze Sheth;

(5) Dewan Bahadur (now Sir) M. Raza Chandra Ram;

(6) The Nawab Sir Sahibzada Abdul Qasim;

(7) Bahadur-Major and Hon. Captain Sardar Bahadur Hira Singh;

(8) Dr. (now Sir) Zia-ul-Din Ahmad;

(9) Captain J. N. Banerjee;

(10) Major Thakur Zameer Singh;

(11) Bahadur-Major and Hon. Captain Sardar Bahadur Haji Gul Nawaz Khan; and

(12) Major Bala Sahib Datta.

This Committee—or "the so-called Skeen Committee," as Sir Philip Chetwode calls it—declared that the Indian Military College should, at first, take the place of Sandhurst. "At a later date it might become a combined institution, providing also the facilities of Woolwich."

The first contingents of Indian cadets who were allowed to "qualify for the artillery, engineers, signal, tank and air arms schools," in their opinion, receive their preliminary military training at Woolwich and Cranwell, because the arrangements there would "be

generally more economical than the provision at the outset of duplicate facilities in India."

While the committee had no doubt that the reproduction in an Indian academy of the Cambridge and Chatham courses supplemented with training at an engineering establishment such as the Thomason College of Engineering at Roorkee "might, when the time comes, provide the nucleus of a counterforce," it would nevertheless, they thought, "be long before it would be economical to duplicate machinery of this kind."

On the score of efficiency, too, the Committee urged that such Indian cadets be sent for many years to come, to England for such training. "For a very considerable time also it would be desirable," they wrote, that "British and Indian officers should receive their 'post-graduate' training from the same source." They, therefore, laid down that young Indians desirous of serving as engineers should be sent to Chatham and Cambridge and those for the artillery to Lark-hill.

Yet these weighty considerations have been brushed aside—and, so far as I am aware, with-



Cadets doing practical work in motor mechanics in a workshop at the Indian Military Academy

out an explanation. No development in Indian engineering establishments has, within my knowledge, taken place since those words were written that would render them obsolete.

VI

The military studies in the case of cadets, whether incorporated in the "Woolwich wing" or the "Sandhurst wing," are squeezed into a crowded morning. As stated in the preceding article, the portion previous to breakfast is taken up with parades and "P. T." (physical training) exercises. The remaining hours until luncheon could be devoted exclusively to the study of the

sciences of warfare, if the academic education of the cadets, particularly most of those who have entered through the army, did not fall below the requirements of the Academy authorities. I referred last month to this severe landing and therefore will not enlarge upon it.

The *cadet* is made, nevertheless, to teach the cadets the elements of strategy, tactics, military organization and administration. They also study, in outline, military history and the general principles of military law.

VII

Some practical work is also done to supplement this theoretical training. Cadet sergeants and other N. C. O.'s are, occasionally permitted to take the cadets to bathe in the stream.

Hands unweild by manual labour of any description, when put to the rough are required of them even in minute reproduction of war conditions for instructional purposes, lose sense of their stiffness. The process is far from pleasant.

Town-bred cadets who have not even amused themselves by cultivating flowers in the grounds surrounding the houses in which they were brought up (supposing that their houses were set in compounds instead of standing flush with the street and cheek by jowl with dwellings on either side) suffer, no doubt, when put to digging trenches and laying down, twisted wire entanglements. It sometimes happens that a finger is mistaken for the post to which the wire is to be fixed and the violent collision of the barb with the bony flesh gives the cadet his first baptism of blood.

Then, too, out-door correspondence, at night, may involve a little hardship. If the young man does not possess or has not acquired the sense of time or the jump of location (indispensable faculties in a military leader), he may lose his way in the dark and get back to his quarters too late for dinner, which is served punctually at the appointed hour and can be partaken of only if the cadet is in his "mess kit."

All the "shops" on the Academy grounds are operated by a single contractor—the young Punjabi I mentioned in another article as the *cadet*—under the watchful eye of the Commandant and his assistants, and are closed at certain times. Nor can cadets "break bounds" as they please. Missing a meal, therefore, occasions some hardship—and sets, I hope, as a spur to the development of a keen appreciation of time and direction.

Mounts are kept in stables across the sector road connecting Dehra Dun—the railhead—with the military sanatorium at Chakrata. Equestrian is so popular with the young men some of whom have done little riding before they come to Dehra Dun, that there generally are more applications than horses, especially on a Sunday, when the general Academy routine is relaxed.

The cadets are, I am happy to say, taught wood-working and auto-mechanics. Judging by the equipment in the workshops, these courses must be very elementary. I have seen schools in Europe and the United States of America where the sergeants for giving manual training to boys (not adults, as are the cadets) were much more thorough-going.

I may add that the young men admitted to the "Woodwork wing" are given a more intensive course in mathematics and physics and chemistry. Considerable attention has been given to equipping the laboratories; though many a high school in small towns in the United States of America visited by me is better fitted than the Academy.

VIII

From time to time the progress made by cadets is tested. Some of the examinations are held, without prior notice, and are written, *ex tempore* and practical. The results thus obtained are considered together with the marks given by instructors on general work through the term and the condition in which the mess books are kept.

The number of marks obtained by a cadet are not published; but if he has failed to make the progress required of him, he is ordered by the Commandant of the Company in which he is incorporated, the Commandant being invariably one of the instructors. If he does not "pull up," as the expression goes he is reported to the Commandant, who may drop him a term or even disallow him from the Academy.

Physical efficiency is also tested from time to time. These tests are:

- 100 yards sprint, for speed;
- high jump, for agility;
- long jump, for dash;
- putting the weight, for strength; and
- mile run, for endurance.

The percentage of cadets who, for one cause or another, are sent away or drop out, is rather high compared with the number of entrants. Of the forty who constituted the original batch, eleven did not appear in the final examination. This is a serious matter and must be taken into consideration when calculating the pace of "army induction."

The final examination is held at the conclusion of the fifth term—or after two-and-a-half years' training. The papers are set by Army Headquarters and examiners sent from there also conduct oral and practical tests.

IX

Though by successfully passing these tests the cadet earns his title to receive the "Commission" signed by his Excellency the Viceroy

* This Commission must not be confused with the King's Commission. Further reference to it is made later in the article.



Work going on on one of the quarters, since completed.

in behalf of His Majesty the King-Emperor, his training is far from complete. If he has elected to enter the engineers, he must repair to the Thomson College at Roorkee for a course in engineering that will keep him there for three years. If he is to go into the infantry or cavalry, he is attached to a British battalion for a year's practical training.

As I noted in the initial article of this series, many British officers think that the science of warfare cannot be taught at any academy, but must be learnt while a young man is actually serving in a fighting unit. This practical training, as believers in the academy ideal would call it, is, therefore, all-important. Upon it will depend, in no small measure, the success or otherwise of the young man in the profession that he has chosen for himself or into which ambitious relatives have pushed him.

Will a British battalion put its back into imparting such training to these young Indians who will occupy positions that fill now constituted a close British preserve? Only time can answer this question.

The Commission received by these young men differs from that given to the British officers among whom they will serve. While the

graduates of Sandhurst can command any unit British or Indian—those from Dehra Dun can command a non-Indian unit only by special dispensation.*

The scale of payment in the case of Indians

* According to a lecture delivered at Sandhurst and reproduced in the Royal Military College Magazine, Easter, 1925, there was no likelihood of British graduates serving under Indian graduates at that College. The lecturer, believed to be an officer with considerable army experience in India, stated that Indians obtained their Commissions at an age that precluded "the possibility of their rising very high." The few Indians who would go "on in rank" would modestly be posted "to Indianized units, so that the Indians may have the opportunity of proving that he can produce efficient all-round Indian units." When the Indianized units proved their worth, their number may be increased, and the British officers in them replaced by Indian cadets from Sandhurst. These Indian officers would, however, "be junior to any British officer in their rank, and the British officers so replaced" would "be absorbed into other units".

This prophecy, if prophecy it was, is being fulfilled. What was said of the Indian graduates from Sandhurst seems to be equally true of those from Dehra Dun.

is lower than that of British officers, rank for rank. This scale has been adjudged (by non-Indians) to be adequate to Indian needs.

Honour among men is such, however, that Indians attached to a British unit are likely to strive to maintain their *front* (position). The maintenance of their *front* is likely to involve, among other things, drinking, playing bridge for "points" (gambling would be regarded as too strong an expression), betting at races, and the like. Habits of this description have, somehow or other, become the hall-mark of a gentleman—especially of a military gentleman.

It would be easier for Indians to acquire these habits than some of the other traits of an "English gentleman." For, I fear, will be able to resist these temptations.

I presume that a "peg" of whiskey at the mess will not cost an Indian subaltern, because of his lower pay, less than it does his British comrade of like rank. Nor is an Indian likely to be asked to pay less per "point" when he has lost at bridge than his fellow British players.

Army headquarters have, I understand, granted a special allowance to the graduates of the Dehra Dun Academy serving with a British unit during the period of their practical training. The consideration thus shown is worthy of commendation.

But what will happen when, after the completion of the practical training, the Indian subalterns are posted to the situation? They will no doubt fraternize, when off duty, with the British officers under whom they will serve. Unless there are private reasons to fall back upon, the pinch is likely to be felt then.

X

Whenever also this portion of the training does, it will help to accelerate the process of Anglicization through which, as I wrote in the preceding article, the young Indians passed during their two-and-a-half years at the Academy. As I pointed out, they are not taught any Indian language or through any Indian language. Nor do they learn anything of Indian ways, Indian history, Indian civics or Indian culture.

Whether the scheme under which this training is given be regarded from a near or from a long range—from the point of view of the individual or that of the nation—it appears to be faulty. By turning the faces of the young men towards the West, it tends to unfit them for Eastern life, or at least to add unnecessarily to the expense of that life. By so doing it introduces complexities in the nation's existence already filled with complications.

Were India lacking in civilization or even in military traditions, there would be some warrant for this sort of procedure. We have, however, our own code of civility—our own code of gentlemanly conduct. These would constitute,

in my judgment, a far more sure foundation upon which to lay the military superstructure than a wholly new and alien basis.

XI

I do not blame the Britons who have been called upon to shoulder the responsibility of training Indians for the army for the bias they, more consciously than unconsciously, are giving towards Anglicization. The ablest among them are imperfectly acquainted with our history and our institutions. They, moreover, are prejudiced in favour of the standards to which they, from boyhood upwards, have been taught to approximate their lives. They consider their ways—their institutions—their standards—to be incomparably the best in the world—in any case far superior to ours.

Few Britons will say so in so many words. Most of them will, in fact, be too proud to make such a statement. To them it is, for one thing, a self-evident truth that need not be stated.

Despite these reticences (which I greatly admire) Britons behave in such a manner that you would be dense indeed if you did not form the inference that they believe the British ways are the best. In their ability to suggest rather than to assert, they are admirable.

This faith in the supreme quality of their own institutions—this faith in themselves—has acted as a lever in exalting the British among the nations of the world. Without it there would have been no Greater Britain—no Empire.

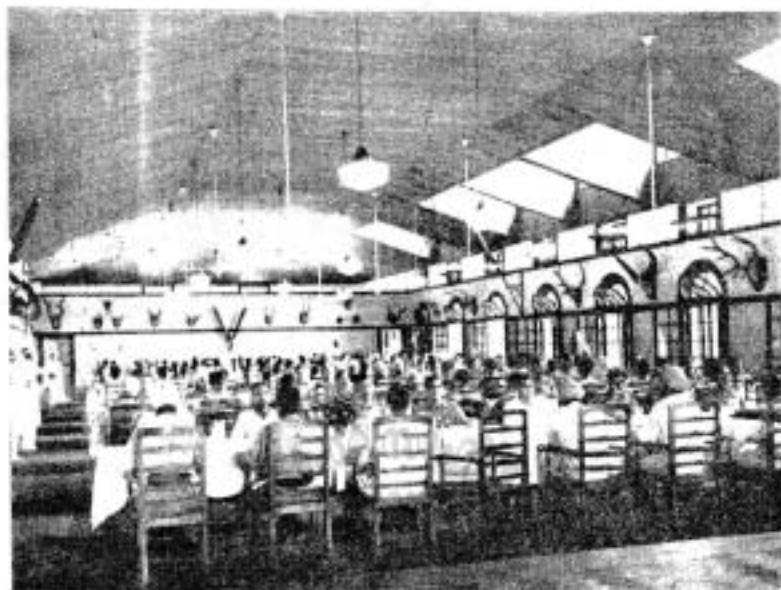
But this faith has the "fruits of its qualities"—as one a descriptive expression coined by the French. It handicaps Britons in moulding the destinies of other nationals. It is difficult—in many cases impossible—for them radically to depart from the basic principles upon which their own institutions are conducted.

They may—they will—talk of making modifications to our conditions that vary from theirs. That talk will be sincere. No question about it. Every effort will be made to translate it into actuality—honest, genuine and even strenuous effort.

The pull of experience—of inherited experience—will, however, be the other way. Inevitable though that pull be, its strength is tremendous. It seems, moreover, to be endowed with the quality (exceedingly rare in this world of imperfections) of retaining its strength and even gaining strength with the lapse of time.

XII

Along with this pull has to be considered another tendency rooted in the makers of the policies governing such "Army Indianization." They have grown up in the belief that only selected races and classes in India possess martial qualities. Upon the rest of the Indian population they have been taught to look as, militarily, valueless.



Cadets at lunch in the Indian Military Academy Mess

Even the racial elements in India were, until recently, deemed by them fit only to serve as soldiers of the line, capable no doubt of throwing up non-commissioned officers and "glorified N. C. O.'s," but needing to be led by outsiders.

To us, these notions are nothing but prejudices. We can cite history—even comparatively recent history—to prove them to be such. But to little purpose: for prejudices are beyond argument.

High policy has led the way in authority over India to make a slight departure from the practices pursued since the Indian Sepoy Mutiny. Not only has the door to fighting careers been opened, a fraction of an inch at a time, since the Great War, but young men belonging to the so-called non-martial races and classes have been permitted to enter the rank in the army through that chink.

Have the prejudices disappeared, however? Have British officers acquired faith in the potential qualities of leadership in the young men they have been set to train at the Academy and subsequently in the battalion?

Unless I am gravely mistaken, that miracle

has yet to happen. The highest authorities speak of "Indianization" only as an "experiment." Younger officers, not so choice in the words they employ, give voice to their doubts at times in terms to make a patriotic Indian despondent about his country's future.

XIII

Yet I feel far from despondent. Elsewhere in the Empire, not to speak of the outside world, people largely of British descent have dared to depart from the British ways of manufacturing military leaders and have achieved noteworthy success.

Canada, as I have pointed out in another article, furnishes a shining example. Having hardly any "public schools" and refusing to resort to such costly expedients, she built up a system of training at Kingston, Ontario, which efficiently serves her requirements and provides officers even outside the Dominion.

Had the Hon'ble Alexander MacKenzie, who, as the first Liberal Federal Prime Minister, founded the Royal Military College in 1876, no

faith in Canada's common schools, that system could never have come into being. His faith in the common people stood him in good stead, too, for the Dominion lacked the so-called "pulling class" which, in his day, filled the military academies and colleges in England—and largely does so even today.

Such stable foundations were laid that Canada was able to make a contribution to the common effort against the Central European Powers during 1914-18 that made the whole world marvel. Each of the three Canadian divisions in the field was officered, from bottom far top, by Canadians trained on Canadian soil. Canada was able even to oblige Australia by giving her a divisional commander. Kingston was proud of having trained these commanders.

I attribute the Canadian success to:



Cadets at work at the carpenter's bench in a workshop at the Indian Military Academy

(1) Canadian competence to devise their own arrangements to train army officers;

(2) Canadian courage to depart from the British pattern, particularly to do without "public school" education;

(3) Canadian faith in the common people and not in any particular class regarding itself as the "ruling class" and being so regarded by credulous people;

(4) Canadian foresight in training officers

on a generous scale—far in excess of the requirements of their skeleton army but with an eye to meeting any national emergency that may arise; and

(5) Canadian wisdom in providing at their military college general and technical education of a type that would enable cadets who could not find a niche in the army to succeed in some other avocation.

XIV

As I have stated before, we could not do worse than follow the example set by Canada. We are too poor to be able to afford the "public school" type of education on anything like a national scale, even if that type of education were suited to our genius. If, therefore, we do not trust to the common schools (as did Canada) for supplying the military college with the raw product, only sons of the well-to-do classes whose parents are willing to have them subjected to Anglicising processes from a tender age, can we hope to hold rank in our army.

We are, moreover, getting a very late start. At the far end of 1931, we have 130 officers with the rank under Indianization* and not one of them senior enough to be deemed fit even to be employed as an instructor in the Academy.

If the Canadian precedent were to be followed and young Indians trained, in large numbers, as military leaders, this deficiency might be made up in a reasonable span of time. If the Canadian practice were followed to the extent of giving the young men liberal and technical education of a high grade, those who cannot be absorbed in the army would easily find a foothold, as Canadians do, in a similar circumstance, in some other avocation.

Though since the Mutiny the attention of the more intelligent classes in India has been turned away from the military sphere, through no fault of their own, and that sphere has been the refuge of unlettered or almost unlettered Indians, the spirit of manhood is not dead in the country. Were a system of training suited to the genius of our people devised, I have not the least doubt that young men capable of being turned into military leaders would be available in numbers adequate—or even more than adequate—to the needs of our national defence.

XV

We must not forget that the military opening recently made does not inspire the youth of India with a sense of exhaustion. Not even is the door leading to the commissioned post in the infantry and cavalry quite open. The one giving admission to the Engineer and other technical units has been opened so slightly that

* According to an official statement issued in September, 1935.

one has to look intently before one is sure that it has been opened at all.

What is still more disappointing, those does lead not into the general body of the Indian Army, but into a certain positional off from it. That section has, it is true, been recently somewhat extended; but, even with this extension the section is too small to produce much enthusiasm.

The number of graduates that the Dehra Dun Academy is turning out, does not certainly induce such a feeling. The first batch of cadets gave India two engineers and the second only one—or three in a whole year. It looks as if anyone who expects more than three or four such commissions to be given in a year is likely to court disappointment.

The so-called "Seven Commissions" recommended, on the other hand, that from 1928 no less than eight places be set aside at Woolwich for Indians. No well-wisher of India could feel happy at this steep scaling down of this opportunity for young Indians.

Not is the position in respect of the number of graduates turned out for the other units cheering. The first batch yielded 27 and the second even less.

Many of these graduates are of such an age that they cannot aspire to rise beyond the rank of Captain. Some of them will never wish to do so, I am assured, for once they obtain that rank their "social ambition" will be gratified. "Indianisation" will thus "strike a snag" to use a significant phrase of a British acquaintance of mine.

Then, too, the lack of intellectual equipment is bound to tell. A goodly percentage of the men who get in through the army—the so-called "A" cadets—may be able to acquire, while at the Academy, a certain facility for speaking English; but their educational foundation is, as a rule, too poor to enable them to rise very high in these days of scientific warfare, even if age did not forbid such rise.

XVI

Though the Academy is in its fourth year, it has a total enrolment of only 175 cadets. Something like 25 seats remain empty. The explanation given is, I understand, that the Indian States have not availed themselves of the reservations made for them. This, too, I believe, they have been doing (nearly 600 units) sent only one cadet. What can be the matter?

That cannot be the whole explanation. In all probability the number of vacancies for Indian officers in the division in process of Indianisation

do not warrant the authorities in turning out more graduates.

The difficulty is created by the dearth of opportunity, not by the dearth of suitable young men. Once young Indians find that the door to the Commissioned rank is wide open and the conditions of admission are such that Indians reared in families that do not use English as the common medium of conversation can enter without reference to their race, caste, or class, there will be more candidates than can be accommodated even in an Academy adequate to fill the requirements of Indian defence, without external aid.

XVII

And how is India ever to be, militarily, self-sufficing, even if all the 305 seats remain filled all the time? Assuming, for the sake of argument, that all the cadets, without a single exception, get through successfully, each at the end of his fifth term, even then the graduates of the Academy could not bulk sufficiently to repair a corner of the wastage that is taking place, year by year, in the officer-ranks of the Indian Army.

How far the Academy falls short of even the standard laid down by the post-war (O'Shea) Committee of experts appointed by Lord Hardinge, can be seen from the figures abstracted by Dr. R. S. Mooghe in the minute dated July 15th 1931 that he appended to the report made by the Indian Military College Committee (presided over by Sir Philip Chetwode). The strength of the military colleges for India prescribed by the 1921 Committee was:

"During the first period approximately 100, during the second and third periods approximately from 150 to 1,000, giving an average annual output of 400 during the first period to meet the requirements of the Indian Army and the Indian State forces and in the succeeding periods such output as will meet the increased demand."

It may be of interest to our people to know that Canada maintains a military college in which there are more cadets (198)* than there are at Dehra Dun (175). And Canada, let me remind them, has only about one-third-fifth of our population; and she has no turbulent border like our North-West frontier.

Here is an indication to us as to how far short of the Dominion stage we are, and how hopelessly inadequate is the machinery to advance us to that stage.

* *Canada Year Book*, 1934-35, published by Authority of the Minister of Trade and Commerce, Ottawa, King's Printer, 1935.

INDIAN WOMANHOOD



Mrs. Sohma Bose

Mr. C. L. Vishwakarma, Assistant Secretary, 14th U. P. Secondary Education Conference, held last month at Cawnpore, writes:

"Mrs. Sohma Bose, B.A., Principal, Balika Vidyalaya Intermediate College, Cawnpore, who was elected Chairman of the Reception Committee of the 14th Session of the U. P. Secondary Education Association, carries behind her a long teaching experience of 20 years, and is one of the foremost women educationists of the Province. She is the first Lady Vice-President of the U. P. S. E. A., which is a registered body, and is recognised by the Government of U. P. as being the only representative organisation of U. P. Secondary Teachers of Aided Institutions. She had been for some time in the past the Headmistress of well known institutions like Girlich Girls' High School, Jagat Tara Girls' High School at Allahabad, Bechampore Girls' High School, Bonga, and Panbaur Girls' High School, Gankani. During her stay in Cawnpore she has been taking a very keen interest in female education and has been instrumental in organising the women's section of the U. P. S. E. Association. It is hoped that other women teachers of the Province will co-operate with her in her laudable enterprise."

"She is also a member of the Executive Council of the All-India Federation of Educational Associations."



THE ANNUAL GATHERING OF S. N. D. T. COLLEGE FOR WOMEN

Second Row, *Sitting from left to right:*

- (1) Mrs. Pushpabai Athavale—Matron of the College, (2) Mrs. Krishnabai M. D. Thakkeray,
- (3) Dr. Mrs. Jyotsna Karve, M. A., Ph. D., the Registrar, (4) Mr. S. S. Patkar, B. A., B.L. S., the Chancellor, (5) Mrs. Patkar, (6) Her Excellency Lady Brookes, (7) Lady Presidita Vidyalas Thakkeray, (8) Mrs. Anandibai Karve, (9) Prof. D. K. Karve, B.A., Vice-Chancellor, (10) Dr. Mrs. Kanchibai Dandpende, B.A., Ph. D., the Principal, (11) Private Secretary to Her Excellency Lady Brookes.

INDIANS ABROAD

By BENARSIDAS CHATURVEDI

Pandit Satya Chaman Shastri in Dutch Guiana

One of our correspondents in Dutch Guiana has sent us a detailed account of the arrival and reception of Pandit Satya Chaman Shastri in that Colony. The Pandit is a representative of the Arya Pratinidhi Sabha, Delhi and as such he is responsible to the Sabha at home for his activities abroad. We are glad to note that he has begun well and the *Surinamer*—a leading paper of the colony—has been so much impressed by the lectures of the Pandit as to call him "The apostle of unity and toleration."

Our Correspondent writes:

In accordance with previous arrangements, Professor Kleiser, Governor of Dutch Guiana, was pleased to receive the Pandit on July 11th at his residence and gave a patient and sympathetic hearing to certain demands of the local Aryans presented before him. The talk thus lasted for about half an hour evenly referred to the following problems:

1. Abolition of Child marriages and fixing of minimum marriageable age.

3. Abolition of the restriction of shore money on the Indian Provinces entering Surinam for missionary work.

4. Granting of permission to the Hindus to burn their dead bodies or erection of suitable Crematoriums on behalf of the Government.



Arrival of Pandit Satyacharan Shastri at Paramaribo, Dutch Guiana



Reception of Pandit Satyacharan Shastri in Dutch Guiana

2. Validity of marriages performed according to the Vedic rites by Arya Ministers.

In course of his talk with the Governor regarding the Arya marriages, the Pandit referred to the "Arya Marriage Validation Bill" to be introduced in the Legislative Assembly. The Governor was impressed by the Pandit's talk and it is not unlikely that he will grant the Pandit a first class free pass to travel throughout the whole territory of Dutch Guiana.

We shall be much obliged if our correspondents in Dutch Guiana will keep us regularly informed about the activities of Pandit Satya Chaman Shastri as well as other religious preachers from India whether they are Hindus, Muhammadans or Christians.

We hope nothing will be done by these Indian preachers to arouse communal feelings in Greater India.

CAIRO TO-DAY

By SHEIKH IFTIKHAR RASOOL.

CAIRO remains today the most interesting and fascinating of Oriental cities. It is a place where one finds an extraordinary blending of the Orient and the Occident, luxury and poverty, paganism and civilization.



The author

On reaching Cairo one is dazzled by the brilliancy of colour. The Arabs still preserve many of the characteristics of the ancient Egyptians, chief among these being their love of colour. The more gaudy and brilliant the colour, the more it appeals to them. They evince this trait not only in their dress, but also in their buildings, which gives a kaleidoscopic effect to the city.

As you wander through the city, you see camels, donkeys, *dragomans*, shakhs, fortune-tellers, guides, beggars, tourists from all parts of the world, and while you sit, a rush is immediately made towards you by half a dozen little Sudanese, a dozen mendicants clamouring for *Ischababek* and all the flies from the neighbouring tables.

A Greek waiter appears. You give your order in French. A few mosquitoes pay an unfriendly visit. You drink your coffee and find yourself once more in the open air, with a cloudless sapphire sky overhead and the fierce rays of a tropical sun beating down on your sun-baked.

HOUSES AND AVENUES

You walk through an avenue of large modern houses, covered with foliage, and then in a few moments you find yourself in a narrow street crowded with people. You see *shorbet*-sellers walking up and down blinking their metal cups, a *coratran* of camels, *dankey-bays* passing and shouting words of warning to pedestrians, and veiled Egyptian ladies peeping from their windows down the street. Then from the minaret of a beautiful mosque you hear the *muzzia* calling the faithful to prayers, and as you pause to admire some *beic-a-benc* which an important merchant is offering for sale, you are rudely recalled by a file of khaki-clad soldiers who come tramping down the street on their way to barracks.

THE CITADEL

Then comes the citadel—a magnificent specimen of ancient fortifications—in the centre of which stands the imposing mosque of Mohammed Ali, grand and made of alabaster. Here, also, is the celebrated Al-Ezher, the oldest university in the world, and the centre of Muhammadan teaching.

Rising up the edge of the Libyan desert are the Pyramids of Gizeh, and at their feet reclines the inscrutable Sphinx, all silent yet

eloquent testimonies to the stupendous distance and looked at these stupendous achievements of the ancient Egyptians. monuments and always, and increasingly, they



The Sphinx

THE SPHINX

It is, I think, one of the most astounding facts in the history of man that a man was able to contain within his mind, the conception of the Sphinx. That he could carry it out in stone is amazing. But how much more amazing it is that before there was the Sphinx he was able to see it with his imagination! The more you see it, the more you wonder at it, you adore more strangely its repose, you steep yourself more intimately in the peace aloof, that seems to emanate from it as light emanates from the sun.

On many nights I have sat in the sand at a



A Specimen of Egyptian Art
—Cairo Museum



The Citadel and Al-Bab el Nasr—Cairo



A general view of the Pyramids



The Fort-Cairo

have stirred my imagination. Their profound calm, their classical simplicity, are greatly emphasized when no detail can be seen, when they are but black shapes towering to the stars. The immense base recalls to you the labyrinth within: the long descent from the tiny slit that gives you entrance, your uncertain steps in its hot, eternal night, your fall on the ice-like surfaces of its polished blocks of stone, the crushing weight that seemed to lie on your heart as you stood uncertainly on, summoned almost as by the desert; your sensation of being for ever imprisoned, taken and hidden by a monster

from Egypt's wonderful light, as you stood in the central chamber, and realized the stone soan into whose depths, like some intrepid diver, you had dared deliberately to come. And beyond them on one side were the sleeping waters, with islands small, surely, as delicate Egyptian hands, and on the other the great desert that stretches, as the Bedouin says, on and on 'for a march of a thousand days.'

THE NILE

In Egypt one feels very safe. Smiling policemen in clothes of spotless white—



Philae—The Kiosk

emblematic, surely, of their innocence—seem to be everywhere, standing calmly in the sun. Up the Nile the fellahs smile as kindly as the policeman, smile protectingly upon you, as if they would say, 'Allah has placed us here to take care of the confiding stranger.' An amiable, an almost enticing seductiveness seems emanating from the fertile soil, shining in the golden air, gleaming softly in the amber sands, dimpling in the brown, the mauve, the silver eddies of the Nile. It steals upon you. It ripples over you. In physical well-being you sink down, and with wide eyes you gaze and listen and enjoy, and think not of the morrow.

PHAROAH'S BED

Pharaoh's Bed, which stands alone close to the Nile on the eastern side of the island, is not one of those rugged, majestic buildings, full of grandeur and splendour, which can bear, even 'carry off,' as it were, a cruelly imposed ugliness without being affected as a whole. It is, on the contrary, a small almost an airy, and a femininely perfect thing, in which a singular loveliness of form was combined with a singular loveliness of colour. The blighting touch of the Nile, which has changed the beautiful pale yellow of the stone

of the lower part of the building to a hideous and dreary grey—which made me think of steel knives on which liquid has been spilt and allowed to run—has destroyed the uniformity, the balance, the faultless melody lifted up by form and colour. And so it is with the temple. The effect is specially distressing in the open court that precedes the temple dedicated to the Lady of Philae. It is said that once, beyond Philae, the Great Cataract roared down from the wastes of Nubia into the green fertility of Upper Egypt. It roars no longer.

Lovely are the doorways in Philae; enticing are the shallow steps that lead one onward and upward; gracious the yellow towers that seem to smile a quiet welcome. And there is one chamber that is simply a place of magic—the hall of the painted portico, the delicious hall of the flowers.

OLD CAIRO

Not far from the new Cairo is the old Cairo with its famous Coptic church of Abu Sergius, in the crypt of which the Virgin Mary and Christ are said to have stayed when they fled to the land of Egypt to escape the fury of King Herod.



A View of the Blue Nile—Cairo

When I visited it last time, a mist hung over the land. Out of it, with a sort of stern energy, there came to my ears loud hymns sung by the pilgrim voices—hymns in which, mingled with the enthusiasm of devotees on route for the holiest shrine, there seemed to sound the resolution of men strung up to confront the fatigues and the dangers of a great journey through an unknown country. Those hymns led my feet to the venerable

mosque where, like my other Moslem brethren I offered prayers for the first time in that country which is still so sacred to my heart. Old Cairo is full of beautiful mosques. There are the 'Blue Mosque,' the 'Red Mosque,' and the mosque of Ibn-Tulun and about four hundred more.

Egypt calls—the land of sands and ruins, and gold. It has a spell which one never overcomes.

TO AHURA

By S. J. PATELL.

Deep, in the wealth of the forest,
Down, in the depth of a cave,
In the sound of the mighty breakers,
I felt and saw Thy Face.

In the quickness of lightning that cuts,
In the tumult of countless waterfalls,
In the gleam, fresh loosed, that comes from Thee,
I knew Thy variable grace.

In the infinite stars, that waken at dusk,
In the velvet feel of an infant's hand,
In the gurgle of ripples sea-ward hurled,
I knew that Thou art Great.

In the hungry wail of an infant's cry,
In the soft, deep blush of the spring rose,
In the clam'rous war of human tongues,
I knew that Thou art Lâte.

In the love, that awoke in my heart in youth,
In the strange, soft sadness, I saw in his eyes,
In the speechless way he gave me his heart,
I knew that Thou art Love.

In the restless urge of my wanderings,
In the human hopes unrealised,
In the unknown quest of my way'ring heart,
Alone I stand, till advancing I find,
That thou alone, art mine.

THE SECRET OF ABYSSINIA AND ITS LESSON

By SUBHAS C. BOSE

THE fate of Abyssinia is now in the melting-pot. The outlook for her is exceedingly gloomy. But whatever happens in that part of Africa, the lesson of Abyssinia will remain as a legacy for humanity.

WHAT IS THAT LESSON?

It is this that in the 20th century a nation can hope to be free only if it is strong, from a physical and military point of view, and is able to acquire all the knowledge which modern science can impart.

The Orient has succumbed bit by bit to the physical encroachment of the Occident, because it has wrapt itself up in self-complacency and lived in divorce from the scientific progress of the West, and because it has refused to keep abreast of the march of human and scientific progress, especially in the art of warfare. India and China, along with other Oriental countries, have suffered for this reason. Countries like Japan, Turkey and Persia are still alive because they were able to modernize themselves in time.

Like the rest of the Orient, Japan too, at one time, wanted to live in peaceful isolation. But the booming of American cannon aimed upon her ears as a mighty challenge. She would either have to enter the arena of world-economics and world-politics as a strong and modernized nation or go down before the West. She chose the former alternative, hastened herself in time and during the space of 50 years, emerged as a strong and modernized nation. By the time that a serious challenge to her independent existence came from a Western power, she was prepared. And her timely preparation saved her. In this hard world, only the fittest can survive.

Abyssinia is not a new problem. During the latter half of the 19th century, the imperialist nations of Europe—Britain, France and Italy,—began to cast their eyes on her. All of them tried to grab that potentially rich country—but were baffled not only by the brave and warlike inhabitants but also by the mountains and impassable nature of the country. One cannot forget the abortive military exploits of Lord Napier of Magdala in Abyssinia (Magdala is situated in the heart of Abyssinia) or the overthrow of Emperor Theodore by the British in 1938. Failing to partition Abyssinia among themselves—as the rest of Africa had been partitioned—they took possession of all the surrounding tracts, cutting off Abyssinia from the sea. Thus a reference to the map will show that Abyssinia is surrounded by Sudan (British), Kenya (British)

India, Somaliland, British Somaliland, French Somaliland and Eritrea (Italian).

The liberation and unification of Italy took place in 1861—rather late in the day—while the unification of Germany took place in 1870. By that time the available colonial world had been peacefully divided up by the other imperialist European powers. Hence we find that among the imperialist have-nots, are Italy and Germany. Germany, under Bismarck, looked forward to some territories in south-west Africa—while Italy cast her eyes on Abyssinia and her surroundings.

Italian penetration of Africa began in the eighth of the last century, when Abyssinia was not unified. The Northern part was ruled over by Emperor John and the Southern part by Emperor Menelik, while some other parts were virtually independent. The population of Abyssinia at that time was anything but homogeneous, either from the ethnic or from the religious point of view. The death of Emperor John in 1889 during a war with the Dervish rebels, paved the way for the unification of Abyssinia under Emperor Menelik. Menelik who was crowned as "Negus Negast" (King of Kings) was great as a soldier and as a statesman. Under his leadership the great fight with the Italians took place, culminating in the complete annihilation of the Italian forces at Adowa in 1896. Since then Adowa has been remembered by the Italians as a defeat which has to be avenged.

Since 1896, Abyssinia has had a respite for nearly 40 years. If she had been able to strengthen and modernize her people within this period—as the Japanese did—then she would probably have survived. But she has unfortunately failed to do so and hence she is doomed. The fault does not lie with the supreme rulers of Abyssinia, who have been patriotic, able and statesmanlike, but with the population. The present Emperor, for example, has shown proofs of wonderful diplomacy and statesmanship throughout the present crisis—such as one would expect in a first-class British politician. But dynastic and tribal jealousies unfortunately exist (the desertion of the Emperor's son-in-law, who is a descendant of Emperor John, to the Italians which was announced in the press on the 12th October, is an example of dynastic jealousy). The people are mostly illiterate and slavery still exists as an institution. Last but not least, the glorious victory of Adowa has lulled the brave Abyssinians into a false sense

of security. This sense of security will prove to be their ruin on the field of battle where they will realize only too late that the Italians of 1935 are not the Italians of 1896 and that the art of warfare has advanced with rapid strides since they overthrew the Italians at Adowa.

Having failed to subjugate Abyssinia by force of arms, the Imperialist powers resorted to diplomatic intrigue from the beginning of this century. The story is told by *New Leader* of London in its issue of the 28th August, 1935 (To annotate this story I shall only add that Abyssinia was admitted into the League of Nations in September, 1933, in spite of the objection of the British Government).

PARANOMAS PLANNING

"Before this Britain had recognized Abyssinia as an Italian 'sphere of influence,' but the defeat of Italy was seized by Britain as an opportunity to stake her own claim. In 1906, the three Imperialist Powers—Britain, France and Italy—signed a Treaty which foreshadowed the partition of Abyssinia between them. The Treaty contained the usual Imperialist formula about guaranteeing the integrity of Abyssinia, but, in fact, gave Britain the right to regulate the head waters of the Nile, made Italy paramount in Western Abyssinia, and put France in authority over her railway zone.

BEHIND OUR IDEAS

The next stage in this story of Imperialist robbery came with the beginning of the World War. By Treaty Italy was allied with Germany and Austria, but France and Britain sought to foil it. They signed a secret Treaty under which Italian Imperialism was promised that the frontiers of her East African colonies should be extended at the expense of Abyssinia.

After the war Britain wanted to make sure of her control of the Nile by building a barrage in Lake Tana. Italy offered to support this claim if Britain in return would recognize Italy's exclusive economic influence in Western Abyssinia. But Britain turned the offer down. She was afraid of antagonizing France and believed that she was powerful enough to win through without Italian support. She self-righteously told Italy that her claim to exclusive Italian influence would be a violation of the Treaty of 1906 which had acknowledged the integrity of Abyssinia!

Six years later the position changed. The Abyssinian Government had rejected Britain's demands, and the British Government wanted Italian support. Britain forgot all about the promise to maintain the integrity of Abyssinia in the Treaty of 1906. She forgot all about her righteous indignation in 1932. She agreed to recognize Italy's claim to the whole of Western Abyssinia as a "sphere of influence."

Then an unexpected rebuff took place. The Abyssinian Government rejected the arrangement between Britain and Italy, and threatened to expose this Imperialist design before the League. . . .

Refused, Britain tried new tactics. It offered Abyssinia the bribe of a corridor of 600 square miles of territory through British Somaliland to the coast. The British Government was so sure that this offer would be accepted that maps were published in 1935 marking the Port of Zeila as an Abyssinian territory! To the surprise of the British Imperialists

the Abyssinians rejected the offer. They were sure to be lashed out of their independence."

To continue the story, in 1928, Italy and Abyssinia entered into a treaty of friendship providing for arbitration in all disputes for a period of 20 years. A further agreement was signed at the same time whereby Abyssinia was granted a free zone at the port of Assab in Italian Eritrea. It is clear that up to this time the two countries were friendly to each other. Thereafter a sudden change took place in the foreign policy of Abyssinia. As technical experts, political advisers and military officers, nationals of other European countries, like Belgium, France, Britain and Sweden were brought in and Italians were carefully excluded. When the year 1934 opened, Italian influence on the Abyssinian Government was practically nothing, while British influence was in the ascendant. Moreover, it was talked about that the British Government had come to a separate and secret understanding with the Abyssinian Government with regard to the waters of Lake Tana, without the knowledge or support of Italy. As a countermove, Mussolini came to an understanding with Laval and the Franco-Italian Pact was signed which gave Italy a free hand in Abyssinia.

In all the writings that have so far appeared in the press, one rarely finds an answer to the question as to why Mussolini decided to launch his Abyssinian campaign just at this moment. Two reasons account for this. Firstly, Mussolini felt that British influence was rapidly growing in Abyssinia as it was growing on the other side of the Red Sea—in Arabia, and if it went on uninterrupted, then Italian influence would be eliminated from Abyssinia altogether. Secondly, Mussolini felt that he would get a reprieve of two or three years before a European war broke out and that was the only opportunity for Italy to launch the Abyssinian campaign. In fact, historically the Abyssinian campaign stands towards the coming European war in the same relation as the Tripoli and Balkan wars of 1911-1913 towards the Great War of 1914-18.

The question that one must now ask is the issue that is involved in the Abyssinian conflict. To answer the question, I must once again turn to the *New Leader* of London of the 22nd August:

"Abyssinia is the last independent State in the Continent of Africa. The rest of the vast territories of Africa have already been divided up between the Imperialist Powers. Britain has asked the greatest share of the swing, Italy is determined to get the last prize before any other Imperialist Power bags it.

There are four Imperialist Powers which have interests in Abyssinia.

British Capitalists are very concerned because Abyssinia controls on Lake Tana the headwaters of the Blue Nile, which irrigates the cotton plantations of the Sudan and Egypt. British financiers are concerned because they have control of the

Bank of Abyssinia, which is a subsidiary of the Bank of Egypt.

French Capitalist-Imperialism controls the only railway, which runs from the French port of Aden to the Abyssinian capital, Addis Ababa.

Japanese Capitalist-Imperialism is concerned because it owns large tracts of land where rubber cotton is cultivated, and because it has a practical monopoly of the Abyssinian market in manufactured Italian goods.

Italian Capitalist-Imperialism is concerned because it controls the administration of the posts and telegraphs.

Let us not imagine that the British and French and Japanese Governments are now objecting to the Italian demands because of love of Abyssinia or any championship of human rights or passion for peace.

Far from this is a case of *raison d'Etat*. *Talking out the British, French and Japanese Governments object to Mussolini's calling the lot.*

When the British Government first realised that Mussolini was not playing a game of bluff, they adopted a bellicose attitude. The *Morning Post*, which is the organ of the generals, admirals and armed services, reflected this spirit and wrote in its leading article of the 22nd August:

"Abyssinia is to be the test of our wills. If we suffer humiliation readily, it is not to be tolerated that something more substantial can be tried on us a little later? The idea, it seems, is being cultivated in certain quarters abroad that the British Empire is only waiting to be carried up by other races whose destiny lies in the future. The answer that idea is destroyed, the better it will be for the tranquillity of the world. It is time we made it plain to all eyes—under that the British Empire is neither for sale, nor to be had for the asking."

Simultaneously, war preparations were launched by the British Government. About these war preparations, the *New Leader* wrote on the 30th August:

"Since those weighty talks the public has been well kept startled by reports that the War Office has decided to send a second battalion of soldiers to the Sudan, to increase its military forces at Mekele and Aden, to send a strong contingent of the Indian Army to strengthen the British Legion guard in the Abyssinian capital, and to prepare the Mediterranean fleet for service."

REMARKABLE CAPRICES

One highly significant paragraph got into the Press and was then leaked up. Last week the sub-postmasters throughout Britain received a document headed "Partial or General Mobilisation." It read as follows:

"Acceptance of telegram without prepayment. In view of the present emergency, all inland or overseas telegrams as War Office service should be accepted for dispatch without prepayment, if duly certified by a military officer or a permanent civil servant employed by the War Office."

The authorities have explained that this circular was sent out in error. Apparently 32,000 of these forms (numbered CH146) were printed last month by the Stationery Office; but it was not the intention to use them at once. The fact that they had been prepared is sufficiently alarming."

In the same issue, the *New Leader* explains the motives behind these war preparations:

"What is the explanation of these developments?"

The fear that Italy would obtain control of the headwaters of the Blue Nile at Lake Tana, in Abyssinia, and then be able to destroy the irrigation of the British Cotton-fields in the Sudan and Egypt; the danger that Italian domination of Abyssinia would enable it to bottle up the Suez Canal, control the Red Sea and command the sea-route to India, were sufficient reasons for grave anxiety among British Imperialists.

But a further danger to British Imperialism developed.

Mussolini has been indicating that he 'sees no reason' why the British domination of the Eastern Mediterranean should continue. Mussolini has threatened the status quo in the Eastern Mediterranean and in North-East Africa. In plain words, he means the very basis of the lines of communication of British Imperialism to the Near East, to India and to Australia.

It is a realisation of this ambitious purpose of Italy that has led the National Government and British Imperialists generally to determine to use every means to stop Mussolini. The enthusiasm for the mottoes of the League of Nations does not arise from a love of peace or a desire to champion Abyssinia. The British Imperialists are hiding their concern behind these 'righteous' aims in order to win the support of opinion which is devoted to the League and to the cause of peace. It is actually using enthusiasm for peace to prepare the British people for Imperialist war."

There was such a wave of sympathy for Abyssinia everywhere that at first very few people realised, except probably in France, that the real motives which inspired the war-party in Great Britain were purely imperialistic. France was sceptical of the new-bungled love of Britain for the League of Nations which Italy was flouting, because she (France) was still sore over the Anglo-German Naval Agreement which had been contrasted without French knowledge and approval and which had served to legalise the illegal re-armament of Germany in defiance of the Treaty of Versailles. The French scepticism pointed out in their defence that Britain had remained quite passive when Japan had defied the League and attacked China in Manchuria and when Bolivia and Paraguay had gone to war though both were members of the League.

I shall now proceed to show that when Britain was all but prepared to plunge into another war with all her dependencies behind her—something like a miracle happened. Suddenly the shadow of Hitler appeared on the distant horizon and served to paralysed the outstretched arms of Great Britain ready to strike at Italy.

One feels lost in admiration at the diplomacy of British politicians in mobilising public opinion in Great Britain and abroad in favour of their anti-Italian policy. In 1914, the slogan had been: "Save Belgium." In 1935, the slogan was: "Save the League of Nations." Even the British Labour Party and the British Communist Party

fall in line with the National (Conservative) Government of Great Britain. Only a small group of Independent Labour Party men led by Maxton, Foster Brodway and McGovern had the courage and honesty to stand out and proclaim from the house-top that it was going to be another imperialist war, in which the British workers had no interest whatsoever. But the efforts of the Independent Labour Party were drowned in the chorus of approval which greeted the Government. With this truly overwhelming national support behind him, Mr. Second Home, the Foreign Secretary, spoke to Italy and to the world with a firm voice from the platform of the League at Geneva.

I shall leave it to students of politics to answer her and why the British Labour Party and the British Communist Party gave the go-by to their traditional peace-policy in this crisis and lined up behind the Baldwin-Hoare Government. It was certainly a triumph for Conservative diplomacy.

While Britain was making her warlike preparations, Italy was not idle. A virulent anti-British campaign was conducted by the English Indian Press and the Italian dictator openly proclaimed that he was simply following France and Britain in their colonial conquests and was prepared for all emergencies if he met with interference from any quarter. Was it not a pulled-up vestry that Italy—discredited in 1917—was prepared to cross swords with almighty Great Britain? I think not. Italy was conscious that the development of air-power during the last decade had completely altered the old values in war and that her superior air-force combined with her small but thoroughly efficient modern navy had placed her at a superior tactical advantage in the Mediterranean Sea as compared with Britain.

In spite of what the Italians may claim, there is little doubt that Britain with the support of her huge Empire, would in the long run have defeated Italy. But, on the other hand, it is quite certain, that the Italian air-force—one of the most efficient in the world and, by common consent, superior to that of Great Britain today—would have done irreparable damage to the British Navy. Britain would, in consequence, have emerged out of a victorious war, far weaker than she is today. And with a crippled navy she would have to face the gigantic re-armament of Nazi Germany.

A small group of Imperialist-strategists began to urge that the distant rumblings now heard in Marseilles constituted a greater menace to Great Britain than Italian exploits in Abyssinia. This warning was confirmed and reinforced by French politicians of all shades of opinion for whom the only concern now is how to prepare for the future German menace. Ultimately the British Cabinet realized that for them, discretion was the better part of valour. The reason is that though

Hitler has been following a sincerely pro-British policy and has no intention of assuming the aggressive on Germany's Western Front, and though all his objectives are on the Eastern and Southern Front, *e.g.*, in Poland, Austria, Czechoslovakia, etc., most British politicians are suspicious of re-armed Germany. They feel that even if Germany has today no intentions of fighting England or even France, as soon as Germany attempts to expand to the East and to the South, a situation may arise when both France and England may be drawn into a war with her, if they are to prevent German hegemony in Europe. In such a contingency, with a crippled navy, Great Britain will be at a serious disadvantage as compared with Germany. Already the German air-force is superior to that of the entire British Empire and with conscription in force, the German land-forces will soon become superior to those of the British Empire. The only hope of maintaining a balance of fighting power in favour of Britain for a future emergency lies in preserving and enlarging the present naval strength of Great Britain.

While these calculations and considerations were being carefully deluged upon in Great Britain, Italy announced that if she was threatened by France or Britain in her Abyssinian policy she would voluntarily withdraw from the politics of Central Europe, and give Hitler a free hand. The effect was remarkable and self-understanding. Thus Hitler by his non-committal policy frightened France and Britain into maintaining the present in Europe in 1935.

As a confirmation of this statement, one may refer to the recent speech of the British Premier Mr. Baldwin, at the recent Conservative Party Conference at Bournemouth. Mr. Baldwin said:

"But I want to say to you that recent events have confirmed in my own mind doubts and anxieties which have been present to me and my colleagues for some time past. We have, as you know, since the War done more in the way of practical disarmament . . . than any other country . . . We cannot pursue that path longer. The whole perspective on the Continent has been altered in the past year or two by the re-arming of Germany. I have no reason to believe in hostile intentions . . . But I cannot be blind to the fact that the presence of another great nation armed along the perspective of Europe in the fullness of efficiency under the League of Nations. I cannot overlook the possibility that some day the fulfilment of these intentions may mean that the nations who are fulfilling them may have to maintain by force of arms the Cosmoct of the League."

It is probable that another factor also served to cool official enthusiasm for a fight with Italy—namely, public opinion within the British Empire. On this point, the *Daily Mail* (Paris Edition) wrote, on the 28th September, in its leading article:

Some of our bloodthirsty Pacific journals have now started printing articles which suggest that the Dominions would willingly support ourselves even though we followed. The attitude of the peoples of

the Decision to the League of Nations in the present dispute is a matter of the first importance; and it is vital for the people of Great Britain to know whether the application of sanctions to Italy—were such a dangerous step possible—would split the League and gravely accentuate differences within it.

On an examination of the evidence, the answer seems to be in the affirmative: that any delaying application of the sanctions would divide League opinion seriously and produce such dissension among large sections of the population in the Decision as to aggravate all the difficulties involved.

The effect of the great Dominion, Canada, has always been away from the obligations of the Covenant. In 1923, she opposed any extension of her liabilities under the League on the ground that she was remote from Europe.

That attitude her people have generally upheld. In his broadcast of September 6, Mr. Bennett, the Canadian Prime Minister, declared that it was the duty of the Government, "in all just and honourable means to see that Canada is kept out of trouble. . . . We will not be entangled in any foreign quarrel." . . .

As for Australia, Mr. Lyons, her Prime Minister, has practised "strict co-operation" with the British Government. A very different line has been taken by Mr. Forde, the leader of the Federal Labour Party, who has proclaimed the policy of that formidable organisation to be "a firm refusal to participate in any external war." In New South Wales, the Party has passed a resolution demanding that Australia should declare her neutrality in Greece and should for representative shows, if the League's action brings war. . . .

In South Africa, General Smuts has stated that the Union "stands in the Covenant in letter and in spirit." . . .

The South African Defence Minister, Mr. Fick, closes conditions quite differently from General Smuts, the September 15, he told a public meeting: "I am certain in any case that South Africa has no intention of being a *tabula rasa*. Whichever happens we will not desert. There is practical soundness in this feeling in the fact that South African farmers and miners in get orders for the supply of steel to the Italian armies in East Africa and Abyssinia." . . .

In view of these declarations, there is a distinct likelihood that certain of the Dominions might hold their own over their connection with the League were the impossible realised by some wild break of chance, and all the States composing the League induced to vote for sanctions. Surely our League enthusiasts need realise that it is not fair, in such conditions, to create differences and new dissension within the Empire.

The latest news from Australia goes to show that opinion there is sharply divided on the question of sanctions against Italy, which may lead to war. The *Times* (London) of the 12th October said that "by 27 votes to 21 the House of Representatives today rejected the attempt by Mr. Benders, the Long Labour leader, to induce Parliament to declare Australian neutrality and refusal to endorse sanctions against Italy."

With regard to the situation in Palestine which is under British mandate, the *Times* of the 12th October writes as follows:

"It is alleged that pro-Italian political sympathies are widely held in the portions of the Holy Area known as Haifa, the Mount of Jerusalem, and since the outbreak of the Ethiopian dispute the Haifa newspaper, *Al-Arabia*, has published pro-Italian articles, while its rival which supports the Nashashibi Party, has revealed the existence of a letter purporting to have come from the Emir Sheikh Arslan to the Emir, commending his Eminence's pro-Italian activities. During the last few weeks there have been frequent comments in the Arab Press in general on the wisdom of expelling all the heads of the Mandate. (Emir Sheikh Arslan is the so-called Syrian nationalist leader who lives in Geneva.)

Among the Jews, the Hashemite Party, or new Zionists, are on the side of Italy. Their newspaper *Neshtar* is alone among Jewish newspapers in Palestine in reporting the events of the Italian-Ethiopian dispute in pro-Italian columns."

So far as Egypt is concerned, it is quite clear that the leaders while not openly opposing British policy towards Italy, are pressing for a recognition of the full independence of Egypt, if Egyptian sympathy and support are to be secured for Great Britain. How far they will be able to drive the bargain home, depends on the international situation. If the international situation generally quiets down, then it is doubtful if the Egyptian leaders will obtain any substantial success. But in any case it seems likely that they will have some success. Already the continental papers have announced that with British support, capitalisations will be introduced in Egypt. That means that Egyptian Courts will have full power to try foreigners and this will constitute a step towards Egypt's independence in the domain of public law.

In Great Britain, public opinion as a whole is behind the Government in its policy of sanctions against Italy. Nevertheless, the members of the Cabinet are closely tracking the situation. It is not true to say that the present Cabinet have decided for an early action only because they think that the present occasion is favourable from the short-sighted point of view. They also want to feel the pulse of the Nation and see how far they can go in the direction of enforcing "sanctions" against Italy. Meanwhile, the Independent Labour Party, which has throughout followed a bold and consistent policy on the present issue, has summoned a national conference of all working-class organisations opposed to sanctions and war and has issued the following manifesto:

"The Labour Party, the Trades Union Congress and the Communist Party in supporting the imposition of sanctions by the National Government and the League of Nations, are in fact being up workers behind the policy which would be used for British Imperialism. The Independent Labour Party wants workers that economic and financial sanctions are likely to develop into war. Full preparations have been made for a naval blockade of Italy." The war-



policy of the Government should be outlined now." (*The Times*, 10th October, 1935).

The *Times* of the same date gives the news that a private meeting of about 20 Conservative M.P.'s led by Mr. L. S. Amery will be held to consider the present international situation and the danger of Great Britain becoming involved in the war between Italy and Abyssinia, because in their opinion the effective application of sanctions will lead to war. We have now to watch and see what effect is produced on the British Cabinet by this joint pressure from the Right and the Left.

AND NOW ABOUT INDIA

According to their practice of having no interest in international affairs, the Congress leaders seem to be without a policy on this all-important question. True, there has been a large volume of sympathy for Abyssinia among the public at large—but this sympathy was

immediately exploited by the British Government instead of being harnessed by the leaders of the people. As a result, Indian troops were rushed to Addis Ababa. Why was this done? When questioned in the Council of State about this, the Political Secretary to the Government of India replied that "troops had been sent to Addis Ababa with a view to protect Indians and other British subjects."

Are the Indian people really so naive that they can be taken in by such a statement? Abyssinia, still being an independent country, neither Indian nor British troops can go there to protect Indians. The fact is—as stated in England—that as a result of a special representation—the Abyssinian Government allowed an extra guard for the British Legation as a special concession (ordinarily this guard should be provided by the Abyssinian Government). The question now is why this extra guard was taken all the way from India. There were British troops near at hand across the frontier of Abyssinia, e.g., in Kenya, in Sudan, in Egypt and in British Somaliland. Why were they not sent to Addis Ababa? The reason is clear. Indian troops were sent with the idea of committing Indian

support to British policy in Abyssinia and on the other hand, to remind Italy that the vast resources of India are behind Great Britain.

It is now an open secret that during the months of August and September we were within an inch of a European war. And but for the menace of a rearméd Germany, the war would have broken out and India would have been dragged into it as in 1914, before Indian leaders realised where they stood. The only difference would have been that Italy would have taken the place of Germany and Abyssinia of Belgium. Only a fool would accept the statement of the Commander-in-Chief before the Central Legislature that before India gets entangled in a war, we shall be given sufficient notice of it. In the present case, if war had broken out in Europe, Great Britain would have emerged victorious—thanks to the resources of India—but Abyssinia would have shared the fate of Palestine and India

would have continued unaltered as before. It is to be greatly regretted that the spokesmen of Great Britain at Geneva, with an unabashed impudence, mentioned Britain's treatment of India as an argument to prove her (Britain's) moral superiority over Italy—*notwithstanding* the fact that while he spoke, bombs were raining over the heads of women and children of the frontier provinces and the Indian Government was flogging fresh fetters for the Indian people in the shape of the Criminal Law Amendment Act.

It is strange that Italy has been conducting a virulent and persistent campaign against the other imperialist powers hoping thereby to secure mitigation of the wrong that she is doing to Abyssinia. Her semi-official spokesman, Signor Gayda writes, for example, in the *Italian Press*:

"The Committee of Thirteen is wrong when affirming that the Abyssinian aggression cannot be taken into consideration by the League because Italy has not denounced them at Geneva before. France has not denounced the actions which provoked her campaign in Morocco; nor has England informed Geneva of the obscure situation which has been created on the North-Western Frontier of India where British troops have fought against free populations not subject to her rule." (*The Times*, 7th October).

This persistent campaign is now finding an echo in some European countries, e.g. the official organ of the Polish Government, *The Gazette Polska*, wrote the other day:

"Why does Great Britain herself, always ruthless in the use of force against the coloured races, so energetically oppose Italian plans in connection with Abyssinia?"

Among the Governments of Europe, Austria and Hungary, who come under the Italian orbit of influence, have openly announced at Geneva that they are opposed to sanctions against Italy. Germany, being out of the League, has not yet declared her attitude towards the question of sanctions, but will probably follow the policy most conducive to her own national interests—present and future. Even in countries that are officially supporting the League in the matter of sanctions against Italy, there is a great deal of suspicion about the much-vacanted disinterestedness of Great Britain, as is evident from the tone of the Press. For instance, I read in the *Continental Press* the other day that Abyssinia has placed a very large order for clothing with Lancashire firms—the biggest order that Lancashire has received from abroad for years. Likewise, I read that the British are consolidating and extending their colonial possessions now when as a counterblast to the growth of Italian power and influence on the other side of the Red Sea.

NOW WHAT ABOUT THE FUTURE?

Since French policy is dominating Continental politics, including the League of Nations, it appears pretty certain, that two things will happen. Firstly, in order to maintain outwardly the prestige of the League of Nations which

means in actual practice, the prestige of the big powers, France and England, some collective move will be taken in the form of economic sanctions. Mussolini himself has prepared the way for this by stating openly in his speech on the 2nd October, that he will put up with economic sanctions, however inconvenient. Secondly, no military measures will be adopted against Italy, nor will such effective sanctions be adopted as will frustrate Italian objectives in Abyssinia. Mussolini has said in so many words that such a move will be treated by him as a *casus belli*. Moreover, Italy has openly hinted that if she is thwarted in Abyssinia, she will by way of retaliation, withdraw from Central Europe and give Germany a free hand there. Nevertheless, one would be too optimistic to say that the war-danger is off. The British Navy remains concentrated in the Mediterranean and Britain has so far refused to comply with Italy's request for its withdrawal. Besides this, it is assailed by radical newspapers in Britain that the despatch of troops and war material to the potential war-zone is going on. It is clear that Great Britain has climbed down with great reluctance and has not yet given up the war-spirit. She is, however, trying to cloak her retreat with the slogan of "collective action."

They say that every dark cloud has its silver lining. So it is in the case of Abyssinia. Abyssinia will go down fighting, but she will stir the conscience of the world. On the one hand, throughout the world of coloured races there will be a new consciousness. The consciousness will herald the dawn of a new life among the suppressed nations. All imperialists are feeling uneasy about this phenomenon and General Smuts gave expression to it in one of his recent speeches. On the other hand, thinking men in the imperialist countries have begun to ask themselves if the system of colonization is at all a justifiable one. Prof. Harold Laski once in a letter to the *Manchester Guardian* suggested, for example, that all the African colonies of Great Britain should be handed over to the League of Nations. Of late, Mr. Lansbury has made a passionate appeal for pooling together all the raw materials of the world for the common benefit of mankind. And last but not least, even the dishevelled Sir Samuel Hoare was forced to say at Geneva that he welcomed an investigation, somewhat in the direction of the proposals of Mr. Lansbury. So even the imperialist "haves" have begun to feel a prick of conscience.

There are two ways in which Imperialism may come to an end—either through an overthrow by an anti-imperialist agency or through an intensive struggle among imperialists themselves. If the second course is furthered by the growth of Italian Imperialism, then Abyssinia will not have suffered in vain.

FOREIGN PERIODICALS

The Case against Italy

Mr. John Haynes Holmes observes in *Daily*:

The case against Italy in the Ethiopian crisis is unanswerable. The indictment presents at least three counts, which are sustained by the conscience of mankind:

(1) A great European nation, rich, respected, redoubtable in every weapon of modern warfare, has deliberately provoked assault upon a smaller people, independent, but undeveloped, inadequately armed, and thus inevitably weak. Like a bully, Italy is attacking a self-respecting but more or less helpless neighbor, like a bandit, she is falling upon a victim unawares, and robbing him of money and perhaps of life.

In her assault upon Ethiopia, it will not serve Italy to point out that she is doing only what other imperial powers, modern as well as ancient, have done before her. One would have to seek her and observe closely to find an international precedent as recently as this in Abyssinian Africa. But suppose every page of every history recorded crimes of this description! A reader today is not justified by the innumerable murders which have preceded it. Furthermore, in this contemporary era, we have been organizing the world for the belated application of civilized standards of behavior to international relations. And Italy at one stroke, for her own selfish advantage, would take us back to days of savagery.

Nor can Italy defend her cause by declaring that the Abyssinians are an uncivilized people, a tribe of savages devoted to the practice of war and slavery as an obstacle to the progress of the world's advance. Ethiopia has her own culture, and it may not be as lovely as European culture. But in the case of Italy, it may well be doubtful if Mussolini is more civilized than Hala Selassie, or the Fascist hordes less barbarous than African tribes. If slavery flourishes in Addis Ababa, it is at least more honest and we believe less cruel than the political slavery which disgraces Rome. And if the Abyssinians wage war, it is with weapons less terrible than those which now seize every European state, and in this particular case it is in resistance to a war brought against them by invaders who seek to conquer their territory and destroy their freedom. The crimes of Abyssinia, as compared with the crimes of Italy, are as primitive as the arms they raise to defend their native land. In the grand order of history, it will be Italians and not Ethiopians who will be recorded and thus remembered as among the barbarians of this age.

(2) Italy, in her attack on Abyssinia, is breaking promises, bound by every solemn pledge of honor, to preserve the peace and order of the world...

* Since the end of the Great War, Italy has bound her good faith, as a nation, to at least three great treaties, or covenants. First, she is a member of the League of Nations. Secondly, she is associated with the World Court. Thirdly, she is a signatory of the Briand-Kellogg Pact. In each and every one of

these cases, Italy has agreed to abandon war as an instrument for the settlement of disputes between nations, or at least not to turn to war itself, in the case of the League and the Court, every means of peaceful settlement has been exhausted, and, until, in the case of the Pact the exigency of war has been clearly shown to be an act of defence against aggression. In her attack upon Abyssinia, Italy has acted as though these media of peace did not exist, or worse, as though she had never given her pledge to their support. She makes "a cup of poison" of her pledged word, on the eve of a life-and-death struggle for national survival, but of a free-booting expedition for land and gold.

(3) Italy, in quest of her own resurgent exult, is bringing danger to the world. She is carrying her war not only into Africa but also, perhaps, into every continent and island of the globe. She is lighting a torch which, kindling a host of her own movement may light a conflagration which will consume the city of mankind. Like the assassinations at Sarajevo, in other words, the Fascist assassination of Ethiopia, may precipitate a second world war which will devour all.

This, we believe, is Italy's crowning offence. Her attack upon Ethiopia is bad enough in itself. History has recorded nothing worse since the days of the Assyrians and Babylonians. But infinitely more terrible is her attack upon Europe, America, the world.

Communism on its Native Heath

The *Catholic World* writes editorially:

Helen Atwater, graduate of Northwestern University, teacher in a Chicago High School, commenced a series of articles (copyrighted by The *Catholic Herald-Examiner*) reacting with unusual frankness the actual condition of affairs in Russia. She confesses that she used to be a "parlor pink," sympathetic with the Russian experiment. In that frame of mind she went on an "istoricist" expedition to the Soviet States. In her party were Margaret Sanger, birth-control propagandist, and the celebrated Professor E. A. Ross, head of the department of Sociology of the University of Wisconsin as well as newspaper man, magazine editors, physicians, nurses, clergymen, social workers, teachers and students.

Miss Atwater was shocked at the revelation of things as they really are. She says she thinks "the most miserable person in all the U. S. A. is better off than the best situated person in Russia—except perhaps for the party leaders of these poor, suffering people—the party leaders who hide behind the Kremlin walls and never leave unless well-guarded by troops of soldiers!"

Miss Atwater's chief interest in life has been the betterment of the condition of women. She had heard "in university courses, from the lecture platform and even from the pulpit of the slavocratic advancement

of the U. S. S. R., especially as regards the rights of women." But she says, "My first sight of the new women of the Soviet world was to see her barefooted, clad in a few nondescript pieces of faded, old, formless and shapeless material, toiling under the hot summer sun, building a new railroad station. These emaciated women showed their new freedom by being allowed to carry lumber, mix cement, crush stone and perform the duties of tasks requiring great physical strength and energy."

There is stronger stuff than that in her report. She describes the people at large: "Poor, bewildered betrayed creatures—doing the work forced on them by cruel taskmasters—living and dying on the pitifully inadequate rations of poor food, always the dupes, the tools of their leaders who betray them in their own name, with such phrases as 'a democracy of the proletariat,' 'blessing for socialism,' 'a classless society.'"

"Water must be carried in—pails great distances to the trains and then lifted up and poured into the tanks at the top to supply the plumbing facilities. Women did this heavy work...."

"We saw one lady creature wielding a sledge hammer. I'm sure none of my American fellow women's club members could have moved the thing...."

"I saw women crushing huge boulders into small pieces.... In one spot on the lustrous Crimean coast we observed women patiently and patiently crushing stone while several miles farther on stood a dilapidated, rusty, American-made stone crusher...."

"There are no hats [for women], no gloves, no silk underwear in Russia. But worse still, there are no shoes. In the country, lady is the peasant who still has straw sandals, so despised in the old days. Bags wound around the legs take the place of the high leather boots once considered indispensable."

She reports that in "a Russian city or village street, country road or uncertain pass, visitors are approached with the question 'Rubles?' the word for foreign currency, and that whereas under normal conditions the ruble is worth 21 cents, the Russians are eager to dispose of 30 or 40 or even 70 of them for one American dollar bill."

The alleged abolition of class distinctions has not really taken place: "Imagine my surprise to discover several separate dining rooms in the automobile factory at Gorki. 'Why is this?' I asked. These various rooms are for the various classes of workers," was the reply. "You mean, factory workers do not eat with the engineers?" "Yes, the engineers and 'skladniks' [stock workers—best and most efficient] get better food and service than the others and have a special dining room." "Well—where was the glorification of the humble worker?"

"A classless society! Is that why the Russian people travel hard, jammed and crowded past belief as to the diets of beasts, on the narrow wooden tables of the train?"

There is one quite devastating answer to all pro-Russian activists: there is at least freedom of criticism here and none whatever in Russia. I have never yet seen so much as a plausible reply to the objection that the fiercest advocates of free speech and free press in America are those who find no objection to the complete suppression of free speech and free press in Russia.

Searchlight on the Soviets

Anna Louise Strong writes in *The New Republic* in part:

These questions posed by *The New Republic* as covering the chief attacks against the U.S.S.R., were submitted by me to ten friends, chiefly American reporters on the Moscow Daily News. While I take full personal responsibility for the final phrasing of the answers, they also represent the collective judgment of several trained American observers, living for several years in the U.S.S.R., who are sympathetic but not bound to the Soviet regime.

1. *Is Russia ruled by one man, Stalin, much as Italy is ruled by Mussolini and Germany by Hitler?*

No country is ruled by one man; this assumption is a favourite red herring to disguise the real role. Power resides in ownership of the means of production—by private capitalists in Italy, Germany, America, by all productive workers jointly in the U.S.S.R. This is the real difference that today divides the world into two systems, in respect to the ultimate location of power.

Formulation of government policies in the U.S.S.R. begins in local factory-production conferences and local village meetings in which all workers are urged to take part.

No policy is ever announced by Stalin except as a result of this process. Major policies result from nationwide discussions of concrete situations, conducted over a period of months; these policies are known for years ahead and cannot be changed by any individual will. Minor shifts of policy are based on wide, swift sifting of thought in basic "political centers," i.e., big factories.

Men in the U.S.S.R. never speak of Stalin's "powers," or Stalin's "will." They speak of his "authority," in the field of politics, of his "analysis," of his "method." His authority is the prestige of successfully applied knowledge; his method is the use of Marxist economic analysis to guide collective will. His speeches never deal in emotional claims, as do those of personal dictator-dictators. They consolidate with remarkable ability the thinking of hundreds of economists, scores of sections of the Academy of Science, millions of party members interpreting local conditions and demands.

"Authority with us," said a Soviet factory manager to me, "depends on how widely you can think. I can think with the workers of one factory for two years. We can think for a whole trust for five years. We have comrades capable of winning government and other capable of directing trade unions. But Stalin thinks more widely than any. No one can analyze so much more as he the plans of the U.S.S.R. in the changing scheme of world revolution, and the place that must be given to each aspect of our daily task."

To analyze the mechanical and human forces that make history, and lead the working class of the U.S.S.R. in the use of these forces—such is Stalin's service to a working class that is doing daily, and increasingly, more serious sustained economic thinking than any other working class in the world.

2. *Under Stalin has world revolution been abandoned for the sake of Russian national policy?*

Capitalists and Trotskyists like to think so, but neither Russian workers nor foreign Communists do. Even the Five Year Plan is discussed by Russians from the standpoint of its international significance.

I have heard such discussions at least in the morning train en route. They miles from the railroad by Young Pioneer girls engaged in a local sewing campaign.

The U.S.S.R., however, does not interfere in the internal affairs of other countries, whether by arms or propaganda.

3. *Has the average worker or peasant any voice in the government of his country?*

Considerably more than he has in America. The elections last December convinced me of that.

First, more people have the voting right, i.e., all adults over eighteen except for a diminishing 25 per cent of "deprived." In America voting starts at twenty-one, and is not permitted to transient soldiers, migratory workers, soldiers and sailors or non-citizens, all of whom vote in the U.S.S.R.

Second, of possible voters 85 per cent took part in the last election, a proportion unheard of in other countries.

Third, each voter gives more time and attention to voting, attending many preliminary meetings to discuss in small groups and in detail both candidates and instructions to the incoming government.

4. *Is the present standard of living extremely low? If this is true is it not proof that communism works less well than capitalism?*

Since neither communism nor full socialism yet exists in the U.S.S.R., but only the preliminary stage known as "productive socialism," the question becomes: Does prolet ownership of the means of production work less well for the common good than private ownership?

The answer is clear. Starting with a standard of living comparable to that of China or the Balkans, with millions of peasants living on a diet of black bread, supplemented at harvest time by meat or fat, and only very rarely a little sugar; suffering thereafter the ravages of war and invasion; from which she did not recover even to pre-war standards till 1926—the U.S.S.R. created in five years thereafter and without the help of foreign loans a thoroughly modern industry and farming, and built on them a rapidly increasing standard of living. She has abolished unemployment. Millions of peasants who never possessed shoes, sheets, forks, tooth-brushes are today buying bicycles, gramophones, radio sets, musical instruments. Soap, that touch-stone of cleanliness and culture, increased from 170,000 tons annually in the whole of Tsarist Russia to 482,000 tons last year. Grammar schools increased in their attendance from ten millions to nineteen millions between 1926 and 1928—one pre-requisite of this achievement being the production for the first time of adequate numbers of children's shoes.

The struggle of the rural districts is no longer for bread but for sturdier farms and "farm cities" designed by architects.

The Soviet standard of living goes steadily upward, while that of the rest of the world falls.

5. *Is it true that during 1929-33 several million people were allowed to starve to death in the Ukraine and North Caucasus because they were agriculturally hostile to the Soviets?*

Not true. I visited several places in those regions during that period.

6. *Is there a chance of another famine this year, as central Russia suffers?*

Everyone in the Soviet Union to whom I mention this question just laughs.

7. *Why were so many people executed after the Kirov assassination? Were any of them punished because they were political opponents of the present regime?*

No person was punished merely for political views.

One hundred and three persons were executed as members of murder gangs who crossed the Soviet border with revolvers and hand grenades to commit murder and other acts of violence against Communists and Soviet officials.

The trials were in camera, since open discussion of details was tantamount to accusing several governments of acts that rank as crimes of war.

8. *During 1928-29 were many technicians and industrialists publicly charged with sabotage and executed or imprisoned merely as scapegoats for inevitable shortcomings of the five Year Plan?*

Every American specialist who worked in Soviet industry during those years knows that there was much sabotage.

Scapegoats for failure were not needed, for the five Year Plan did not fail. The energy and sacrifice of loyal workers and technicians carried it through. Its success was over many earlier schemes, so that by 1931 Stalin was able to report that "where intellectuals are turning towards the Soviet government," and should be met "by a policy of conciliation." Thereafter, sabotage cases rapidly diminished both in number and seriousness.

9. *Is the U. S. S. R. under another name, employing 100 or three million political prisoners in carrying out a program of forced labor?*

The picture that these words arouse for the average American of idle, idle, idle intellectuals condemned to heavy, unskilled, chain-gang work—does not exist in the U. S. S. R.

There are, however, "labor camps" in many parts of the country, as part of the Soviet method of reclaiming anti-social elements by useful, collective work. They number prisons, which have been steadily closing; I have found old prison buildings remodelled as schools.

Statistics of the number and type of even in these camps are unavailable. The highest estimate I ever heard by a competent judge gave a total of several hundred thousand men. This was three years ago, when kulak prisoners, working alongside free men in Kazakhstan, Magitovsk and other construction jobs formed the largest part of the total. Since kulaks have since been granted amnesty, the number today can be only a fraction of that.

10. *Is there a new privileged class of bureaucrats that is taking the place of the class of capitalists and landlords?*

Inequality of income is increasing but not "privilege." The characteristic "privilege" of the capitalists is their ownership of the means of production which enables them to exploit others.

Capitalism rewards men not in accordance with either their labor or requirements, but in accordance with their ownership, i.e., in accordance with privilege. Such privilege does not exist in the U. S. S. R.

Inequalities sometimes increase and sometimes diminish in the U. S. S. R. Some years ago, when standards of lower paid workers were very low, the policy was to increase these first towards "equality." This policy reached its obvious limits when workers began to refuse to become managers or to increase their skill, since rewards did not increase with responsibility.

It. His censorship sapped the vitality of Russian art?

This is another of the questions at which everyone who hears it laughs. We all know that Moscow is the mecca for artists of all kinds, and that it is especially in those fields where censors exist—literature, movies and the novel—that Russian art attracts the attention of the world.

To the author in the U. S. S. R. the "censor" is not unlike the publisher's reader in America—a person who attempts to forecast the judgment of one's future public. If the author disagrees, he hurls another reader, in the U. S. S. R. he can have another censor. Important plays are increasingly censored by provinces attended by leading critics, and even by workers and children—the mass audience. Sometimes as many as fifty persons make comments during these previews, which often last for six or seven hours. Only an artist who produces for his own solitary enjoyment finds in such collective comment a bar to creative work.

The Way Out for China

In a fine article contributed to the October number of *Asia* by Dr. Lin Yutang, a Chinese author and journalist, we find the following words of hope:

The only way to deal with corruption in the officials in China is just to shoot them. The matter is really as simple as that. And democracy is an easy thing when we can impeach an official for breaking the law with a chance of winning the case. The people do not have to be trained for democracy; they will fall into it. When the officials are democratic enough to appear before a law court and answer an impeachment, the people can be made democratic enough overnight to impeach them. Take off from the people the incrusts of official privilege and corruption and the people of China will take care of themselves. For greater than all the other virtues is the virtue of justice, and this is what China wants. This is my faith, and this is my conviction, won from long and weary thoughts.

That time will come, but it requires a change of ideology; the fanatically-minded Chinese must be changed into social-minded Chinese, and the old ideas, age-old, of fate, favor and privilege and official success and robbing the nation to glorify the family must be overthrown. The process will be slow and laborious. But that process is already at work, invisible, penetrating the upper and lower social strata, and as inevitable as dawn. For a time yet there will still be ugliness and pain. But after a while there will be calm and beauty and simplicity, the calm and beauty and simplicity which distinguished old China. But more than that, there will be justice, too. To that people of the Land of Justice, we of the present generation shall seem but like children of the twilight. I ask for patience from the friends of China, not from my countrymen, for they have too much of it. And I ask for hope from my countrymen; for to hope is to live.

International Labour Conference and Its Resolutions

The *International Labour Review* publishes at length the resolutions discussed and passed at

the nineteenth session of the International Labour Conference:

The first resolution dealt with the problem of populations which are not adequately nourished. It was submitted by Sir Frederick Stewart, Australian Government Delegate, and supported by Mr. Verichaffet and Miss Ada Patterson, New Zealand Government Delegate. The resolution pointed out that nutrition adequate both in quantity and quality is essential to the health and well-being of the workers and their families, and that large numbers of persons are not sufficiently or suitably nourished. It further pointed out that an increase in the consumption of agricultural foodstuffs would help to raise standards of life and relieve the existing depression in agriculture. It accordingly requested the Governing Body to instruct the Office to continue its investigation of the problem, particularly in its social aspects, in collaboration with other international institutions, with a view to presenting a report on the subject to the 1929 Session of the Conference. This resolution gave rise to an extremely interesting discussion in the full sitting of the Conference and was adopted unanimously.

The second resolution, which was submitted by Mr. Yagi, Japanese Workers' Delegate, pointed out that the workers' trade union right is incorporated in the Preamble of the Constitution of the International Labour Organization, and that a resolution on the subject was adopted by the Conference at its Fifteenth Session (1931). It accordingly requested the Governing Body to consider the desirability of placing on the agenda of one of the early Sessions of the Conference the question of the workers' right of association in order to prevent the dismissal of workers of the imposition of unfair treatment on them on account of their joining or seeking help from trade unions. A second vote was taken on this resolution, which was adopted by 90 votes to 1.

The third and fourth resolutions were submitted by Mr. Rameswamy Mudaliar, Indian Workers' Delegate. The first of these pointed out that in several countries, under the pressure of economic depression and under the guise of rationalization and retrenchment, steps had been taken prejudicial to the interest of the working classes and calculated to lower their standard of living, and that, especially in those countries in which by reason of the prevalence of widespread illiteracy and the lack of properly knit labor organizations, there had been unnecessary and excessive wage cuts and reductions in the number of workers. It therefore requested the Governing Body to consider the desirability of instructing the Office to correspond with the States Members and request them to constitute wage-fixing machinery immediately in their respective countries, if it did not already exist, in pursuance of the Draft Convention adopted at the Eleventh Session of the International Labour Conference. This resolution was adopted by 71 votes to 20.

The other resolution submitted by Mr. Rameswamy Mudaliar drew attention to the fact that the Conference had, at its Fifteenth Session, adopted a resolution concerning the convening of a conference to consider the social conditions of labour prevailing in Asiatic countries, and pointed out that, owing to the rapid industrialization of Asiatic countries, the time was now ripe for the holding of such a conference. It requested the Governing Body to consider the desirability of taking immediate steps for the holding of such a conference at a very early

date. When a vote was taken on this resolution, it secured 70 votes in favour and 2 against. The requisite majority of 75 votes was not obtained, and the resolution was therefore not adopted.

The fifth resolution was submitted by Mr. de Micheli, Italian Government Delegate. This resolution drew attention to the necessity that the Organization should devote greater interest to the questions which closely affect agricultural labour, and the importance of the part which the agricultural element has to play in general economic recovery. It accordingly requested the Governing Body: (1) to instruct the International Labour Office to expeditiously as much as possible its study of the position and conditions of agricultural workers as they result from the application of national legislation, and also in relation to the conditions of the agricultural class in the same country, with a view to proposals which may be put forward and studied later; (2) to develop, in collaboration with the International Institute of Agriculture and other international bodies, the action which is necessary to organize the initiation and application of measures relating to the most important questions which relate to conditions of agricultural work, and rural life and which are connected with the development and future of agricultural production in relation to other branches of economic activity; (3) to take the necessary steps to set up a Permanent Agricultural Committee, including in suitable proportions, members of the Governing Body of all three Groups, representatives of the International Institute of Agriculture and of competent international bodies, as well as persons qualified to represent all classes engaged in agriculture. The Committee should act as the body responsible for collaboration and co-operation with a view to facilitating the decisions of the Governing Body and developing the work of the Conference in connection with agricultural labour. Several delegates spoke in favour of this resolution in the plenary sitting of the Conference, and it was adopted without opposition.

The next three resolutions dealt with the question of the reduction of hours of work in specific industries. The first of them was submitted by Mr. Hayday, British Workers' Delegate. It requested the Governing Body to consider the desirability of placing the question of the reduction of working hours in the textile industry on the agenda of the 1936 Session of the Conference. The Conference adopted this resolution by 61 votes to 26. The second resolution of this kind was submitted to the Conference at the proposal of Mr. Nemcevic, Czechoslovak Workers' Delegate. It requested the Governing Body of the International Labour Office to take similar action with regard to the reduction of hours of work in the printing and bookbinding trades. This resolution was adopted by 66 votes to 25. The third resolution relating to hours of work was submitted by Mr. Kaper, Netherlands Workers' Delegate. It invited the Governing Body to consider the desirability of including the chemical industry in its longest term as one of the industries for which an international reduction of working hours shall be privately proposed at the 1936 Session of the International Labour Conference. The Conference adopted this resolution by 78 votes to 19.

The sixth resolution, which was also submitted by Mr. Kaper, Netherlands Workers' Delegate, pointed out that the Governing Body had placed the question of the regulation of labour on the agenda of the Nineteenth Session of the Conference for first discussion with a view to the adoption of international regulations

in 1933. It expressed the opinion that it would be desirable that the discussion of this question should be followed as soon as possible by the examination of the question of labour contracts, and pointed out that the Committee of Experts on Native Labour of the International Labour Office had completed its study of this question and had adopted suggested principles for the regulation of written contracts of employment. It therefore requested the Governing Body to consider the desirability of placing this question on the agenda of the 1937 Session of the Conference. The Conference adopted this resolution by 74 votes to 23.

The tenth and last resolution, which was submitted by Mr. Ruiz Gussan, Argentine Government Delegate, stated that it is generally recognized that the truck system and other practices affecting the real value of the remuneration of labour involve possibilities of grave abuse affecting both the real earnings and the social and economic independence of the workers; that in certain countries the persistence of the truck system in various forms involves serious hardships for important groups of workers; that legislation designed to eliminate the abuses of the system and of other practices affecting the real value of wages and salaries is in operation in a number of countries; and that it is highly desirable that the benefits of such protection should be extended in the fullest measure to workers in every system of employment and in all countries. It accordingly requested the Governing Body to invite the Office to continue and extend, and to publish the results of its investigations into the various forms and manifestations of the truck system, into related practices involving deductions from the nominal amount of wages or salaries, and into the legislation concerning these matters in operation in the various countries, with a view to presenting a report to an early Session of the Conference. The Conference adopted this resolution unanimously.

Industrialization of India

The following occurs in a paper contributed by Husein Kohn to *The Political Science Quarterly*:

The industrialization of the East can alone assure a higher standard of life for the masses, their protection against inclement weather, and the provision of better facilities for education, on the one hand, and lay the foundations for national independence on the present-day world on the other hand. The great progress of Japan and the excellent and surprising results achieved in this Oriental country in the fields of education and industrial advance under the guidance and active help of an enlightened and native government, were in contrast with the industrial and educational stagnation and backwardness of India under the British government. Without government help the shortage of capital, credit facilities and skilled labor prevented before the World War the industrialization of India. The World War changed the situation. Indian industrial resources had to be developed to help in the conduct of the Imperial War. According to the census of 1931 only 5.75 per cent. of the Indian population are employed in organized and unorganized industries and in transport, but on account of the large population of India even this small percentage amounts to about twenty million workmen. India is fortunate in being able to depend for the procuring of raw materials and the disposing of manufactured articles on her home market. Those immense

industrial potentialities will develop quickly if effectively dealt with under more active and sympathetic guidance from the government.

Youth and the International Ideal

Z. Helen Bilde writes in the *World Order*:

When the armistice was signed to "The War to End War," statesmen everywhere voiced the resolve, echoed as a prayer in the hearts of all, "This must never happen again." People said, "We will build a new world order based on international co-operation instead of international anarchy. The fact that we have our own families here does not mean that we must therefore hate our neighbors; in every house, town and city, the community spirit is recognized to be for the good of the individual; in the United States of America, there is State sovereignty, still the States are federated under the national government at Washington. The nation in each case gives up some local privileges for the greater good achieved by group solidarity. So, too, can the countries of the world be federated, a world community, with each nation the family unit, each loving its own best but not, therefore, hating and killing its neighbors."

Youth movements spring up on all sides. Young people had not the old habits of thought that taught the Peace was to be found through the bloody channels of War. Young people said, "We remember our tragic childhood with starvation, terror and orphanage, our shoulders are bowed under the burden of taxation from past wars and from the preparations for the next one, before ever we have had a chance to earn our bread, we find ourselves members of the hopeless army of the unemployed. We have studied the history of past wars and we know that the consequences of one are always the causes of the next, we know that the weakened states wait for a harvest of its consequences and disaster only at the day when it will be strong enough for revenge. On the graves of our fathers, who died as they believed, for the good of their country, we resolve, instead to live for our country and to strive to make it one of a family of the nations of the world." In these young people rested our hope and our faith for the future.

Diet and Climate

In the *Journal of the Royal Society of Arts*, Dr. Harrison Clark, D.N.B., D.Sc., discusses the causes of prevalence of rickets in tropical climates:

If rickets were the only means of protection, it would follow that rickets would be unknown in the tropics, and, in Arctic regions during the long winter, would be universal. We shall see that both these suppositions are false. The races inhabiting Arctic regions are accustomed to a diet rich in fats and liver oils, i.e., in Vitamin D, and it is probable that this circumstance has made their survival possible. On the other hand, some groups of people inhabiting the tropics have social customs which hinder access to fish and sunshine for women and children, while the diet is poor in natural salts and animal fats. Vitamin D can only control and correct the metabolism of lime salts and phosphates if these are present in adequate quantities in the diet, sunshine can only provide Vitamin

D if the inhabitants take advantage of the supply thus provided.

In India, and also in Northern China and Manchuria the prevalence of osteomalacia and rickets is concerned with the social customs of the people, combined with the poverty of the diet. In India poor diets could often be corrected by the abundant sunshine, and both rickets and osteomalacia are found chiefly among the races observing the customs of purdah, which keeps the women and children indoors, while the diet rich in cereals, poor in meat and geraine milk fat, and containing no liver oil, is not suited to a life without sunshine. Osteomalacia is endemic among the women of the purdah caste and is usually associated with pregnancy, which places a great strain upon the calcium metabolism of the mother (Vaughan 1928).

In Northern China, where osteomalacia is also endemic and often present in its severest and most terrible manifestations, the causes are also to be found in the combination of a very poor diet consisting chiefly of cereals, with an indoor habit of life especially among the women. Maxwell (1925) points to a deficiency of lime salts and Vitamin D in the diet as the causative factors, but also to the habit of opium smoking, which keeps the people indoors. The custom of binding the feet also prevents the women from taking exercise, and the disturbed state of the country and prevalence of brigandage hinders the keeping of livestock and production of eggs, milk and meat.

A particularly instructive instance of osteomalacia is that occurring in the Kangra valley in Kashmir which was investigated by Wilson (1931, 1932). The sufferers were of both sexes and mostly field workers exposed to sunlight. In one village, among 800 persons belonging to the lowest social class, including all ages and both sexes, 88 were found to show some degree of rickets or osteomalacia. The diet of these people consisted of cereals and legumes, with some vegetable oil and preserved "butter" fat, only occasionally were meat or vegetables taken. Administration of extra Vitamin D in the form of cod-liver oil was without much effect, but treatment with inorganic phosphorus, without addition of extra Vitamin D, proved successful if the patients were exposed to sunshine. This fact showed that the supply of calcium salts and phosphorus in the diet had previously been too inadequate to allow the Vitamin D derived from the sunshine to discharge its proper function. It is interesting to note that the soil in the Kangra valley is stated to be deficient in lime, phosphorus and magnesia.

Religious Liberty in Turkey

In an article with the above caption, S. A. Moulton writes in the *International Review of Missions*:

Action has been taken by the Government to restrict the educational work of missionaries. In 1901, the decision was reached that Turkish children must receive their primary education in Turkish schools. The university declined to accept the diploma of foreign institutions without examination. Whether for these, or for other, reasons there has been a marked decrease in the number of students attending missionary educational institutions, and this factor, combined with a reduction of income from America, has led to the closing of several of them.

Restrictions, also, have been placed upon the publication and circulation of Christian literature. But in this connection, as well as in regard to the control of primary education, the belief of many is that the Government's attitude is directed mostly against Islamic institutions and propaganda, and that Christian missionary work suffers only incidentally. Whether this interpretation is correct or not, it is our conviction that there is more real religious liberty in Turkey today under the Government's secularist policy than there was in pre-war days under a Muslim regime or than there is at the present time in other Muslim countries which claim enlightenment and a spirit of tolerance.

Our survey of Turkey's past history has shown us a picture, first, of a State established on a wholly Muslim basis. Then, during the nineteenth century, efforts were made to compromise between Islam and the spirit of modern progress. After the great war radicalism forced its way to the front, but the form of Islam was retained. Now Turkey has concluded that, at least in the affairs of State, secularism is the only assured road to progress. As years pass, the laws of the country have been cleared more and more of their Islamic tincture. Once Islam was predominant. Now nationalism—a sense of nationhood—has replaced Islam. The story of religious freedom in Turkey has fluctuated with these experiments in State administration but, in the main, it has been a story of advance in freedom of thought and action.

Turkey today is a secularist country. But before long there may be a searching after true religion. The question has been raised more than once in the Turkish press of the extent to which it is possible to build up a strong national character on a secularist basis. There is significance in the words of Professor Mohammed Ervin Bey (professor of philosophy in the University of Stamboul, which appeared in the *Magyar* of March 1st, 1928):

The continuous decline in the sacredness of religion may eventually result in a conclusion of the emptiness of religion, and such an outcome may seriously affect the belief in moral concepts, also. Then the real problem comes. How can we find a substitute for the religion which was performing these duties so far? What must we do so that a proper attitude of idealism may be prepared in the souls of youth, and keep continuing the sense of responsibility, duty and moral integrity?

In the answer to that question lies, we believe, the future history of Turkey.

Rumania: her Solution of the Minorities Problem

In tracing the historical development of the Minority question in Rumania, *Ioana Flacova* writes in *The Christian Engineer*:

The state guarantees to all the minorities the right to develop themselves in their own way and to cultivate their own national language.

They are granted the opportunity to exercise their cultural, economic, and political activities in a most favourable atmosphere.

These activities on the part of the minorities do not worry or vex us, because, according to our principles of government, the manifestation of these national peculiarities does not affect us as long as, at the same time everyone is collaborating to the upbuilding of a totally harmonious community, which would serve the needs of all.

But we cannot accept under any circumstances certain "racist" conceptions, born of the reality of the feudal rules. They assume a predestined superiority over other races and peoples, over whom they wish to rule according to their own conceived ideas.

THE MEASURES OF THE RUMANIAN GOVERNMENT

In the first place, we have introduced in public life by means of our agrarian reform a new factor—unknown to the old feudal system of the Austro-Hungarian monarchy by which we have strengthened economically the agrarian population, regardless of its nationality, by dividing among the peasants the large estates which belonged before to the idle feudal classes. This reform—which benefited our Magyar, German, Russian and other minority populations in the same measure as the Rumanian majority itself—together with our cultural policy to provide schools of all grades for all the minorities (with the result that they are today in a better cultural position than they were before the war), are facts which cannot be disputed by any critic.

The land thus expropriated was divided by Rumania in small lots to the agrarian proletariat, regardless of race or religion, that is, regardless of whether they were Rumanians, Hungarians, Russians, etc.



INDIAN PERIODICALS

The Table-Land

Andis and the World has published the following poem by Prof. Yens Noguchi, the Japanese poet:

The table-land from Kamikawa to Kemuro, three
thousand feet above the sea,
Writes a large silent line, curve or straight,
Like the sea drawn on a folding screen, under the
low blue sky
Playing a duet. Listening to the music is slow
single rhythm,
One will feel himself to be in Heaven,—who, being
here,
Would not feel like a god or prince of the mythic age?
Who would not feel that he is departing from the
poetical life
And the world? Who would not become a poet?
Once some years ago I walked here at will under
the golden light
Of an autumnal afternoon, and heard the voice of
a cricket
In the grasses. It was a little expectant voice,—
but it was great
Because it had the big sky and the table-land for
its own.
Then I thought that poetry should be like that, and
was glad
That I had touched the secret poets must observe.
To-day I walk
This table-land, sending my fancy-birds over the
great grass-see
To fly about, and smile to see how they make a
harvest of wings
In gold and silver. Oh, how they mix or separate
in a beauty
That alone belongs to fallen petals!

How to reconstruct villages

We make the following extracts from a letter to Nandlal Bose from L. K. Elmhirst, published in the *Times-Herald*. Since the theme being how to reconstruct villages and begin work among our people:

Having picked the group, artists, scholars, farmers and accountants, I suggest the learning of a play and songs,—if possible the group should be trained by Gaudier, and every idea that can be extracted from him should be written down. He will have innumerable suggestions to make. On the practical and however, I suggest rapping out your course and with the help of S.—and K.—finding out people who would simplify existing arrangements by perhaps contributing some hospitality. I believe as a matter of fact that by offering an evening programme of games, song, drama, dance and perhaps scout demonstration (fire prevention), and by printing your programme on a small leaflet beforehand, village after village would compete for the privilege of acting host, not always

to the extent of full hospitality and food but in some way and if you began with a place like Mirakona, they would invite neighbours to attend and hand you on to the care of the next village i.e. we have so many well-wishers within a 30 mile radius that we should make use of them in the way, and they can make use of us. This may all seem more formal than you would wish, but on the one hand you save time and effort for the main task—learning, by making use of sympathetic friends, as you found all through our tour. If it had had no worry about food, and lodging all the time in China, what small allowance would have been given for the real task.

Secondly, our concern is partly with the people, their present and their future, partly with their past, and to find a friend at the end of the day to open the road and make the path easy is worth much.

This all sounds very poetic, but just as it was my hope on our trip that through greasing the wheels the whole machine might make more easy progress so I feel that if we once get a practical and inexpensive basis for these wandering tours, their results will fully justify them. Gaudier has plans that are expensive but that would be worth the expense if we could once prove how much could be done in the simplest possible way. I want of course also to find the practical basis upon which you can realize your own dreams.

In my imagination we carry a minimum of equipment, dismounting even with the bullock cart. We enter native institutions, or give songs and dramas and demonstrations, and hand the hat round not for money but for food. We spend perhaps three days at a village, your artists sketching the people, the houses, the temples and hunting out the crafts and sculptures and anything of interest. Others will be busy writing up records studying problems, sanitary social and agricultural, or meeting people. But in general travelling from dawn to breakfast, and not till tea and spend the evening with the villagers, games for the boys, then song, discussion, drama—no rigid rules, it must all be a natural process.

We must know the people, their background, their creative capacity, their happenings and their love for beauty. We can discover these things from their history and their traditions, from art, as well as from themselves. I would suggest that all drawings and materials be exhibited at the end at Santalagan and a selection at the Calcutta Exhibition too. What fun we used to have drawing and what a stimulating experience it was for me. I have been practising Chinese writing as a discipline and in recreation ever since, not yet as a form of spiritual exercise, I am afraid that may come.

Well I leave these birds as they lie. You as the maintenance will select as you wish and discard much or all, but perhaps we might do something of the kind and find new modes of expression, of creation and of happiness.

Gandhi and Socialism

Mr. John Middleton Murry writes this interesting but thoughtful article in *The Argosy* Path. Part of it is given below:

In spite of the great difference between the two societies, I feel and have come increasingly to feel, that Gandhi's doctrine and programme is in accord with our English economic aim. We Socialists who advocate work for a social revolution in industrialised society, by which the machine shall be subordinated to human needs, not human needs governed by the machine. And ourselves (I believe) driven at the last to a position essentially the same as Gandhi's. Our ideal is a society, in which the machine is so completely subordinated to the *real* necessities of human life, that the vast economy of human efforts which the machine makes possible may be turned to the benefit of every member of the community, to whom (by every right, natural and divine) it manifestly belongs. But what is that liberated human being to do? His harness has been so inflated by two centuries of machine "civilization" that he would be incapable of using his freedom. He would sink bewildered in the machine like a prisoner released from years of captivity in a dark dungeon.

The problem becomes more urgent when we recognise that in one grinding and debased form many Western men already have, obtained freedom from the machine. Our huge and constant armies of the permanently unemployed are slaves who have been grudgingly liberated from the machine. And straightaway it becomes obvious that work—natural and creative work—is a necessity of human life. Without it, our unemployed collapse as human beings. Their spiritual and physical energies depart from them. They become incapable of taking part in the political struggle for a new order of society. They themselves recognise that they were better and stronger even while they were still the active slaves of the machine.

And is yet another form the problem becomes manifest and urgent again. The man who is engaged in Socialist politics comes at the last to recognise that an intense moral and imaginative effort is necessary if the politics of Socialism are to be preserved from degenerating into a mere taking of the line of least resistance, which, though seemingly aimed at the regeneration of society, is in fact directed towards a controlled degeneration of society. For what is called Socialist policy to-day tends towards one of two things: either increasing the number of, and the payment to, the unemployed; or employing them at the machine again, on works "of national importance." It is inspired by no recognition of the fact that both are evil. Work at the machine is itself an evil, and severe subsistence just above the poverty line, without creative work is also an evil.

In its final form our problem is this: From whence is the moral and spiritual energy to be derived which will preserve Socialism, is a political democracy, from taking this line of least resistance which leads to human degeneration? From what source can Socialism be continuously inspired with faith in its own mission—to create a new society of regenerated men and women?

I am driven to the conclusion that this source of inspiration and strength will only be found in communities of men and women who have achieved the equivalent of what Gandhi urges—"the voluntary recognition of the duty of bread-labour and all that it involves." Our circumstances are different, and we

must adapt ourselves to them. Our communities will have to be in the nature of physical and spiritual "streams" to which the weavers retire to live, as far as may be, as the product of their own labour for a short period in the year. From those of the unemployed who understand the vital necessity of re-establishing the natural law and rhythms of life we may expect the permanent element in such communities: the rest of us, who are enslaved in the obligations of capitalist society, and can escape there only for brief periods, must perforce be content with the regular "detour"—to adopt a term from the economic tradition. But from this "detour," I believe, they would derive a renewal of strength, both physical and spiritual, from simple creative work, from frugal living, and above all from the immediate experience of comradeship in simple creative work undertaken in common, which alone will enable them to withstand the insupportable subtle forces which constantly tend to degenerate the ideal of socialism.

The Venereal Problem

LT-Col. Judd M. Shah, M. B. E., I. M. R., has pertinently drawn attention of the public, especially of the physicians, to the above problem in *Indian Journal of Venereal Diseases*. He writes in part:

The unsatisfactory position in India regarding venereal diseases, even in the larger cities, has long been noticed by the medical profession.

Whatas in Europe generally the situation in this respect formerly perhaps equally unsatisfactory has appreciably improved since the war, it is to be regretted that in this country no such progress can be recorded. In fact, paradoxical as it may seem, the position in some respects would even appear to be worse than previously.

The main factors responsible for this state of affairs, speaking in general terms, may be said to be:—(a) inefficient treatment (b) ignorance of the public as to the seriousness of these conditions and the necessity for prompt and adequate treatment and (c) financial considerations.

Unless the public are made fully to realize (a) that these conditions require prompt and efficient treatment (b) that freedom from symptoms or signs does not necessarily indicate cure, (c) that systematic tests of cure at the end of treatment can alone prove whether real as distinct from apparent, recovery has been achieved and (d) that in some conditions, like syphilis, insufficient treatment (by means of a few injections of "606" only) may accomplish or even provoke the more serious and even fatal complications of the diseases, the campaign against venereal diseases is not likely to make any appreciable progress.

Unhappily the position is not likely to improve so any marked extent if medical practitioners content themselves merely with treating the symptoms and thus encouraging the patients unconsciously to consider themselves as cured when symptoms have subsided.

A Panjab Problem

The Social Service Quarterly writes editorially:

Recently a deputation of the Youth Welfare Association, Lahore, waited on the Minister for Education, with the object of drawing his attention

to sexual abuses in public schools. The memorandum submitted by the Association to the Minister urged the necessity of laying down severe penalties for teachers seducing boys. It seems that this problem about sexual abuses on the part of teachers in relation to their students is peculiar to the Punjab. The fact that a responsible Association should give such prominence to the evil and advocate severe measures for its removal leads one to believe that the evil must have become common in the province. Had it been so common in the other provinces complaints would have been heard about it long ago. It was a revelation, we presume, for people in other provinces, to know that this unsavoury vice was so prevalent in the Punjab, when they read the news of the Y. W. A.'s memorandum and denunciation to the Education Minister. The complaint about sexual abuses in school in the Punjab brings to the mind a larger social problem. The root cause of the evil must be traced to social conditions in the province. Questions such as, whether the percentage of unmarried teachers in that province is higher than in other provinces, whether the lower proportion of women to the whole population has anything to do with the evil, whether marital vice is prevalent there by tradition, and whether the purdah system can be held responsible for its extent for it, deserve to be carefully considered. The subject is an unsavoury one, but in view of the disastrous effects of the vice on the physical and moral well-being of the rising generation, it deserves to be tackled in the most practical and scientific manner.

Thoughts on Suicide

In an article on the above subject in *Lawrence Weekly* Mr. J. M. Datta, M. A., writes:

In European countries men are much more prone to commit suicide than are women. In England and Wales, the proportions are about 3:1—one case for males in the quinquennium 1921-25, being 159 per million against 54 for females. In New Zealand the disproportion is even greater, the respective rates being 101 and 45. In Germany, Italy and the Netherlands the ratio of male to female suicides is nearly as high as in England and Wales. Even in Japan, the land of *harakiri*, the male suicide rate is 50 per cent above that for females.

But in India it is otherwise. Dr. Kenneth MacLeod says:—"But the most striking fact in the statistics of self-murder in India is the excess of suicides committed by females as compared with males. There can be no doubt whatever regarding the reliability of the figures in this respect for the whole tendency of statistics in India everywhere is to under-estimate vital events affecting females."

But one welcome feature of female suicides is its slow decrease during the last 20 years.

Twentieth Century Tendencies: the Sex-Mania

India To-day has published an informative article by Prof. Deshpandul Ghosh, M.A., B.L., on "Twentieth Century Tendencies: a Revision to Herbertism" from which the following is quoted:

You will be astonished at Judge Lindsey's diagnosis of this sudden sex-mania, this revolt that has so

much alarmed Western society that, as one young lad put it, it has struck us of a clock in the West. He points out three main factors—mass education, sex drama, and the motor car. Mass education has put a little learning into every blessed child's brain, and you all know that a little learning is a dangerous thing—the result has been that every lad has now learned to question why, to cast at established moral usages and conventions, and to stir his course of conduct as his sweet pleasure and inclination dictate—and these dictates, to the ordinary adolescent youth, point very naturally to sex-indulgence. I think it was Voltaire who once said, "If there be no God, then a God must be invented with his Heaven and Hell, if society is to be kept in order." He was a man, a man-psychologist who said that. These are the demons which brood before the very eyes in all their attainment the voluptuous scenes of sexual defiance, and the appeal of the sex is very powerful, much more so than the affect of printed types. On the top of this comes the opportunity provided by cheap taxis and motor-cars, through whose instrumentality a mutually inclined couple can rush off to some distant and secluded spot, satisfy their desires and return to their homes in the space of an hour or so, and nobody suspects anything wrong. It is the cumulative effect of all these various factors, aided and abetted by the glorification of 'honesty as such, that has brought about an awful state of things in America.

Prospects of Ground-Nut Industry in Bengal

Prof. J. C. Ghosh of Dacca University has contributed an important paper on the subject to *Science and Culture*. The portion of the article relating to the prospects of ground nut industry in Bengal together with his valuable concluding remarks is given below:

The replacement of 500,000 acres of surplus jute lands by one out of a total surplus of 633,000 acres only touches a fringe of the problem. Other alternative money crops must be found to cover the remaining 350,000 acres. The Bengal Department of Agriculture strongly recommends the growing of ground-nut over this area. 40,000 tons of ground nut oil seeds were exported from India in 1931-32 valued at 10 crores of rupees. It is now mostly grown in Madras, Coastal Provinces and Bombay. The total production in 1931-32 is about 3.2 million tons of which the export market is expected to consume 30 per cent. The production of ground nut has increased even during these years of depression by about 500,000 tons. This subject was very carefully considered in the Crop Planning Conference held in Simla in June 1934 and their conclusions may be given in language of Mr. Ban, who is the Expert Advisor to the Imperial Council of Agricultural Research:—"The internal market for ground nut in India is extremely important. The internal market for the oil is expanding, and ground nut oil is the one oil which is being used by all the new hydroelectric plants which are producing *Vacuum* (sic) to replace imports of lign and other kinds of vegetable sheet. After going into the trend of exports and the increasing demand for internal consumption we came to the conclusion that there was room for cautious expansion specially in those provinces where the ground nut area is not very large." Bengal's present production of ground nut is slightly small and the recommendations of the Crop Planning Conference apply to her condition with special force.

The method for the cultivation of ground nut is described in leaflet No. 8 of 1933, of the Bengal Department of Agriculture. It has been found that in Bengal this crop can be grown as a *dhoro* crop in the highlands during the summer and the rainy seasons and as a *roti* crop in the lowlands from December onwards. In some localities in Bengal, an yield as high as 50 maunds per acre has been obtained which means an income of Rs. 300 per acre of crop even in these days of depression. The average yield in Bengal will however be at the lowest estimate 28 maunds or 50 tons per acre. If the produce of ground nut in Bengal is increased at the rate of 60,000 tons per year until a maximum of 300,000 tons is reached in five years, the Indian market for this crop will not be seriously dislocated in view of the expanding internal consumption. This crop will require about 200,000 acres of land yielding an average income of 45 crores of rupees to the Bengal cultivators. As a matter of fact it will not be difficult for the experts to work out satisfactory systems of crop rotation suitable to each locality of the province based on the following crops—rice, ground nut, jute and our paddy.

A theoretical solution of the problem of crop planning is easy; the practical realization of the possibilities indicated in such solutions is however a very difficult task. The cultivation of ground nut in Bengal has not made any progress whatsoever because the valuable knowledge has not been brought to the door of the ryot and because there does not exist any marketing organization to handle the ground nut which he might produce. Normal channels of trade are automatically set up when the supply of a commodity from a particular area has become regular but until this has happened, the planning marketing work should be undertaken by the Government. The Government of Bengal would have been well advised if instead of frittering away the sum of 15 lakhs of rupees placed at their disposal for rural development or petty schemes of little permanent value, a five year plan had been adopted with this financial backing to develop and expand the cultivation of ground nut in this province. Such a course would have brought to the Bengal peasantry at the end of this period an income which is equivalent to 30 per cent of the present harvest price of jute. I wonder why this authority cannot understand that good drinking water and good cattle will take care of themselves if money can be made to flow back into the countryside.

A constructive agency is required to bring any such scheme into fruition. The Chancellor of the Dacca University is a very thoughtful address recently exhorted the educated youth of the land to go back to the country in a spirit of service to the villages. Such appeals always strike a very responsive chord. In the heart of our young men and of the people and the Government of Bengal to sell it, an organization at a small cost can be easily set up which will absorb the constructive energies of a large section of our educated but unemployed youth and will carry through well planned and comprehensive schemes of crop rotation within a short time.

I have indicated above how well directed and conscious efforts at crop planning coupled with industrial development can bring back a considerable measure of prosperity to the countryside of Bengal. Nature has endowed this land in which we live, with a soil whose richness and fertility cannot be excelled. It has with the people of the land to make an intelligent use of this precious gift. In the Biological world, standards of efficiency are judged by the

readiness with which a living organism adapts itself to changing environment, and the inefficient are not permitted to survive. In the world of human affairs the same standards prevail, however much we wish it to be otherwise. When will the Bengalis learn this lesson of life?

Twelve Rules for Happiness

The Original Hatha-yoga and Bhakti of Hinduism lists the following:

1. Live a simple life. Be moderate in your desires and habits. True simplicity is free from self-seeking and selfishness. Renounce the desirability of true simplicity, and try to make it a pre-eminent quality in your character, work, and daily life. Simple things are best.
2. Spend less than you earn. Avoid extravagance. Keep out of debt. To secure ultimate independence, exercise the fine qualities of modesty, frugality, and self-denial.
3. Cultivate a yielding disposition. The habit of generous acquiescence gives right balance to human will. Resist the tendency to want things your own way. See the other person's viewpoint. Take a large view of life.
4. Think constructively. Store your mind constantly with useful, progressive, encouraging thoughts. Every uplifting idea you entertain has a happy influence on your life. Train yourself to think deeply, accurately.
5. Be grateful. Be glad for the privilege of life and work. Be thankful for the chance to give and to serve. Let each day witness to your spirit of thankfulness. Be appreciative in your appraisal of others.
6. Rule your moods. Rid your mind completely of every emotion, or undesirable thought. Cultivate a mental attitude of peace, calm, and good will. Direct your mind to pleasant, agreeable, helpful subjects. dwell upon the best aspects of life.
7. Give generously. Give out of the fulfurness of your heart, not from a sense of duty, but because of the wish to serve. There is no greater joy in life than to render happiness to others by means of intelligent giving.
8. Work and play with right motives. Analyze your motives and impulses, to determine which should be encouraged and which repressed. Banish all undesirable tendencies. The highest purpose of your life should be to grow in spiritual grace, strength, and symmetry.
9. Be interested in others. This will divert your mind from self-consciousness and other selfish habits. In the degree that you give, sympathize, and help, with no thought of return or reward, in such degree will you experience the by-product of happiness.
10. Live in a daylight compartment. This means to live one day at a time. Take no anxious thought for the morrow. God supplies you today with everything essential to your best progress. Concentrate upon your immediate task, and do it to the best of your ability.
11. Have a hobby. Cultivate an avocation to which you can turn for diversion and relaxation.
12. Keep close to God. True and enduring happiness depends primarily upon close daily communion with Him. It is your privilege to share His thoughts for your daily spiritual nourishment, and to

India were quite commonly addressed 'East Indies' a term that still exists in official Naxal matters.

Sarat Chandra

Shri Ramanath Suran writes appreciatively of the novelist Sarat Chandra Chatterji in the *Twentieth Century* partly as follows:

Sharat Chandra's rise in the forefront of Bengali literature has been phenomenal. He started like a meteor and dazzled as with his luminous glow. There is no other Indian writer whom she has been so widely. Since his appearance in the devoted Bengali literature as no other man, with the single exception of Rabindranath, has ever dominated.

A Bengali of Bengali there is no one perhaps who knows Bengal more intimately.

The deep note of love, unclouded by passion, is characteristic of his stories. He has painted love in all its thousand and one varieties. He rejoices in all. Upendra's love for Sushila, Savitri's for Satish, Girtish's

for Shashi, the wife of his brother, all these variations have been depicted with a consummate skill, none is other Bengali novelists. He lays bare the struggle of the soul with a deep sympathetic touch and presents in the vivid images of life in a most subtle way. We wonder at his unceasing gossamer of facts and episodes of life. No other Indian novelist has created such a variety of characters, not types. A forbidding husband, with extraordinary power of calculation, a self-sacrificing wife, with the deepest possible affection for her husband, a conceiving young pair, with half-closed eyes and beating hearts, a tortured widow, with glories of heaven in her heart, a caste-ridden society, an ignoble mother-in-law, a loving sister, a typical fisherman, and a ladies' women with doors closed against her, disapproved by the society, none the less with feelings and longings of the loveliest kind, with wounds bleeding with a vengeance—all are there.

Nevertheless he seems to have been influenced by the mysteries that are latent in feminine character. Apparently, the woman interests him more than the man. His feminine emotions are always brilliant, original and perfect. In fact, his greatest list there.

CLEANINGS

JAPANESE BUDDHISM

Japan is today the stronghold of Northern, or Mahayana, Buddhism. Yet a peculiar type of foreigner might know a Japanese gentleman for many years as a shrewd business man, a keen and efficient follower of modern American or European civilization, and even suspect that this same man began his day by sitting upright for half an hour with crossed legs, his hands on his knees, eyes half-open, regulating his breath and practising what is called "zazen"! He does this to purify his "right mind." And from these thirty minutes of inward contemplation he draws moral strength for the coming struggle on the twelfth floor of his modern building. In retirement the same man, the Japanese lawyer, photographer or doctor, smoking home, after a busy day, in his bathing hat bath and daisy, rather frugal, repeat and maybe, as a tribute to civilization, half an hour of the radio, finishes off his evening by reading a dharma text—country under or before—brief poems singing the transience of life here.

"For all is fleeting—birds, man, flower's beauty . . ." Or a sudden, hark from Mordor's battlefields after deeds of brilliant prowess of self-governed determination, she is his day garden in Azusa wood and recites the complaint of the famous poet Basho:

"The summer grass, . . .

All that is left of the warrior's dream!"

The foreigner would be amazed at the Japanese nation because he probably would not know that more than thirty per cent of the military class in Japan belong to the Zen sect of Buddhism, one of the most austere contemplation sects. Zen has more than eight thousand temples and nine million followers in this country. The sect is sometimes called the living church of Japan, and this is an apt description, for the reason that, although the doctrine is founded on deep though somewhat abstract Tendai and Kegon philosophies (both

systems came from China in the eighth century), the Zen monks and laymen do not attribute much importance to dogma and theories. They even discourage too profound studies in Indian philosophy and Chinese metaphysics, preferring to dwell upon the importance of man's finding Buddha in the bottom of his heart.

That is the reason why Zen teachers give much better replies to questions eagerly put by interested students. They usually agree with an incomprehensible paradox. The hidden meaning of their reply is, however, the following: "All these questions have no the slightest importance. Buddha is everywhere, in this grain of rice as well as in a national hero. It is only a question of finding him, of realizing him is yourself. That is the goal of life." Once I asked the Reverend Ogiwara, chief abbot of the Zen Hizen temple in Kyoto: "Do you believe in reincarnation? Are you going to be reborn another tea, lavender, thousand times?" "Is it going to rain tomorrow or not?" was his baffling reply.

Truth, the Japanese believe, can be attained in two ways only: the one is wisdom, the other is love. Now wisdom, from the oriental point of view, does not mean the acquiring of knowledge; rather it is the intuitive apprehension of the unity of all living beings and the universality of the "one" world. The finding of separateness, of individuality and of phenomenal plurality is the result of ignorance, and this ignorance has to be done away with. Love means a deep feeling of compassion toward all sentient beings and the determination to save them from the bonds of life even at the cost of one's own salvation.

In Mahayana Buddhism morality does not play the important part it does in Christianity and in primitive Buddhism. The reason seems to be that morality is not considered a goal in itself: it is only one of the ways—and a very important one—of reaching enlightenment.

here. An immoral man is a man who indulges in sensual pleasures, whereas attaining enlightenment implies the acquisition of the inner sublimeness, too, the inner universality of such emotions. An enlightened man could not be immoral any more than a drunken man could walk a rope. The Mahayana point of view on morality differs from that of Christianity because the concept of sin, as understood in Christian theology, is absent. Man is not born in sin. He is, however, ignorant and a victim of illusions which he must dispense. He must find his way back to the Fatherland, a Platonic would say. It may take him one lifetime or a few millions of existences, but ultimately the way will be found, since man is of the same nature, of the same essence, as the Buddha.

There is thus nothing pessimistic in the understanding of a Mahayana Buddhist: the position of the Buddhist creed was a child of the early Hinayana Buddhism. And, strangely enough, it was just that aspect of Buddhism which was eagerly taken over by Europe—perhaps as a reaction against its own anthropomorphic individualism. But times have changed, and the West began to understand that Buddhism is not a rigid, dead philosophy but a living faith, a stream of spiritual life, which undergoes a constant evolution.

The Chinese and the Japanese are more active races than the Indians, Siamese and Burmese. No wonder that Buddhism, while spreading in these northern countries, had gradually to take a different aspect. Also it met on its way Confucianism, Taoism and Shinto, and these influences had their effect. The essential difference between Hinayana and Mahayana is that, while the first, the Southern Buddhism, is nihilistic, ignoring entirely the Absolute, denying the existence of a self, an ego, a soul, and offering as supreme goal liberation from the Wheel of Life, unattainment is salvation. Northern Buddhism establishes positive ideals—an Absolute (existing in different ways, different names such as *Dharmakaya*, *Tathagata*, *divya*) which without being a person is an all-encompassing principle of truth and love; a better immaterial existence or rather being, of the individual merged in the Greater Self; and a final goal which is bliss.

Such a philosophy was appropriate to an active, ambitious race. The Japanese is not a pessimist, though it is true there is an undercurrent of sadness in his character, even a touch of sadness in his conscious mind. Nowhere else in the world are there so many suicides as in Japan; the reader per capita is stupendous. I have no intention of depicting that world-conception based on the transience of everything, on the uncertainty of everything child and tongue, is likely to develop melancholy—the melancholy of the thoughtless of things—but I maintain that the chief reason for the sadness of the Japanese is constant sorrow. One who gives way to his feelings, ventilates them, destroys a good half of them. Suppressed, given back, they ferment in the latent and emit poisonous vapors and diseases. The famous Swiss psychologist Jung would find a rich field for observation in Japan. He would ascertain endless examples of suppressed emotions leading to the "individual subconsciousness" of men and enriching the dangerous paternity of their "collective subconsciousness."

It is true, however, that this touch of melancholy fits in well with the kindness, the cleanliness and the profound artistic sense of the Japanese. There is nothing powerful, noisy, overwhelming in their artistic taste; it is sober, restrained. It lends perhaps the grandeur of the sculptures of Phidias, Praxiteles and Michelangelo, and the architectural art of the Parthenon,

the warmer suggestiveness of a Dante or a Shakespeare, but it fits in with the gentle beauty of Japanese society; the art of the Japanese is a picture of their soul, and their soul is a part of their country. All this helps to explain why Buddhism has taken such a strong hold in Japan, and why it has assumed such a peculiar aspect as the hopeful Amida—the hope of salvation through the grace of Amida Buddha—of the Jodo and Shin sects and as the living state Zen of inward mystic experience.



The great Amida Buddha at Karakura

A fact to be borne in mind by full comprehension of Buddhism is that the Oriental does not draw such a sharp line of distinction between life and death, between the animate and the inanimate, as does the Westerner brought up in Greek dualistic philosophy and Judaeo-Christian faiths. In prehistoric times and up to the days of original Shinto, the Japanese people were accustomed to live as a united family, visible and invisible as it were, with the spirits of the mountains, the valleys, the rivers, the trees and the houses. Later on, when this animism quietly withdrew into the poetic realm of folklore, Japanese associated with the departed members of their own family, who were mystically present in the ancestral tablets drawn up in the household shrine. And do you ask a Japanese when he offers flowers, rice and wine to his dear dead whether they are aware of the love which is bestowed upon them—he will smile and remain silent because his reply would certainly be misunderstood. How could he tell you that their existence is just as real, or rather as unreal, as your own—just as true as the existence of this cherry blossom which rejoices your sight, perfumes the air and flutters down? But you can ask him, if he is an Agalline, a Nichirenist or a follower of Zen, if Amida or Shikarazi is aware of our struggles, our pains and our desperate efforts toward liberation, and he will answer you that, after all, it is Buddha alone who really loves, because Buddha is the total knowledge, the absolute consciousness and the ultimate truth.

An American or a European trained in the logic of Aristotle, Francis Bacon or Leibnitz experiences some difficulty in grasping Buddhism. It seems to him full of contradictions. A western student would be likely to put the following question to his teacher: "Tell me, if I have no soul, no ego, what transmigrates into a new body after my death?" Explain to me also, quite plainly, is this visible world a reality or only an illusion, a dream? Lastly, is Nirvana existence—consciousness after death—or is Nirvana extinction?

The reply of the teacher to these questions would most probably not satisfy any Westerner. And that is the reason why this mystical religion of universal brotherhood, of all-embracing love extending even to animals and plants, this religion of salvation and eternal bliss, has so few followers in the West. We are intoxicated with logic. Are we right? Yes, no doubt we are, in so far as we deal with objects located in space and existing in time, because such objects are subject to the law of causality and can therefore be enclosed in rigid frames of logical propositions. But I believe that we are wrong in trusting to these logic as soon as we purport to deal with subjects of thought transcending space and time. Our law of causality, formulated in religiousness, cannot any longer be applied to them. We ought to have realized that since the days of Kant.

But, in return to the indifferent questions of our imaginary western student, one must take into consideration the great misunderstanding which separates between the oriental and occidental schools of thought over the concept of "being." From the oriental point of view a thing that is never change. The fact that everything is subject to change in this fleeting world, is a proof that it is not. You can say that it "becomes," even that it "exists" but not that it "is." Buddha is, because Buddha never changes. Anicca, Buddha, Vairocana, Tathata, Dharmakaya are different names for the principle of unchangeability. Buddha is spiritual, but not personal. Record him or rather name it means the ever changeable world of phenomena—phenomena which are only dreams of the Unique.

Now, what transmigrates after death? The elements of our deeds, our thought and our desires are combining into a new dream. We have furnished our life as a phenomenon. Our dream finishes, another begins, until the very elements feeding these dreams will be exhausted, until, having attained enlightenment, will cease to nurture selfish desires, until, all sense of separateness having vanished, he will be one with all.

Nirvana is thus not a place but a subjective state. It is neither existence nor extinction: is the state of Nirvana consciousness is identical with being. Or, is not it in other words, the unperished ego is immortality: it is the transcendental ego which is immortal, and the immortality it enjoys in Nirvana is not personal but cosmic.

Now, we must remember that Mahayana is a development of Hinayana philosophy and an adaptation of that philosophy to social life. Hinayana was distinctly ascetical. The contact with Buddha and Girone opened our Asiatic Buddhists, just as contact with the Gospels enlightened the western Christianity of the early days of the Jerusalem community.

The Japanese is a sincere Buddhist, but he lays more stress upon the life he lives than upon the doctrine he professes. Buddhism has developed in him two important features of character. Of these the first is an intense feeling of duty; for this feeling, so strong in every Japanese—due to his Emperor, to his country, to his parents, to his patron, to his friends—is the consequence of the sense of solidarity, of nonseparateness, taught by Buddhism. Just as, in his art, lives are only symbols, so life is for him only a living symbol of duty. The second trait to which I refer is a refusal to assign an exaggerated value to transitory things. The soldier is brave because he does not cling desperately to life; the craftsman is patient, enduring and daring because things, after all, are devoid of reality. To use a trivial comparison, the Japanese Buddhist is like a poker player with unlimited resources; such a man would certainly outplay a poor opponent whose whole fortune at one, a thousand dollars is at stake.

Buddhism has been instrumental in developing the sick mind, self-control, a sense of duty in the Japanese. But these virtues, qualities have their "counterpoint," as we are expressive of Kierkegaard's, in the Japanese nature. It is the spirit world of melancholy partly derived from the belief in the transitoriness of human joys and sorrows. This is the *Ichimon* of Japanese art and the background of Japanese life. So true is it that the human soul yearns to be and is under to feel. Ah, after all, is perhaps only an expression of human sorrow;

"*Man ist ein Leid, auch ist ein Leid Mensch.*"
But it is also true that only those eyes can see which—perhaps for having wept too much—are incapable of tears.



NOTES

"The Root of War Does Not Lie In The Need For Raw Materials"

Before the Twenty-fifth National Peace Conference Sir Norman Angell exposed the common fallacy that the root of war is to be found in the need for raw materials. Said he:

I suggest that the root of war does not lie in the need for raw materials, especially in a world which is suffering from too much raw material. It is not the shortage of material which is the cause of war. No state ever had any real difficulty in getting at raw material in the sense of being forbidden to take it.

If you could give each nation self-sufficiency you would not solve your economic problem. You have that fact proved in the condition of the United States today. There you have a territory wider than any territory in the world before, including raw materials of industries than any state possesses, but that fact does not enable it to solve its major economic problems.

In making provision for economic peace the thing is not to provide for territorial expansion for Japan or for Italy at somebody else's expense. The solution is to create in the world a code of economic rights, a freedom of economic movement which will enable any people to live while making its contribution to the economic life of the world.

That the overpopulated condition of industrial countries is the cause of their nationals taking possession of other peoples' territories is another similar fallacy. It is only a minute fraction of the vast areas in Asia, Africa and Australasia belonging to the British, French, Dutch, Belgian and Italian peoples in which their countrymen have settled. It is impossible for them to find white inhabitants for the whole area of these lands. Yet they will not allow others to settle there, or even sojourn there as self-respecting human beings.

Mr. Wedgwood Benn on the New Indian Constitution

Mr. Wedgwood Benn, who was Secretary of State for India in the second British Labour Government, has contributed an article to the current number of the *Political Quarterly*, dealing with the constitution imposed on India by the Government of India Act, 1935.

Some critics of the Indian National Congress have asserted that the reactionary features in the new Act are the result of the extravagances of that body and of blundering on the part of Mahatma Gandhi. The following passage in Mr. Wedgwood Benn's article supplies a cogent commentary on such criticism:

In the negotiations for the new constitution the spirit of co-operation was gradually abandoned. India dropped out of the picture. In the new Bill the emphasis was almost even if the technical terms remained the same. There was no mention of Dominion Status at all. There was no attempt to prevent that the safeguards were "in the interests of India" as stated in the Delhi Pact. Worst of all, direct election, which hitherto has been the rule in India, was abandoned and it was decided that the Central Legislature should be chosen indirectly by the Provincial Assemblies. This provision, combined with the extreme conservative character of the Central Assembly and the creation of Second Chambers, is the provision effectively prevented any hope of a popular and, therefore, strong Central Government.

In the Report of the Joint Select Committee on Indian Constitutional Reform it is pointed out in paragraph 22 that "the Statutory Commission," popularly known as the Simon Commission, "emphasised in their Report" that "the new Indian Constitution must contain within itself the seeds of growth." Readers of the Government of India Act,

1935, know very well that it does not contain any such seeds. Mr. Wedgwood Benn has pointed out in his article that the condition laid down by the Simon Commission has been violated by the retention, in the new Act, of the preamble to the 1919 Act, which makes the British Parliament the judge of "the time and manner of such advance" in the Indian constitution.

"Will India Work the Constitution?"

Many persons in India and Britain have asked, "Will India work the new constitution?" The question of acceptance of office which has been agitating both Congress and Liberal ranks is the same question in different phraseology. In his article in the *Political Quarterly* Mr. Wedgwood Benn, too, asks, "Will India work the constitution?" His reply is:

Working the Constitution may mean two things. It may mean merely a willingness to stand for election, but its real meaning is a willingness to vote or support an Indian Ministry. This Indians will be found to accept passively, of course, goes without saying. Moreover, a very large number of the Central Legislature will be dominated by the Princes and will dutifully discharge its function. Modern will so easily cooperate in British India. But what of the authentic representatives of the Hindus who form the majority of the population?

That, virtually, is being debated by both Congress men and Liberals, the latter and a section of the former being in favour of forming a Ministry.

The Chances of a Change in the Indian Constitution

That the new constitution imposed on India needs change, and that of a radical character, has been pointed out already in the pages of Indian nationalist periodicals and newspapers and from many a platform. To Mr. Wedgwood Benn, too, it was obvious that Indians would lose no time in demanding a change. But he also perceives that the British response to the demand would be far from being prompt. Says he:

It is to be assumed that as long as a National or Conservative Government exists it will remain unswerving, at any rate for some years. In any such period of delay the relations between British and India can only suffer deterioration. The economic condition of the masses is hardly likely to improve. Above all, strong vested interests will have been built

up on the strength of British pledges. The task confronting the inevitable remodelled of the new constitution will be a formidable one.

Progress of Education in Soviet Russia

VIENNA-KLERNUTZ NEWS for October makes the following extract from the *Ostsee Anzeiger* and the *Tscho Tschoi Nishi* of September 3, 1935:

SOVIET SCHOOLS OPEN

25,000,000 children and youths in attendance. Moscow, Sept. 1.—The Soviet Government opens the new school year today with over 25,000,000 children in school and 432,000 students in higher schools and universities.

According to figures of the Tsarist regime the total number of students attending primary and middle schools was about 8,000,000 and 124,000 in the universities.

For the upkeep of the different government schools for state provided about 2,000,000 roubles in the 1935 budget. Further figures on the expansion of state education during the year show 374 new city schools and over 1000 village schools, with the enormous construction appropriation of 223,000,000 roubles.

The national seven year education system has been fully realized in the cities, and is now being successfully introduced into the rural districts.

Orissa University Scheme

The Orissa University Committee, of which a meeting was held on the 14th October last under the presidency of Pandit Nityakanta Das, M.A., have published a draft scheme of the University. The courses of study laid down in it are as follows:

It is proposed that the University should undertake teaching in the following subjects through some time night classes in instituting courses of study in some of them.

Mineral and Metallurgy; Marine Engineering; Physics; Applied Chemistry; Orissa Language; Literature, Art and Culture; Indian History and Culture including Archaeology with special reference to Orissa, English Language and Literature; Library; Economics and Politics; Mathematics; Sanskrit and Philosophy.

Each department should be in charge of a Professor assisted by one Reader and four Lecturers. Chairs may be created in the first instance in the case of Applied Chemistry, Economics and Politics, Orissa Language and Literature and Indian History and Culture, including Archaeology.

The pronouncement given to some scientific, technological, archaeological, and cultural subjects in view of the needs of Orissa, is what it ought to be.

The initial cost is estimated to be Rs. 3,30,000, and the annual recurring cost Rs. 1,00,000.

There are some ruling Oriya princes and chiefs who can individually meet the initial cost, though as a people the Oriyas are undoubtedly poor. Government ought also to contribute both to the initial and recurring costs.

Turkey for Turks

Japan has followed, at least in the initial stages, the policy of Japan for the Japanese. A similar policy is being followed in Turkey.

ANKARA (By Mail).

The new decree No. 2638 makes fundamental changes in the ownership of mines in Turkey under the motto "Turkey for the Turks." All foreigners are squeezed out of economic life. All mining and prospecting should be undertaken only by Turkish nationals. All workmen and employees should also be Turks. For every foreign specialist or skilled workman employed with the permission of the State, a special contribution should be made to support the national "Mining Institute" which goes to train Turks in mining.

The ownership cannot be transferred to foreigners. Those foreigners who are now in possession of concessions in English coal mines lose their rights. These foreigners receive in lump sum an compensation 15 times the yearly amount of money paid by them to the State.

It is not yet certain what fate awaits the foreign companies, working the mines. In the coal mines of English chiefly French and Italian capital is sunk, in the aluminium mines German and French capital—United Press.

The economic policy followed in Persia is like that followed in Turkey.

Alwar Maharaja's Banishment— Of Course without Trial

ALWAR, Sept. 27.

Speculations regarding the future of the Maharaja of Alwar have been set at rest by the announcement made in a Dabkar held under the orders of the Government of India by Col. Ogilvie, A. G.-G., Rajasthan States.

Col. Ogilvie said that the Government of India had been throughout anxious to spare the Maharaja's feelings, but the responsibility for the announcement he was making must rest on the shoulders of those ill-disposed persons who were carrying on propaganda for the Maharaja's premature return and by deception and intimidation, were inducing others to sign petitions calculated to disturb the present peace of administration. Should these offenders be repaid the administration knew how to deal with them and would not hesitate to act accordingly.

Col. Ogilvie announced: "The scheme for relieving the indebtedness of the state will necessitate the continuance of Government control for at least 15 years and the Government of India can see no prospect of the Maharaja's return to Alwar within that period."

Col. Ogilvie laid stress on the Government

of India's determination to relieve the State of Alwar from its present position of indebtedness and repair the ravages of past misrule and to set up an administration in the interests of the State and its subjects.

The *Hindustan Times* of October 1, however, writes:

But this story of "past misrule" and the damage therefrom, which is so now proposed to rectify by keeping the Maharaja in exile for 15 years longer, somehow does not fit in with a pronouncement of the same Col. Ogilvie at a banquet given in his honour on 24th November, 1932, just a few months before the Maharaja was asked to undertake a trip to Europe. Relevant portions of that speech will bear reproduction.

Col. Ogilvie quoted Mr. Ramsey MacDonald congratulating the Maharaja on his wise administration: "You have been a very distinguished ruler of a most prosperous State. In your actions, in your government, in your policy, you have amply fulfilled those injunctions placed upon you by the late Lord Curzon when he visited your State. You have borne the burden of your high and traditional office with placid equanimity and unshaken courage. In the course of your reign, you have enriched the material prosperity of the State; and you have left it steadily as the stronghold of political progress."

Last MacDonald's eulogy should be discounted as being on a par with his "Ah my ladies friends" orations. Col. Ogilvie buttressed it with his own testimony. Recounting the salient features of the Maharaja's reign he said:

The income of the State has risen from Rs. 30 lakhs in 1903 to 90 lakhs. Nearly 50 lakhs have been spent on tanks, 20 lakhs on buildings and 20 lakhs on roads. A High Court has been established at the capital and the Judiciary has been reorganised from the Executive. Education has been made free in the State. Religious education is encouraged in both communities. The number of municipalities has risen from 8 to 31 and every village possesses a Panchayat Board.

And look at this declaration:

"Your Highness is always ready and eager to mitigate all legitimate grievances of your subjects. . . . Your Highness's statesmanship and your well-known impartial solicitude for the welfare of your people, whatever may be their caste and creed, have had the effect of entirely tranquillising the recent agitation in the State itself. . . . Your Highness has done and will continue to do everything in your power to keep every subject of your State in a condition of happy contentment."

The Delhi daily proceeds to observe:

How the Maharaja, who was held in such high esteem by the A. G.-G., almost overnight turned into a ruler whose very presence is or near the State itself danger is a mystery which baffles solution. The "past misrule" cannot refer to developments between 24th November, 1932, and 21st February, 1933. And if it did, by all canons of logic, the Maharaja ought to be free from blame. Nevertheless, he has been living in exile for the last two years and more and for another 15 years at least he cannot think of coming anywhere near his State.

On the last occasion, Col. Ogilvie is so many

wrote told his Highness that he could always rely on the support and sympathy of the Imperial Government, and on his own assistance and advice in the Mahomaj's endeavours to maintain law and order by just and free action. Now, he holds a dagger "under the orders of the Government of India" and proceeds to announce that the Mahomaj has been guilty of "murder" which merits capital. Such is logic; such is life.

It may be suggested that it is a case of mistaken identity. The Colonel Ogilvie of 1932 is not the same person as the Colonel Ogilvie of 1935. They are namesakes but not the same person.

Communism Will End in Russia, says Dr. Will Durant

"What is truth?" said jesting Pilate, "but would not wait for an answer,"—is a well-known sentence. One may similarly ask: "What is the truth regarding Soviet Russia?" And the answers are many, differing poles asunder. So we publish as many versions as we can, proceeding from responsible persons.

Dr. Will Durant, the distinguished American writer, is known in India as the author of *The Case for India*, which was reviewed in *The Modern Review* some years ago by Rabindranath Tagore. His observations on communism printed below, have appeared in the *Los Angeles Evening Herald and Express*:

Dr. Will Durant, noted writer, philosopher and student of human nature, today was on record pronouncing the overthrow of the Russian Communist regime.

"It is a Utopian dream that cannot be achieved," he declared. "Such an unusual condition cannot last long. Power, greed, ambition and love of family are inherent in the human race and can only be diverted by force."

RABBIT—\$5000—LIBERAL

Dr. Durant, who is lecturing at the summer session of the University of California at Los Angeles, spoke into microphones a few years ago with his book, "History of Philosophy," and is now writing a history of the world.

In his comment on Communism, the famous philosopher dryly observed that "a radical becomes a liberal with \$5000 and a conservative with \$10,000."

THIS BULLDOCK CONCEPT

"Conditions of poverty and tyranny disillusioned him when he sought the perfect society in a visit to Russia. He said:

"Communism is taking on the aspect of a state religion, the people of necessity having to look up to something to relieve them from the terrible struggle," he said. "Russia is having trouble at home. Germany and Japan both watch her with steady eyes, ready to step in at any opportunity. It will be only a matter of time before private

industry takes over the now state-controlled industries and shops. I saw distinct evidences of that three years ago when I was there. Russians are becoming increasingly dissatisfied with the regime of today and the end is in sight."

Exaggerating More British Declarations of Intentions?

San Francisco Chronicle of August 11, 1935, is responsible for the following:

BRITISH TROOPS JOINED CARACAS WAR WARRIORS

London, Aug. 12.—Indians are to be taught heavy gunnery in the biggest ships of the British navy. The gun targets will be commanded by senior Indian officers, the aerial observers co-operating and the gun layers, and gunners will be Indians.

This will be a repeat which enlarges the day when India, like other dominions, will have an auxiliary Royal British Indian Navy to scour the empire in time of need.

This doctrine has not been taken recklessly or in a theatrical mood because of present naval talks. For the last three years, when Admiral Walseby submitted his famous report that India was unspeakably vulnerable from the sea, Indian officers and men have been undergoing intensive training in gunnery in the royal Indian marine, recently reconstituted as royal Indian navy.

GRANDLY EYE CORNER BACK

At first the gunnery aboard the armed ships, which form the nucleus of this fleet was disappointing in the extreme. When British sailed India she forbade Indians to have artillery ashore or afloat.

The gunnery mind and the gunnery eye, still strong among Turks, Persians, and Afghans, has died out. But there has been so much enthusiasm among Indian soldiers and sailors and they have devoted themselves to gunnery with such zeal that Admiral Bedford's reports from the East Indies squadron, which he now commands in the place of Walseby, have suggested the admiralty in Whitehall.

SURPRISE SATISFACTORY

The Indians has taken to gunnery. His target practice can compare with that of any of the dominion's fleets. The latter have had decades of training; the Indian has had three years and the highest calibre gun which has been employed was a four inch.

They will be given intensive training in handling the enormous guns of vessels like the Hood and the Queen Elizabeth.

In these exercises complete control, under British supervision, will ultimately be handed over to Indian officers and men, and the targets will be at ranges of 17 and 20 miles.

WILL HANDLE AIR TALKS

Indian aircraft, alone, will do the observation work and Indians alone will be employed as signposts.

If these tests are successful, then it is the intention of Whitehall to hand over to the royal Indian navy one of the most class cruisers of the royal navy because the nucleus of a real Indian fleet which is hoped within 20 years will become as much an asset in empire defence and politics as the Indian army is today.

The above is a sample of British propaganda in relation to what wonderful things Britain is going to do for Indians.

Will some M. L. A. or other put questions in the Legislative Assembly to ascertain what fraction or multiple of a dozen Indians will have the advantage of the training so magniloquently described above?

The Royal Indian Navy is a pompous and imposing name. But it has no super-dread-naughts, dread-naughts, cruisers, submarines, etc. "At present the sea-going units comprise the 5 sloops *Indus*, *Hindustan*, *Cornwallis*, *Chitra* and *Louvence*, a surveying vessel, a patrol and a trawler, used for target towing." And this imposing array of sea-going units is for a country having an area of 1,998,679 square miles, with thousands of miles of sea-board, and a population of 353 millions. Moreover, though it is called the Royal Indian Navy, its commanding officer is a Britisher, its Indian personnel is microscopic, and it can and will be used for British imperial purposes without the consent and even in defiance of the opinion of the people of India.

Women as Heads of Departments in Nagpur University

The following item of news has appeared in several dailies:

Nagpur, Oct. 8.

Mr. M. B. Nivagi, Vice-Chancellor of the Nagpur University, has appointed the following three ladies to be the heads of the department of studies noted against their names with effect from 21st October, 1935. The appointments have been received with satisfaction in Nagpur and elsewhere since this is the first time that ladies have been appointed to such responsible posts in the University. 1. Miss K. S. Ramya Rao, M.A., L.T., F.R.G.S. (Geography). 2. Mrs. Connela Dutt (Hindi). 3. Mrs. Ramabai Tanbe (Theoretical Science), B.A., T.B. (London).

How Thirty-six Is Equal to Six Hundred and Nine

The Bombay Sentinel writes:

Mr. L. R. Talwar merely complained that the Indian Merchants' Chamber had not been fairly treated.

The Delimitation Committee couldn't be fair to every one, and it had to be more than fair to the Bombay Chamber of Commerce and European Trades Association. Indians should preserve a proper sense of proportion, as we have always said.

While the European Trades Association with 36 members had got one seat, said Mr. Talwar, his Chamber with 609 members had also got only one seat.

He forgot that those shopkeepers represent important interests like those of ice-cream sellers,

caterers, hairdressers, tailors, etc., on whom the European community has to depend for its comforts.

Mr. A. Greville Bullock said the Trades Association could not make its membership larger than the number of retail traders, namely, 36.

We are afraid not, though their importance could be increased to any extent either by the Government, or the Delimitation Committee.

L. R. T. said that 80 crores of capital was involved in the Indian Merchants' Chamber, and asked how much capital there was between the 36 pastry-sellers and hairdressers.

But while no safeguards and reservations are needed to protect the 80 crores, the Viceroy has special powers to protect the 36 shopkeepers.

The Viceroy-designate made an important pronouncement at the International Grocers' Exhibition in London, on the new constitution.

Just to show the importance of British shopkeepers is the new reform, we suppose.

"Faith is the future of India," says a headline from D. B. to Lord Lislethorpe's speech to grocers.

Sounding like a faith cure, by which Indians are to believe that they have secured full responsible government, while the grocers parade their safeguards.

"Liberty and Right Reason"

All journalists, if not all who value "liberty and right reason", should take note of what was said at the unveiling of the *Manchester Guardian* Staff's Memorial to Mr. C. P. Scott and his son, Mr. E. T. Scott, which came off in August, last in the vestibule of the offices of the famous newspaper which still embodies their faith and courage. The present editor, Mr. W. P. Crozier, who is maintaining admirably the great tradition of the *Manchester Guardian*, paid a tribute to the two men whose work the bronze plaques with their heads in bas-relief commemorate. Said he in a notable speech:

Their success—a success of which neither the one nor the other took any great account—rested on a firm moral basis. They sustained a clear philosophy of right and wrong; to the problems of the daily newspaper they applied the principles of Reason. They possessed in their minds what Milton called that "true Liberty which always with right Reason dwells."

Milton says that when a man forsakes the rule of Reason and loses his inward liberty, then it is easy for a Tyrant to take away his outward liberties as well. We may think, and rejoice in thinking, that there were examples of that noble courage of Reason which will make this country safe against the coming of tyranny. We may think, too, with what tenacity they would have resisted every encroachment on the disciplined freedom of this country, the "sanctuary of liberty," and with what faith they would have assailed the foreign tyrannies that now afflict the world, believing that a steady flow of light and reason, like a stream of particles bombarding an atom, will in time disintegrate and dissolve the strongest opposition.

The Scots lived among the multitudinous things

that hurry through the columns of a newspaper, the things that are in the mouths of all today and tomorrow are forgotten, and out of it all they crowd something that will not die. The reason was that, whatever they did, they always looked to the end in view. Over two thousand years ago the wise Jew of Ecclesiastes said, "Whosoever does iniquity in hand, remember the end and thou shalt never do amiss." But, indeed the daily paper is not, or need not be, a thing of the day alone. It has its spirit, its character, which no alien hand can take away and we use but itself destroy.

We here, celebrating the two Scents, may make bold to say of newspapers what John Milton said of books—and in Milton you will find more about the Scents than in any other author.—"Books are not absolutely dead things, but do contain a property of life in them to be as active as the soul was whose property they are." A newspaper is in one way more than a book, for the inheritance in it should live and grow as it flows and grows itself.

The work of the Scents is, as dealer, embodied in the file, in the papers of their time. But what they did and were is still alive in the world; it is a lesson that works far beyond the range of the physical eye.

Official Advice to "Preserve Priceless Materials for Posterity"

A note issued from Simla by the Director of Public Information runs as follows:

The rich heritage which Southern India possesses in its large number of temples, remarkable also for their size and the wealth of sculptured and geographical material is well known to students of Indian architecture, Art and History. Few people, however, realise the real value of these precious monuments and the great harm done to the cause of history by the indifference and neglect to which they are subjected at the hands of the larger public, and sometimes by those who are charged with the duty of looking after them. The archaeological Department has already taken steps to collect, study and publish as many of the inscriptions as possible, but thousands of inscriptions yet remain to be copied and deciphered. The importance of these inscriptions, which are veritable mines of information regarding the life and times of the princes and peoples in the past ages, cannot be exaggerated and it is of the greatest importance that well informed public opinion should range itself on the side of those who are making efforts to preserve these priceless materials for posterity.

One of the most harmful practices, which has resulted in considerable damage to sculptures and inscriptions, is that of white-washing against which the archaeological department has repeatedly raised its voice. The practice, however, has continued to grow from year to year till there are hardly any temples with endowments that have not adopted this utterly unnecessary practice at one time or another. Valuable inscriptions are in this way damaged beyond recognition and valuable ancient painting hidden for ages under thick layers of chaux. It is hoped that the enlightened public will co-operate with the archaeological department and exercise their influence on temple authorities and pious but ignorant devotees, who may be inclined to adopt this superstitious practice. Indiscriminate burning of lamps on sculp-

ture, pillars, porch and inscribed slabs is another harmful practice which must be put a stop to, if these monuments are to be saved. The presence of public opinion ought to force the managers of temples to remove coatings of white-wash or oil where they may be existing and restore the inscriptions, sculptures, etc., to their pristine condition.

The activities of certain rich and pious personalities, such as the Nattakshatri Gentries, constitute another source of danger to the historical records and sculptures preserved in old temples. In course of restoring ancient shrines often at an enormous expenditure of money, old inscribed and sculptured stones, are sometimes shattered and employed in new masonry or placed in the foundations of new constructions without regard to the records and carvings engraved on them. It is hoped that the good sense and rational conscience of the more enlightened members of such communities or are engaged in such places but also misguided works will assert themselves and remove the danger in which these ancient records are exposed. The Hindu Religious Endowment Board, which is functioning in the Madras Presidency, can with advantage take up the matter and impress on those concerned to look upon it as their sacred duty to preserve every stone of the old structures intact and thereby induce posterity to respect the pious foundations of our own generation.

Official Precept and Example Differ

The foregoing official note represents the official precept to be followed by the public and the precept is praiseworthy. But the official advice does not tally with the official practice and example in matters archaeological. Adequate efforts are not made by the Government of India to preserve for future generations of Indians India's priceless archaeological materials. The sums provided in the budget for archaeological work are quite inadequate. Indians have given practical proofs of capacity for undertaking and carrying out archaeological excavations and investigations and determining their value. But, far from employing capable Indian archaeological officers in continuing work in fields discovered by them and from making adequate arrangements for the training of students in archaeology for having a sufficient supply of such officers in future, Government have by legislation given to foreigners the right to do archaeological work in India and appropriate its results to an extent unprecedented and unheard of in any other ancient country having materials like those in ours. The least which Government should now do is to attach to each foreign archaeological expedition working in India a quota of Indian archaeological officers and

a batch of Indian students for receiving practical training.

Exploitation of Indian Archaeological Finds By Foreign Agencies

The immediate occasion for writing as we have done above in the foregoing notes will be plain from the following questions asked by Mr. C. N. Muthuranga Mudaliar in the Legislative Assembly on the 19th of September last and the answers given to them :

Is it a fact that some important archaeological finds have been allowed to be taken out of India to foreign countries?

Are the Government aware of the fact that some fine sculptures from Amaravati now find a place in the British Museum, the Musée Guimet in France, the Metropolitan Museum of New York and the Bodley Museum?

Were they taken with the full knowledge of the Government of India? If so, how did the Government allow such things to happen, and are the Government prepared to stop such things in future?

In reply Sir Ginja Shankar Bajpai stated that

The Government were not aware of any archaeological finds being taken out of India since the passing of the Ancient Monuments Preservation Act, 1904. The antiquities referred to by Mr. Mudaliar were probably taken out of India before the Act was passed. Section 17 of the said Act itself is designed to prevent the export of antiquities of value.

Interpellations followed.

Mr. Muthuranga Mudaliar: Is it a fact that the Government have permitted foreign Archaeological Societies to carry on excavations in various sites in North India? If so what are the Societies that have been granted such privilege? What are the places such Societies have been permitted to work on?

Continuing Mr. Mudaliar asked: could not the Government find funds to carry on the excavations themselves? If for any reason the Government could not take up the work at once why did not the Government wait till funds are available?

Are the Government prepared to see that foreigners are not allowed to meddle with our monuments?

Sir Ginja Shankar Bajpai: A license for the excavation of a site at Chaudhary in the Nawab Shah District of Sind has been granted to the American School of Indian and Iranian Studies.

The Government regret that funds to carry on excavation on any large scale cannot be made available until the financial situation improves. The ancient sites, both historic and prehistoric, available for excavation in this country are so numerous that it is highly improbable that more than a very small fraction of these could be explored by official agency during the next hundred years.

Outside assistance under proper safeguards is, therefore, to be welcomed. Such safeguards will be found in Section 20-B of the Ancient Monuments Preservation Act and the rules made thereunder.

In spite of the financial situation being as it is, Government find no difficulty in spending money lavishly on their pet civil and military projects. For this reason, the Indian public can never be convinced that no money can be provided for archaeological work on an adequate scale. If sufficient money were found and proper arrangements made for training capable Indian students in archaeology, "outside assistance" would never be necessary. As for "outside assistance under proper safeguards"—well, Indian expert opinion is that the safeguards are not such as would protect Indian interests.

Saying that Nature and Mother Earth have preserved India's priceless treasures in their womb under the ground for ages, why do not the British Government wait a century or two longer to see whether Providence cannot preserve India's heritage, instead of allowing even a part of it to be carried away to foreign countries? India has no glory to be proud of at present. Why grudge the posterity of India the pleasure and the pride of finding and interpreting Indian antiquities in their own way, as all other civilised peoples are now doing?

There were further questions and answers in the Assembly.

Mr. Muthuranga Mudaliar: Are the Government aware that some agents of foreign scholars are attempting to remove beautiful specimens of Hindu Biquies? Do the Government propose to prevent such removals?

Sir C. S. Bajpai: The Government have no information but if the Hon'ble Member will quote specific instances they will consider the question of taking suitable action.

That further progress with excavations of the two prehistoric sites discovered in South India 25 years ago one at Perumbalur in the Cingalpet District and the other at Adichanallur in the Tanjore District could not be made for want of funds was the reply given by Sir Ginja Shankar Bajpai replying to Mr. C. N. Muthuranga Mudaliar, at the Assembly today.

Sir Ginja added that the question of conducting further excavations at the above sites would be considered when more funds became available. Continuing Sir C. S. Bajpai said that the Government had no undertaking a complete survey of the places that are worthy of excavations, but they are in possession of lists of the more important sites.

Asked whether the Government are prepared to take up the work of a survey at an early date the Hon'ble Member said that it is not possible for financial reasons.

As old Dr. Johnson cynically described

patriotism as the last refuge of secondhands, so "financial reasons" may be described as the last resource left on some occasions for officials at their wits' end for a reasonable reply. For other occasions of similar use are the expressions "reasons of state," "in the public interest," etc.

Archæology in Afghanistan

KABUL, Sept. 25.

His Excellency Sarfar Ahmad Ali Khan, Minister for Education, who had gone to Bamian to decide about the steps to be taken to preserve the beautiful Buddhist remains there after consultation with the engineering board, returned to the capital. A plan costing about two lakhs of Afghan rupees has been proposed.

The total revenue of Afghanistan is estimated at about one hundred and fifty million (Afghani) rupees, or a little more than four crores of Indian rupees. The total Government revenue of India, Central and Provincial, in 1934-35, was Rs. 294,24,23,485. If the undivided Afghan Government can spend two lakhs of Afghani rupees out of a total revenue of 150 millions of Afghani rupees for simply preserving the relics in a single place, the very advanced British Government of India ought to be able to spend 2,72,340 Indian rupees for the excavation and preservation combined of unique archaeological remains in each district containing such things—for example, Nawabshah in Sind, mentioned in a previous note.

The Literally Priceless Archaeological Finds should Remain in India

It should be borne in mind that the remains at Bamian in Afghanistan are of the ordinary Greco-Buddhist kind, whereas the archaeological finds in Sind are unique and epoch-making, and have compelled historians to change their ideas of ancient Indian history radically in many respects. Hence, they are literally priceless. Everything of such description found in India should be kept in India. If duplicates, triplicates, etc., are found, they should be kept in different museums in India and it is only after all the principal museums have been supplied, if possible, with such duplicates that the question of allowing foreigners to take any of them away out of India ought to be considered.

This has not been done in the case of the Harappa and Mohenjo-daro finds. Hence they should all be brought back to India, and kept in the different principal museums in this country.

When on a visit to the British Museum in London, we found that some magnificent Amaravati sculptures had been given to that museum by a former Secretary of State for India. What right had he to rob Amaravati of these priceless possessions? Would he have displaced a single stone of any Mahamayan tomb or shrine?

Archæological Activity in the Indian States

Many Indian States are entitled to praise for what their Governments have done to discover and preserve ancient remains. H. E. H. the Nizam's Government has spent a large sum for preserving and publishing coloured facsimiles of the frescoes at Ajanta, and it has an archaeological survey department of its own. Travancore and Mysore have done noteworthy archaeological work and continue to spend considerable amounts on such activities. Bhopal has paid and pays for the preservation of the remains at Sanchi. There are museums at Gwalior, Baroda, Mayurbhanj, Jaipur, Jodhpur, etc. Every ruling prince and chief, however small his territory, ought to encourage archaeological excavation and investigation, if there is anything ancient to be found in his state.

One thing more the Princes ought to do, if they are not doing it already. They should award scholarships to deserving students of ancient Indian history and get them trained in archaeology. The most brilliant and able among them should be sent abroad for further study, observation and training. They should visit Egypt, Iraq, Palestine, Crete, Greece, Italy, etc., on the one hand and Java, Bali, Annam, Cambodia, etc., on the other. Those who want to specialise in museum work should visit the principal museums in Europe and America. All such students should be required to submit periodical reports of their work abroad to the proper authorities through competent scholars of the places of their sojourn.

Faridpur Women's Conference Demands

Faridpur, Oct. 28.

A largely attended women's conference was held at Orakandi, Faridpur, under the auspices of the Hari Gera Chaud Mission, Mrs. Mahanaga Ganguly presiding.

The conference adopted resolutions urging the Government to take up the offence under the Child Marriage Restraint Act as crown cases; to award capital sentence as the highest form of punishment to those who offended against women; and immediately to bring into operation the Bengal Compulsory Primary Education Act. The necessity of enacting such laws as would prevent a man of above 45 from marrying a woman below 10 was also stressed by the conference, which appealed to the Government for sanction of adequate funds for raising the Devi Sandi Sanyalbhawan Girls' M. E. School to the status of a high school. *Associated Press.*

All the resolutions are worthy of support.

As regards capital punishment for heinous offences against women, it will be remembered that the late Justice Syed Amir Ali of the Calcutta High Court suggested in the eighties of the last century that such sentences should be pronounced in cases of gang rape and the like, mentioning the precedent that in Australia such sentences were inflicted on "barrikins" in similar cases, so long as necessary.

Legislation for preventing elderly and old men from marrying young girls is also necessary. Last month a retired district and sessions judge named Braja Lal Dutt, 81 years old, married a 14-year-old girl against her declared wishes, by paying her father Rs. 15,000. The marriage ceremony was to have been performed in Calcutta. But some young men there coming to know of the preparations prevented it. The details of their efforts are tragic-comic. Foiled in his attempts, the bridegroom in his dotage cursed the young men and wandered disconsolate in the streets. The bride, when asked whether she would marry the dotard, said, "No," adding that he was her father. And yet, driven away from the city, the bridegroom and the father of the bride have made a victim of the girl in the native village of the father. Surely such things should be prevented by law. There is a strong volume of opinion against such marriages and it may be hoped that even the Varanashram Swarajya Sangha and the Brahman Sabha will not oppose such legislation.

"Something Valuable in Ayurveda"

Columbo, Oct. 19.

Any proposals from a representative medical body for a scientific investigation of the Ayurvedic system would be favourably considered by the British Medical Association, declared Dr. G. C. Anderson, Secretary of the Medical Association, in an interview here. Dr. Anderson was one of a party of nearly 200 distinguished members of the British Medical Association who passed through Colombo, today, on their voyage home aboard the P. and O. liner, Rajahmanna, after attending the recent Congress at Melbourne.

"I have no doubt," observed Dr. Anderson, proceeding, "that something valuable to the medical world could be found in the ancient system of Ayurveda, but it is a pity that Indian and Ceylonese doctors trained in the West have not themselves carried on the work of investigation." He also said that it was possible the next meeting of the British Medical Association might be held in India.

This is not the first time that Western physicians have pronounced such opinions in relation to the Ayurveda.

It is not quite correct to say that Indian doctors trained in the West have not at all carried on the work of investigation in Ayurvedic medicine.

Those who want to carry on such investigations will obtain much help in some directions from the late Major R. D. Bawa and his co-workers' *Indian Medicinal Plants*, of which a revised and greatly improved and enlarged second edition is nearly ready.

Poison Gas and Aeroplane Bombing "Barbarous Perversion of Science"

London (By Air Mail).

"We view with apprehension the growing tendency in official quarters in this and other civilised countries to accept the use of aircraft for unrestricted bomb and gas attacks on the civil population."

"We consider this the most barbarous perversion of science and industry that has yet occurred in human history. We feel sure that if practised, it will, in a short time lead to the breakdown of civilised life."

This attack on the bombing of civilians from the air was issued through the National Peace Council by some of Britain's greatest scientists, including Sir Frederick Hopkin, 1929 Nobel medicine prize-winner, Mr. Julian Huxley, Mr. Bertrand Russell and Sir Daniel Hall.

The statement continues: "The method (applied in the British Government's air expansion programme) of conducting air attack by means of reprisals carries its own condemnation. The acceptance of this principle by the Government has already increased general apprehension of air attacks in Western Europe. Active defence by intercepting aircraft and anti-aircraft guns, etc., etc., is admitted, but much inconsiderate is the attacking force without preventing more than a small fraction of possible damage."

The statement then repeats the warning recently issued by the National Peace Council, that the Home Office's plans for the defence of the civil population, on the one hand are inadequate, and on the other calculated to produce a dangerous illusion of security.

Meanwhile the concrete measures the Government intends to be taken against air attack have been announced by Wing Commander F. J. Hodell, Assistant under-secretary in charge of the air raid precautions department of the Home Office. These include the setting up of first aid and decontamination posts, casualty clearing stations, an intelligence service for information, and the issue of respirators and protective clothing to all fire brigades—*Acroter*.

Though this is the opinion of some of Britain's greatest scientists—and of some of the greatest scientists elsewhere—the British Government in India have recently bombed villages beyond the N.-W. Frontier from the air, and Italy has been using poison gas and bombing the civilian population of Abyssinia from the air in her war against that country.

Incidentally, we draw our readers' attention to the article by Mr. Wilfred Wellock, ex-M. P., in the last August number of this *Review* showing that there is no real protection against air attacks.

It was at one time supposed that as Mussolini is the dictator of *civilized* and *artistic* Italy, he would not have recourse to the *savage* and *barbarous* use of poison gas (we must beg pardon of real savages and barbarians, who neither knew how to prepare poison gas nor used it consequently). So *The Manchester Guardian* asked: "But are the Italians going to use gas at all?" By way of reply it added:

"It is desirable to suppose that the Italians have no intention of using gas in the Abyssinian campaign. Italy is one of the Powers that signed the Gas Protocol of the year 1925 without reservation. This protocol is an international treaty and is now in force. Italy has not shown much regard for international treaties of late, but it is questionable whether any Power can defy treaties without any limit of any kind. If Italy uses gas in her campaign, she shocks to world opinion will be considerable, and none the less so because yet another treaty will have been violated."

The great British newspaper then went on to hope that

"even if she (Italy) thinks it in her national interest to invade what she calls a barbarous country, she will refrain from a method of warfare more barbarous than any the alleged barbarians themselves could think of."

And yet *civilized* Italy has been using *barbarous* methods of warfare (poor true barbarians) and still more *civilized* Britain has

been using another barbarous method of warfare.

Taxing Spread of Knowledge By Increasing Postage

The representation, submitted by a deputation of the Publishers' and Booksellers' Association of South India to the Director-General of Posts and Telegraphs during his recent visit to Madras, for reduction in postal rates, will be supported by the publishers, booksellers and authors in other parts of India, as well as by educators, students and the general public.

Among countries claiming to be civilized, India beats the record for poverty and illiteracy. Too few of her children and fewer still among her illiterate adults receive education. Among the children who receive some instruction, many lapse back into illiteracy, which is due in part to the lack of supply of cheap interesting books. Such being the state of the country, high rates of postage on books are a prohibitive tax on the spread of knowledge.

The deputation pointed out among other things that in the case of small (and we may add, even big) and popular moderately priced books, the postage is often as much as or more than the price. Such a statement is not at all surprising. Formerly, a book weighing ten tolas could be sent by post for half an anna. At present that would cost one and a quarter annas, the first five tolas costing three pice and the second or its part two pice. Formerly publishers could send small packets of notices and descriptive literature for advertising their books for two pice. That costs three pice now. Formerly value-payable packets could be sent at will unregistered, and registration cost only two annas extra. At present all value-payable packets must be registered and the registration fee has been increased fifty per cent to three annas. Formerly, the money order commission for a five rupee V. P. packet or less was only one anna. Now it is two annas.

Recently the Nawab of Chhattari, who officiated as Governor of the United Provinces for a short period and hence ought to know, is reported to have declared that our Government is socialistic. One may go a step further

and say that as a great leveller it is even commensurate. For, it taxes salt, tobacco, amusements, knowledge, spirituous liquors, pilgrimages, and intoxicating drugs alike.

Calcutta European Capitalists as Pilgrims by Third Class to Katra!

Recently the North-Western Railway of the Punjab published an advertisement in a Calcutta business weekly selling at Rs. 1-8 per copy, inviting pilgrims to Katra via Jammu, offering them cheap third class return tickets. This weekly is read by business men who travel first class and who do not go on pilgrimages to Indian holy places. And the third class return tickets advertised are not sold at any station east of Sialkot in the Punjab! And therefore the aforesaid high-priced Calcutta British weekly is the best medium for such an advertisement!

Even official patronage of British-owned newspapers ought to be decent.

Mahatma Gandhi's Appreciation of Folk Songs

In the introduction to Mr. K. M. Munshi's "Gujarat and its Literature" Mahatma Gandhi writes:

"The dignified pandits of Shri Desai's Sanshodhan, a writer whom I do not remember to have ever met, has made me now take his remarkable collection of folk songs of the province he has been travelling in. They are the literature of the people. The middle classes of the province to which the songs belong are untroubled by them, even as we of Gujarat are untouched by the songs of folk, i.e. the language of the masses of Gujarat."

Mr. Arthur Henderson

The late Mr. Arthur Henderson, whose death is mourned not by Britishers alone, began life as an iron-moulder, but began to take active part in politics from the time when he became the circulation organiser of a newspaper. He was at first a Liberal, but when the Labour party was formed, he joined that party and rendered considerable service to it by his organising ability. He was a member of the ministry in the coalition cabinet during the last great war as well as in the two Labour cabinets—in the first Labour ministry as home secretary and in the second as secretary for foreign affairs. He became a world figure as President of the

Disarmament Conference. That that conference proved abortive and that the Powers favoured re-armament instead of dis-armament was not due to any want of zeal, sincerity or industry on the part of Mr. Henderson. He was a sincere advocate of world peace and worked for it unceasingly. As a pacifist, he was awarded the Nobel Prize for peace and the Carnegie peace prize.

Calcutta University Sanctions a College But Not the Bengal Government

The Bengal Government in the Ministry of Education has maintained the reputation which it acquired by refusing sanction to the establishment of the Ashutosh Training College which the Calcutta University had approved, by refusing sanction recently to the establishment of a college at Madaripur for which Mr. Haricharan Ray, a local citizen, had offered a donation. The Calcutta University had given its approval to the foundation of the college. According to a press report, Government sanction has been withheld on the grounds that a college is not required at Madaripur and the sum offered is not adequate. The people of the locality and the Calcutta University are better judges of local educational needs than the Bengal Government. If the money offered was insufficient, the Bengal Government should have mentioned the amount required and asked the people of Madaripur to raise it and apply for sanction again—assuming, of course, that that Government is keen on the spread of education.

We think the donor and the people of Madaripur should establish a technical institute to teach such small industries for supplying local, provincial and Indian needs, as would be able to hold their own against outside competition. The establishment of such an institute would not require the approval of the Education Ministry of the Bengal Government.

A British Labour Leader on the Ethiopian Question

It would seem from Sir Samuel Hoare's speech in the foreign affairs debate in the British House of Commons that the ministry were inclined to climb down or temporize. Sir Samuel was criticized by Major Attlee for his views and attitude.

London, Oct. 22.

In the course of the foreign affairs debate following Sir Samuel Hoare's speech in the Commons today Major Aitken declared that the Laborite policy was based on the need of substantiating national considerations to those of the League and ultimately of the great world economic co-operation.

Major Aitken welcomed Sir S. Hoare's stand for the Covenant but criticised Government's earlier inaction. He said the present position was largely due to the failure to act in the Sino-Japanese dispute. Laborites supported the economic sanctions and the League system but the League must be made a reality for the future.

SCRAP TRADE SANCTIONS

Major Aitken urged Government to get rid of every suspicion of their being interested in the Abyssinian question by scrapping any advantage which the past treaties gave them. The Nile water supply should be a matter for the League while Egypt should be released from her present relationship with Britain and the Sudan should be administered under the League mandate.

NO BLANK CHECKS TO GOVERNMENT

Major Aitken criticised Government's foreign policy and said the Laborites were prepared to support such arrangements as were necessary to fulfil the League obligations but would not give Government a blank cheque. The Laborites would go to the polls with the programme of Sanctions and peace, being understood they were inseparable.—*News.*

Britain, France and Italy to Partition Ethiopia?

The following extract should be read along with Mr. Subhas Chandra Bose's article in our present issue:

London (By Air Mail).

Anglo, Foreign Editor of the "Sunday Balance" in its issue of October 23, says:

"So far as Abyssinia is concerned Messrs. Eden, Laval and Mussolini are agreed. The map of North Africa is to be changed to the advantage of all three.

"It is already charged but they are not decided yet as to the exact coloring of certain parts.

"The differences lie chiefly between Mr. Eden and Mussolini. Each is determined to acquire the most economically profitable position combined with the maximum of strategic advantage.

"Britain with an eye on Egypt demands control of the Western area. But this section and the centre are also the most favorable for Italian colonization.

"Windshall is considerably worried about Massawa, the fortified Italian port in the Red Sea.

"This is the reason why previous tentative arrangements with Italy over the British of Abyssinia have become frozen for Geneva. If Mussolini had outlined his ambition to the East—that is, to an extension of Italian Somaliland—the matter would have been settled outside the League of Nations.

"But the Duce, who is prepared to do the fighting, wants the pick of the prize. Britain disagrees, but is letting him go on with it. Any sanctions imposed will have the effect of weakening him when it comes to the final division of spoils.

"And thus there will be military operations in the event of Mussolini beginning to hand over the west and share control of Central Abyssinia. By that time, Italy will have lost much strength and the feeling against Mussolini in Britain will be such as to make even war possible.

"Hence the Military and naval preparations are not absolutely necessary to supplement the League economic sanctions, even assuming they will be seriously imposed."—*Collier Press.*

Bengal Education Minister's Primary Education Scheme

On the first of August last, the Bengal Education Minister published a resolution on the re-organization of education in Bengal dealing particularly with primary education. This was followed by a communique on the 25th of that month, substantially modifying the original scheme of primary education. Other additions, alterations and withdrawals have been made in speeches delivered by the same official. All this shows that he does not possess advisers who are competent and desire the improvement and spread of education above all other considerations, and that he had not given due thought to the subject.

The scheme has been subjected to drastic criticism in the press and on the platform and by individuals who understand and take interest in the educational advancement of the province. In the memoranda submitted by the Calcutta University and the Bengal Education League, both weighty documents because of their intrinsic worth and the importance of the bodies whose opinions they embody, the Minister's scheme has been considered in detail. In giving it such consideration, the University and the League have had the advantage of previous criticisms, which they substantially endorse. If the Bengal Government be not above learning a lesson in any matter, the wisest course for it now to adopt would be to withdraw the original scheme in its entirety and draw up a fresh one in the light of public criticism and circulate it for eliciting the opinion of educationists and others interested in education.

No Mention of Speaker Patel's Foreign Publicity Wishes in Bombay Anniversary

Last month the citizens of Bombay assembled at a public meeting to celebrate the

anniversary of the late Mr. Vithalbhai Patel, speaker of the Indian Legislative Assembly. Mr. Bhalabhai Desai took the chair. All the speakers, including the chairman, paid glowing tributes to the memory of this departed patriot and leader. It was suggested that the erection of a statue of speaker Patel would be a fitting memorial to a great leader. It was also announced that henceforth the Congress House, which had been named after him, would be called "Vigraha Sadan."

Mr. Nagindas Master, vice-president of the Bombay Provincial Congress Committee, said in proposing Mr. Bhalabhai Desai to the chair:

The late Speaker V. J. Patel died fighting for the freedom of his motherland. Though there had been occasions when Vithalbhai differed from other leaders, he had always kept in the vanguard in the country's struggle for freedom.

Mr. Bhalabhai Desai said among other things:

Till the very last moment, Sir Vithalbhai was thinking of the freedom of India and how it could be achieved. One of the earliest promises that the speaker made on his reaching Europe after the Poona Conference was Sir Patel. He had then come to Geneva to address the Council of International Affairs. The speaker, Sir Lloyd and Sir Subhas Bose met and discussed as to what was the best thing to do to further the cause of Indian freedom under the conditions that existed then. It was Vithalbhai's desire that the Congress should challenge a dispute at the polls to prove to the world that the Congress had the backing of the country. The main reason for Mr. Patel to hold the above view was his long experience and his firsthand knowledge of the Western mind and methods, which had convinced him that the only great thing would come which there was to prove that the Congress had the backing of the country.

Sir Patel was Mr. De Valera and others to learn a great deal about Ireland and its struggle for freedom. He then visited America and realised himself so much that his memory became impossible.

All this had convinced Vithalbhai that the Western mind appreciated the objective basis to prove the backing of the country, however narrow the franchise might be. As soon as compensation permitted, the Congress showed to the world that the country had the fullest confidence in the Congress by accepting the polls and one of the greatest wishes of Vithalbhai had been fulfilled.

One would like to know whether the late eminent patriot said nothing to Mr. Bhalabhai Desai with regard to publicity work abroad in relation to India when they met at Geneva.

The speech of Mr. Jamsadas Mehta included a narration of the following episode:

It would be remembered that the Commissioner-Chief after criticising Indians, left the Assembly

hall. He was not present, when the Indian members were applying to the chairman of the Commissioner-Chief. Speaker Patel, after waiting for some time, went out with an expectation that it was a surprise that the Commissioner-Chief should not be present in his seat when he was being replied to. He said he would not allow such things to happen in the Assembly. He further stated that, unless the Commissioner-Chief apologised to the Chair for the insult, he would not be allowed to make a speech in the Assembly again. A struggle ensued between the Officials and the Victor on the one side and Speaker Patel on the other. It was understood that the Army had been scandalised by the Speaker demanding an apology from the Commissioner-Chief. Speaker Patel did not lodge an inch and the Commissioner-Chief did apologise to the Chair.

A similar occasion arose during the last session of the Assembly, the absentee being the Home Member. But the present speaker did not show similar firmness.

Mr. Hanuman, Mr. Gokulbhai Bhatt, Mrs. Gangubai Patel and Mr. S. K. Patil also took part in the proceedings of the meeting.

It is curious that not a single speaker, according to the *Dinshaw Chronicle's* report, referred to the wish of him whom they had met to honour that some truthful propaganda and publicity work on behalf of India in foreign countries was needed, for which he had left a lakh of rupees by his last will and testament. How dear that wish was to his heart will be clear when it is remembered that it was for doing such work in America and Ireland that he gave himself no rest, with the consequence that he could not recover from his last serious illness.

It may be that very conscientious lawyers have doubts whether the money for such work was really left for Mr. Subhas Chandra Bose in right legal form (we non-lawyers have no such doubts, for the testator too knew a little of the law). But there the least doubt that Mr. Patel wanted such work to be done and left money for it? If Mr. Bose be not considered entitled to make use of the amount for work to be done as desired by the departed leader, let the work be done in some other manner by some other man or men. But why omit all reference to the subject in a meeting held to do him honour—and in which, by the by, another dear wish of his was mentioned as having been fulfilled by the Congress?

Months ago, a rumour was started at and circulated from Bombay that Government would confiscate the money if given to Mr.

Subhas Chandra Bose. Why Government would do it, was not explained. Mr. Bose has made it quite clear that, if he got it, it would be used in a lawful way for lawful work. But assuming that those who have it in their power to make over the amount to Mr. Bose really wanted to do it in order to faithfully carry out the donor's wishes, and assuming that they believed the rumour to be well founded, they would have kept the money in a safe place somewhere outside the British Empire to hand it to Mr. Bose in due course.

It was stated next that the particular passage in the will referring to the matter could bear some other meaning than that generally given to it. Of course, there are lawyers and lawyers, and some may be prepared even to prove that white is black, if it be necessary to do so.

It would be deplorable if the suspicion proved correct that provincial jealousy and Congressist party feeling stood in the way of the money being placed in the hands of Mr. Subhas Chandra Bose.

"Swayamvara" or Own-choice Redivivus?

ANAND, Dec. 24.

Figural scenes were witnessed in the District Judge's chamber when the young heiress to a fortune worth over a lakh of rupees interviewed in the chamber a number of suitors, among whom were several University graduates. The girl, however, selected as her future husband a remarkably handsome undergraduate.

Some time previously, the girl, married majority about two months ago, Elthorne who had been living with her maternal grandfather and a valid, appointed by the District Judge, was her legal guardian.

As heiress to a fortune the girl received numerous offers of marriage from a host of eligible young men. Recently she made an application to the District Judge for permission to make her own selection from the suitors.

The Officiating District Judge, Pandit Bhagwanadas, next for the girl and her grandmother and arranged for them a series of interviews with the candidates in his retiring room in the court.

The ceremony, packed with a host of prospective bridegrooms, was reminiscent of the Swayamvara ceremony of the legendary days of the Indian epics when a princess had to choose her husband from a number of princes invited by her guardian.

As each suitor stepped into the retiring room he was subjected to a close scrutiny by the girl, her grandmother and the Judge. He had to answer a series of questions as to his age, status and educational qualifications.

It is stated that two candidates, one of them a first class M.A. of the Arts University and the other a graduate of the Allahabad University, were

especially recommended by the Judge but the girl expressed her preference for a handsome undergraduate, son of a local advocate.

The lady candidate was heartily congratulated by all those present in the court when the Judge did not object to the choice made by the heiress.—United Press.

Congress and the Indian States People

Mr. Manishanker Trivedi, General Secretary, Indian States' People's Conference, has issued a statement to the press about that part of the proceedings of the last A. L. C. C. meeting at Madras which related to the people of the Indian States. He says therein in part:

The States people have no reason to be discouraged by the apparent defeat sustained by the amendments based upon the minimum requirements of their case at the last meeting of the A.I.C.C. at Madras. The personal appeal of the Congress President and Sardar Vallabhbhai have triumphed over the most forceful arguments and unworkable plan for extension of vision in defining the Congress attitude towards the people of the States as set forth by Mr. Moberly, Mrs. Kamalesh and Mr. Gudi and other members.

The outstanding feature of the discussion lies in the fact that the Congress committee have pleaded throughout for the present limitations of the Congress and avoided opposition either to the merits of the case or to any one of the arguments advanced in favour of the proposed amendments.

Mr. Trivedi proceeds to state:

It has taken more than a century for the British Government to succeed in dividing India into British India and Indian India for the first time in Indian History by the iron hand of a British made constitution. But the states people are confident that it would not take more than a few months for the Congress Leaders once for all to realize its thoughts, word and deed the fact that India is one and indivisible—a fact that cannot be falsified by any convenient interpretation of the Congress aims.

We appeal to the Congress concerned to depart from that ideology and philosophy which tends to serve us as foreigners in our own National organization and hints to regard our question as something undesirable if not unreasonable.

We believe that the daily increasing odds of the system of personal rule prevailing in most of the states cannot be cured by holding these dignified affairs to the name of being only. But at the same time we are surprised to learn how the vital issues contained in the second part of the above amendment, viz. those relating proper representation to the states people in the constituent Assembly, etc., were avoided with the force of personal appeal and influence.

Regarding the suggested constituent assembly Mr. Trivedi says:

We must that the idea of depriving the states people of their right of representation in the Constituent Assembly on the same basis as British India is also equally remote from the minds of the Con-

great Authorities. Besides, we hope that they do not seem to deny the status people their legitimate rights and proper position in any federal Constitution that the Congress may accept.

As regards the new constitution imposed on India, Mr. Trivedi observes :

The Congress has rejected the new Federal Constitution. However, it is apparent that Congressmen will utilize the franchise embodied in the New Federal Constitution. The glaring injustice done to one-fourth of the Indian Nation, viz., the status people, in depriving them of their legitimate rights of having the franchise as equal basis ought to appeal to the Congress authorities to extend their support to the status people's cause more vigorously. This fact alone should inspire them to be more generous in their attitude towards the status people.

The statement concludes by instilling the principle of self-help :

But the status people would be guilty of having neglected their duty towards our national cause if we solely depend upon the Congress for our emancipation and shirk our own responsibilities in the matter. The most appealing suggestion that has come out of the A.I.C.C. discussion at Madras ought to direct us to organised and organised action within and without the status keeping in mind the well meaning advice that once helps those who do not help themselves.

Disallowance of Ramtila at Allahabad

The negotiations for the revival of Ramtila celebrations at Allahabad having broken off, a public meeting was held there on October 3 last. The correspondence that passed between the district authorities and Mr. Nirnajan Lal Bhargava and the negotiations that took place for a settlement between him and some Muslim representatives were explained by Mr. Bhargava. Dr. Kariji presided over the meeting and the speakers, besides the chairmen and Mr. Bhargava, were Messrs. A. P. Varma, Parmeshwar Singh, Deo Shama Kanj and Mr. B. N. Basu. The following resolution was passed :

This public meeting of the citizens of Allahabad after having heard the correspondence that passed between the District Magistrate of Allahabad and Pandit Nirnajan Lal Bhargava (the latter representing the Hindus desirous of holding the Ramtila celebration) and between Mr. Bhargava and Messrs. Udaya Ramia and Haji Mohammed Ramia as representing the Muslims of Allahabad, records its indignation in the attitude of the Muslim leaders in agreeing to the Hindus' taking out the Ramtila processions according to the time-table given by Pandit Nirnajan Lal Bhargava, strongly condemns the refusal of the district authorities to permit the processions to be taken out according to the agreed time-table and deeply regrets that the district authorities instead of permitting the Ramtila celebrations in the circumstances thereby obstructs the

way of such celebrations and thereby displayed administrative ineptitude and utter indifference to the Hindu feelings.

The meeting further requested the provincial Government to enquire into the circumstances under which permission for taking out the Ramtila procession had been refused by the district authorities and to adopt measures for the redress of the long-standing grievances of the Hindus of Allahabad about the stoppage of their annual Ramtila.

It is not strange, though it is deplorable that, though the representatives of the Hindus and the Muslims, who were the parties concerned, had come to an agreement regarding the routes and the time-table of the processions, the district authorities refused permission to take them out.

"New India Steam Navigation Company"

We welcome the formation of the New India Steam Navigation Company for steamer traffic between India and Burma. It is noteworthy that a public meeting was held last month in Rangoon to welcome its representatives at which all Indian and Burmese communities took part. We hope it will be run by competent men on correct business principles.

All who undertake any shipping enterprise should particularly bear in mind two things. One is that they must know the details of the business thoroughly ; and the other is that so long as rate-fixing is not put an end to by legislation, any new Indian enterprise of this character is bound to be at the mercy of the British companies engaged in the carrying trade in Indian waters.

What is Emergency ?

Emergency is defined in English dictionaries prepared even by Britishers as "a sudden juncture demanding immediate action." But here in India the British rulers appear to think that there has been a state of perpetual emergency for more than a period of thirty years, and therefore ordinances and ordinance-like laws have been the order of the day. To meet this state of emergency, the Government of India have got their Criminal Law Amendment Act by the process

of certification by the Governor-General. Bengal had already passed such a measure. Bombay has followed suit. Now the Panjab is debating one. And the other provinces may have similar provisions made, ostensibly for public safety, but really for safeguarding bureaucratic and autocratic rule. Not that it is necessary for each province to have a separate Act. For the all-India Act is sufficient for all the provinces; and even that was not necessary, as there were already laws in the Executive armory which were quite sufficient to meet their needs. But they act on the principle, "*Adhikam va doshdyo*," "It is not wrong to have something extra and to spare."

"The Development and Continuance of Terrorism in Bengal"

As all these all-India and provincial Acts have been and are being passed to meet what are officially called subversive movements and tendencies, real or so-called, communal clashes and riots, and the like, it may be useful to note the grounds of such undesirable things, as stated by competent observers. Let us take, for example, what has been officially styled terrorism in Bengal.

In course of the debate on the Criminal Law Amendment Bill in the Legislative Assembly in September last, Mr. Akhil Chandra Dutta, Deputy President of that house, said, according to the official report:

Now, Sir, while dealing with this aspect of the question, I mean the development and continuance of terrorism in Bengal, may I invite the attention of the House to the views expressed by one who is not an occupant of the Opposition Bench, but by one who now occupies a seat as the Honourable the Leader of the House, I mean the Honourable Sir Nripendra Sinha.

The Honourable Sir Nripendra Sinha: You won't find there anything to support your view.

Mr. Akhil Chandra Dutta: At one place, Sir Nripendra Sinha said:

"Nothing can be a surer guarantee for filling the interiors with well-founded hope arising from the creation of an atmosphere favourable for their activities. The Hindus will be justified in feeling that serious injustice has been done to them, and the belief that they cannot have their legitimate share or an effective voice in the Legislature will be a formidable recruiting agency for swelling the ranks of sympathisers of terrorism."

Then, in page 122 of this book, called "*Mr. N. N. Sinha's Speeches and Pamphlets*," we find that when he was congratulating Mr. Villiers, the President of the European Association in London, he put this question:

"Am I right in saying that, judging by the

members of the movement who have been captured from time to time by these officials, their view is probably false, that the present condition of dilemma is for 30 a foreign rule, and, therefore, foreign rule must be got rid altogether."

That was the question. I am not sure whether there was not some legislation and suggestion conveyed by the question and it was not without purpose. The answer was:

"So far as it is (due to any) reasoning thought at all, it is definitely due to that. In a great measure, these boys are caught while they are absolute youngsters, and their emotions are worked on until they get into a state of hysteria over a matter which is right beyond the scope of reasoning at all, but so far as reasoning comes in at all, you are correct in your statement."

Mixing thereby the statement contained in the question.

Another question was like this:

"Do you think that, if the Bengal Hindu would come to the Legislature, and try to work out his solution through it, that would result in wearing sympathisers of terrorism, and isolate the terrorists?"

The answer was this:

"I think it is true that will undoubtedly be the tendency, but I think it will take a certain amount of time."

Then, there is another question:

"The English is that it follows that if the Bengal Hindu feel that they have a legitimate grievance, and they keep away from the Legislature, knowing their position, and, as you, it will really help the continuance and the terrorist movement in Bengal?"

The answer was this:

"Any feeling of legitimate grievance on the part of the community would have that effect, so far as that community is concerned."

Then, Sir, in another place, the Honourable Sir Nripendra Sinha says this:

"At first sight, no connection may appear between the financial statement and the terrorist movement; but looking below the surface it is fairly obvious that dyspepsy festered in Bengal and general discontent and unrest increased, because the Ministers, having no suitable powers, were unable to achieve anything in furtherance of the beneficent activities of Government."

The Honourable Sir Nripendra Sinha: Quite right.

Mr. Akhil Chandra Dutta: Mr. Honourable friend says it is quite right. I also have cited those passages to show that he is quite right and what is still in this that this terrorism is being developed and food is being supplied to these terrorists by what has been suggested in these questions by the Honourable Sir Nripendra Sinha, namely, the injustice done to the people.

"Terrorism in the Panjab"

As regards "terrorism" in the Panjab Mr. Akhil Chandra Dutta said:

I shall not speak as to the root causes of the terrorist movement in the Panjab. I shall, however, say only this that, as in Bengal, the question poses the explanation, so, in the Panjab, it was the Jallianwalla Bagh massacre which brought into existence the terrorist movement there. In this connection, say I call the attention of Honourable

was speaking on communalism, he would throw more light on the real state of affairs in Deccan. I do not know whether Mr. Mitchell was present and whether he had a share in the matter; but the evidence that I got as a member of that Committee was that he was also present at this meeting; and here is now, after coming to the Assembly, preaching a loudly an communalism and all that. It does not lie in his mouth to make this assertion.

An Honourable Member: Sir in the mouth of his chief?

Sir, Akhil Chandra Dutta: With regard to those Deccan riots, I know from a reliable source that, just before the riots, two or three days before the riots, the Government officials had been told by some people, by higher officials, that they should make purchases of provisions for two or three or five days, because they were told this rioting would be going on for some days. Cane, rice, and some were taken away from the Hindus before the riot began. A high official, occupying the position of an additional District Judge, gave his evidence before the Sachin Committee. He deposed to the effect that looting was going on before his eyes; that the police were taking part in it, that he placed again and again to the Superintendent of Police and Magistrate; for three days it went on and he thought and guessed, but without any response, and no action appeared. That is the story of the Deccan riots. There was a Hindu-Muslim riot in Coimbatore. There, again, I have the same story to tell. I shall tell only what I know from my own personal experience. I must admit to you shame, the shame of the Hindus as well as the shame of the Muhammadans, that there was this riot. That must be admitted. But the point that I am making is that they did not fight on their own initiative. That is the whole point. Some people were assaulted; there was one man, Barkhand, whose head was broken; I was myself with some of my friends with that broken head to the District Magistrate. Honourable Members of this House will be staggered to hear his reply that I got from the District Magistrate; he said "Why do you come to me? Go to Mr. Bipin Chandra Pal." (Cries of "shame.") Then, there was also the District Commissioner who came. We went to him for giving us relief for preventing the whole thing. He would not take any notice of these things. Later on, some days after, there was a meeting of officials and magistrates; in the evening meeting, we took the Commissioner to task for not taking any action when these things were brought to his notice. We said: "You came here from Chinnago on such and such day; we wrote to you on that day; but you did not take any notice." He said at first: "Oh, I did not come on that day; I was not here." Then, one of our friends got enraged and said: "You did come here on that day; you were here." After reasoning that much, he said: "Well, I might have." Then, Sir, I do not propose to dilate at length on the Mysore incidents. Mr. G. S. Dutt was the District Magistrate there. He tried his best to prevent all communal riots, and what was the result? He was once transferred. (Cries of "shame, shame.") Then came another District Magistrate in his place. He went to the Bar Library and gave an assurance that there would be no Hindu-Muslim rioting. Almost immediately after that assurance was given to the Bar Library, there occurred one of the worst Hindu-Muslim riots in the district. There was one poor Sub-Divisional Magistrate, who went and

controlled the rioting, and what was the result? Like Mr. G. S. Dutt, he was also immediately transferred. (Cries of "shame, shame") Then, Congress Party Members: Then, what followed? A proposal was made by a certain Muhammadan gentleman, I think he was the Union Minister, for the formation of a communalist board to meet the situation. It was proposed to Mr. Sam, who is now a Member of this Assembly, that he should be a member of the reconciliation board. What was the reply of Mr. Sam? He said: "Well, I am in possession of information and evidence that the District Magistrate and the Superintendent of Police are engineering these things through and in concert with you. You tell me to be a member of a committee in which you are taking a leading part?" That was the reply given by him in the open Assembly. The House will be interested and pained to hear what followed the next morning. (In the following morning, Mr. Sam was arrested (Cries of "shame, shame") from Congress Party Bench) on the ground that there was a meeting held there some days before in which Mr. Sam had taken part and talked about protesting, and, therefore, he was arrested and put on trial. The trial went on for some time, I think it went on for some days, and he was kept in Ayer (Held-up), and from the jail to the Court room, the House will be astonished to hear, Mr. Sam used to be escorted hand-cuffed and cased (Cries of "shame, shame") (An Honourable Member: "Dignified.") Another Honourable Member: "It is no surprise to hear it.") Sir, I am reminded of the fate that overtook Mr. Nagendra Nath Sen, the Leader of the Khulusa Bar, because he was also hand-cuffed and cased. There is another young man at Coimbatore who received the same treatment. His father is a Member of this House now—I shall not name him. Now, Sir, all this proceeds out of a certain observation of the late Shriani Vivekananda. He said that some people, after creating the disease, try to cure it; it is the habit of some people to hit a (society) just by the side of the headman and then call for the physician to cure myself. Therefore, Sir, these provisions in the Bill also are for communalism. On the other hand, we say: "Physician, heal thyself; if you heal thyself, if you refuse from fostering and fomenting communalism, communal rioting will vanish from this land in no time." (Cheers.)

Communal Tension and Clashes in the Indian States

Recently this year, and in the immediately past several years, there have been communal tension and clashes in many of the Indian States. In many of these disturbances, the local State police and military have fired on one party or the other, or both.

There was a time when, whenever there were "communal riots" in British India, Indian-owned and -edited newspapers used to write: "There are no such riots in the Indian States; there the Hindus and Muslims live in peace and amity as they ought to; why should there be such riots in British India?" That question cannot be put now, that

argument will no longer do. Mischief-makers have seen to it. Evidently these mischief-makers are now active in the Indian States as well as in British India—perhaps equally in both, or more so in the former than in the latter.

Dr. J. N. Maitra

Bengal and India have lost a distinguished physician and citizen in Dr. J. N. Maitra. He attained great distinction as an oculist. As a councillor of the Calcutta Corporation he took active interest in the welfare of this city. As a nationalist of the Congress school, he made his influence felt in the wider public affairs of the country. It is much to be regretted that he died at the age of only 55.



Dr. J. N. Maitra

Captain J. N. Banerjee

Captain Jitendra Nath Banerjee was the youngest brother of Sir Surendranath Banerjee. By profession he was a barrister-at-law. But he was best known as a physical culturist. He was the ideal strong man of Bengal in the days of our youth. And even when he was past seventy—he passed away last month at the age of 70—his broad chest and shoulders

and muscular frame were a sight to see. He continued to his last days to encourage all manly sports and exercises by his presence and advice. His benefactions for the encouragement of physical culture amounted to



Captain J. N. Banerjee

Rs. 1,50,000. He lived and died a bachelor. Though he was known chiefly as an athlete, he was a man of culture and was connected with the Ripon College of Calcutta, founded by his famous brother, for years as a member of its governing body and latterly as its president, and with other cultural organisations.

An Appreciation of the Law Member by an Opponent

SIMLA, Sept. 27.

Dr. Deshmukh in a statement to press regarding the recent Simla session of the Assembly said: 'Politically we have done well. We had promised our voters that we would do our best to repeal the repulsive laws. We have carried that promise so far as it lay in our power. On the social side we have brought forward measures of all-India importance, such as the question of the depressed classes, disabilities of Hindu women and child marriage. We have found a great ally in this respect in the leaders of the House, Sir Narendras Shroff, but for whose help we would not have been able to do anything. Of course our best thanks are due to him as well as to his colleagues and the House.' —*and P. L.*

Mrs. Sarojini Naidu at Madras Women's Conference

In opening the Women's Conference in Madras Mrs. Sarojini Naidu said :

"I am one of those heterodox persons who have never believed that the Women's movement is an isolated thing, that it is to be supported, labelled and cherished and coaxed and nursed and all that kind."

"I hear a great deal in other parts of the world about feminism, about women's points of view. I have never understood the meaning of this isolation, this segregation, this deliberate disenfranchisement of womanhood from the common inalienable right of humanity. We must bear in mind that when we use the word women we do not use it in the sense of a separate definition as something apart, something walled in, something hedged round by limitations of sex. Let us rather seek to reaffirm our beliefs, our faith in our own destiny, our right to be an indivisible part of the nation, with a common purpose, a struggle, a common mission, a common achievement earned by a common sacrifice."

That, I think, has been the spirit in which Indian women have come into what is conventionally known as the feminist movement of the world.

THE INDIAN IDEAL

After all, whatever women in their midst of tomorrow think or feel, we at any time in India should realize that we are not working towards a new ideal. We are working towards the re-emergence of an ancient ideal that was the fundamental virtue of our civilised nation. That we have need to remind ourselves is our passion for our own degradation of our own destiny. I am not one of those who for a moment believe that woman is a disadvantaged creature. I am not one of those who has ever suffered from that dreadful inferiority complex that looks outside my own strength for my own regeneration or deliverance.

As regards social reform, Mrs. Naidu said that

She was not interested in one reform or another in any particular detail. Different problems existed in different parts of the country and these were things which should be adjusted in those places alone. There could be no hard and fast rule as to what social reform should be. The fundamental principle of social reform was the right of every individual to live his life to the fullest extent; if that was understood, the social problems would have been solved. Each generation should and would solve its problems and there would be gradual progress.

Madras Women's Conference

As President of the Madras Women's Conference Mrs. Margaret M. Cousins dwelt in her speech on the progress made by the women movement during the last ten years.

The women of the country know one another, they honour one another, they think things out together, they follow leadership, they initiate new schemes such as the Bose science college, the Mysore Five Year Plan, the Memorandum on Women's status in the new constitution, legislation for the abolition of child marriage, for equal rights of inheritance, health insurance and Labour reforms.

She dealt with the topics of compulsory primary education, the teaching of Hindi, the appalling illiteracy in the country, the evils of child marriage, etc.

Concluding she referred to women's attitude towards their country. The new constitution imposed on India is a new make of steel but it still glimmers. How are we women going to walk in it? Just as the Nationalist organization the Congress is going to do. Use it as best as we can under present conditions and remove its inadequacies and injustices, and at all steps to promote all the duties and obligations of citizenship.

Some of the resolutions passed are summarized below.

The Conference regretted that the new powers given to women by the India Act were inadequate and yet exhorted the women to make the fullest use of such powers. The Conference strongly recommended that the Instruments of Instructions may be so framed for the Governor-General and Governors that women should be given duties of association in the administration of every Province as well as Central Governments especially in the Department of Education, Health, Labour and provision be made for at least one woman to be appointed to each provincial Public Service Commission.

The Conference deplored that property has been made the main basis for qualification for membership to the Council of State, to the exclusion of educational qualifications and also totally disregarded the method of election for women's representatives. The Conference also urged strengthening of the League in its efforts to abolish war. Its members undertake if recommended to the Government to encourage Hindi-teaching in schools and colleges.

Barar Women's Conference

Dr. Mrs. Malinbal Sukhtankar presided over the Barar Women's Conference held last month at Amravati. In her presidential address she dwelt on the need of universal literacy; general education; education for developing citizenship; a separate curriculum for girls; the prevention of child marriages, unequal and unsuitable marriages, and polygamy; sanctioning widow-marriage; overhauling of the method of charity among Indian women; ruthless destruction of superstitions and blind faith in *gurus*; and amelioration of the pitiable condition of widows; etc.

She proceeded to say :

"In order to equip ourselves with authority to improve our own condition we should also keenly watch political developments. We must press for adequate representation in Councils."

"Women should be taught details of administration, their privileges, method of election and voters' rights. At important centre committees should be established to arrange and get prepared lists of

women voters. It will not do to remain indifferent to politics. Those who have political rights above one achieve all other rights."

Mrs. Sakthidhar then dealt with the widening of franchise to all Indian women under the new constitution and suggested means to impart knowledge to women at large. She then pleaded for abolition of untouchability which may be achieved by women. Finally she advised "Sangathan" (Union of all womenfolk in each province) and village reconstruction for which she said Soshak is necessary.

She concluded saying: "Self-reliance and self-help are the only remedies for our development. The instinctive cause of serving others which exists in women should be developed in the work of the All-India Women's Conference also. I pray to God that He be pleased to enlighten us, show us the way to success and I assure you that if we help ourselves progress is not far."

Mr. C. Y. Chintamani on Studies in Journalism

In his Mysore University convocation address, which was an able and thoughtful discourse, Mr. C. Y. Chintamani made five suggestions for the consideration of the competent authority. The fourth suggestion was contained in the following passage:

I would request the authorities of Mysore University to consider the institution of studies in journalism more or less on the lines of the course in the London School of Economics. I am glad to notice that Madras University is moving in this direction. The newspaper press has come to its stage. Whether attempts, legislative or executive, may be made, sometime or later to regulate or control it, I do not suppose that any serious-minded person thinks it possible or desirable to suppress the press altogether. If, then, it must continue to exist, it is obvious that a more efficient and responsible press is of greater advantage to the state and the community than one less efficient and irresponsible. This end, in my opinion, can be best achieved by the imparting of education to journalists in the subjects which they have daily and weekly to discuss. In our country more than in lands where education is widely diffused among the people, the press not merely records but instructs public opinion. Should not the instructors themselves be instructed? Courses of lectures to aspiring journalists on politics, economics and sociology, to name for their most important subjects, cannot but prove beneficial, if directly to the journalists, indirectly to the state and the community.

The question of instituting journalistic studies has been before the Calcutta University for several years. It was pressed on the attention of the Madras University later. But the Madras students and senators have already made some progress in dealing with it, as against nothing done by their Calcutta conferees.

The importance, usefulness and influence of journalism as a profession do not require

omission. Wendell Phillips, the American orator and reformer, declared that if he had the power to make the newspaper of a country he would not care who made its religion and law. In Bombay the other day, in the course of a talk on journalism, Mr. K. Natarajan unconsciously paraphrased that dictum in part when he observed that "The greatest single force in the making of the destinies of future India is the press."

We have been all along in favour of the proper and liberal education of would-be journalists, and we continue to hold the same opinion.

Propaganda for India

The September number of "Indian Press," issued from Geneva by Mrs. Hirap, gives the following figures "which give evidence of the same, other countries which realise its utility spend for propaganda abroad":

Italy	£1,000,000
Japan	£ 100,000
New France	£1,000,000"

"We have looked for the figure of English propaganda but without success."

The Congress has not yet done anything in this direction, though it has recognized its utility in a general way.

"What should India Do with the New Constitution?"

In the same periodical the Rev. J. T. Sunderland asks the question, What should India do with this new constitution? His answer is:

Speaking very frankly, I venture to say: It seems to me that the just and proper course to be pursued by India is for the Indian National Congress, and such other political parties as there may be, to issue a public statement or proclamation somewhat like the following:

(1) It is an axiom among all civilized peoples that the only authority or power that has a right to frame a constitution for any nation is the nation itself.

(2) The New Constitution which Great Britain proposes to force on India has been framed wholly by a foreign power, and not by India.

(3) Therefore, India sees no other self-respecting or just course to pursue except to decline to accept the said Constitution.

(4) Following such a public statement, or proclamation, it seems to me the policy to be adopted should be essentially that pursued by Ireland in winning her freedom, namely, obstruction, constant and expending obstructive, in every possible legal way, both in the Provinces and at Delhi, against

all efforts of the Government to work the Constitution, in all and every particular in which the rights and best interests of the Indian people are involved upon.

I am well aware that if the above indicated policy is pursued upon and pursued by the Indian people, it will be likely to mean a long and weary struggle, with many discouragements and bitter hardships. But is there any other policy which promises so much? It succeeded with Ireland. It carried out with self-sacrificing, persistence, and unyielding determination, and it not be made to succeed in India?

This, then, is my Message. Whether you or no, at least it speaks the judgment of a sincere and earnest believer in India's right to a place even more among the world's free and great nations.

U. P. Secondary Education Conference

An interesting, instructive and useful feature of the U. P. Secondary Education Conference held last month at Cawnpore, which was a success, was the industrial and educational exhibition held in connection with it. As girls' and women's education in India has made very little progress, the number of women in the teaching profession is much smaller than the number of men teachers. The United Provinces are not an exception to this rule. It is, therefore, noteworthy that the chairmen of the reception Committee of the Cawnpore session of the U. P. Secondary Education conference was Mrs. Nalini Bose, Lady Principal of the local Balika Vidyalaya Intermediate College. In extending a cordial welcome to the delegates she made an appropriate speech, in which she dwelt on the needs of secondary education, the health of the rising generation, the problems of girls' education, the disabilities of teachers and other kindred topics.

The presidential address of Professor E. Ahmad Shah, M.A., D. Litt., M.L.C., was thoughtful, and instructive and contained much statistical and other information.

Acceptance of Office by Nationalists

Congress men and Liberals have been discussing the question of acceptance of office under the new constitution. It was discussed at the last meeting of the All-India Congress Committee at Madras. On the whole that Committee was right in not pronouncing any opinion of its own on the subject, keeping it for disposal at the next plenary session of the Congress at Lucknow.

We have been all along against acceptance of office by nationalists, whether of the Congress or the Liberal school. We have not changed our opinion. It is true that if very able and staunch nationalists become ministers they can do a little more good work than weak-kneed ministers. But they cannot do much and can do nothing at all as regards things that really matter and are necessary for the winning of self-rule by the nation. Ministers, both in the central and the provincial Governments, will be practically powerless. Even if they be allowed some power, that can only serve to lull the unwary into the delusion that the new constitution is not so bad after all.

The best use of their ability, time and energy which nationalists of all schools can make is to form a united and strong Opposition. If some of them become ministers, not only will these men in office be practically powerless to win self-rule, but such a step will create a division in nationalist ranks. These Ministers must generally vote in the legislatures with the Government, whereas their brethren as members of the Opposition must criticise them, oppose them and vote against them. There is plenty of room in the new constitution for subservience, mis-called co-operation by the bureaucracy; but there is no room for carrying out nationalist programmes in any essential matter.

Congress and Brahmin Predominance

That some very prominent Congress leaders are not Brahmins does not prove either that the Congress is or is not a Brahmin movement. There have been and are other leaders who are Brahmins. If it be shown that the majority of prominent Congressmen were and are either Brahmins or non-Brahmins, even that will not prove that it is a Brahmin or non-Brahmin organisation. The real test is whether it works for national welfare or sectional welfare. No one can show that its resolutions and activities were meant to give power to any particular caste or sect or creed. That shows that it is a national body. It does not stand in the way of any community, caste, race, political party, social party or economic party joining it and becoming influential and leading members.

Aviation in India

Last month a report on the progress of aviation in India was published in the papers. That showed mainly what progress had been made in supplying the public with facilities for travelling by aeroplanes. Though some progress has been made, it is not much for a large country like India.

There ought to be another report showing what facilities there are for our youth to learn aviation and aeronautical engineering. Such a report will make it plain that India is extremely backward as regards the provision of such facilities. For such a state of things both the Government and the public must shoulder their due share of the blame.

That the D. K. Roy Memorial Association has offered a scholarship or two to girls intending to learn flying under the auspices of the Bengal Flying Club at Dum Dum is some satisfaction.

Dr. Ambedkar's Threat and Suggestion

Dr. Ambedkar's threat and suggestion that he will leave the Hindu fold and lend his followers also out of it to some other fold which will secure to him and them a status of social equality, will not have been in vain if it leads the Hindu community to make haste to do away with 'untouchability' and remove the really galling disabilities under which many Hindu castes labour.

As regards equality of social status, whatever the socio-religious theories advocated by the followers of Islam, Christianity, etc., may be, it is a hard fact that there are depressed classes among Muhammadans and Christians also, whether one calls them untouchables or not. As for Buddhism, we are not aware that Indian Buddhists are in practice a casteless community. Are the Sikhs and the Arya Samajists really casteless? We do not ask these questions in order to indirectly defend or minimize the evils of caste like untouchability, but to indicate that the mere profession of Muhammadanism, Christianity, Buddhism, Sikhism, Arya-Samajism, etc., cannot secure for any mass of men equality of social status. Advancement in education and culture and economic improvement are

required for the elevation of social status. Those who have been inviting Dr. Ambedkar and his followers to come into their folds have not told the public what arrangements of theirs are ready for the educational, cultural and economic betterment of thousands of uneducated, unskilled and poor men, women and children.

Dr. Ambedkar and men of his way of thinking should ask themselves what they have done to destroy the mutual exclusiveness of the scheduled castes themselves and to remove inequality of status among themselves.

Taking conversion in its true spiritual and ethical sense, one can never say that it is synonymous with the profession of a new religion, or that when there is conversion *ex* *tempore* there is necessarily any spiritual and ethical change for the better.

Hinduism is not a narrow, limited, creedal religion. There are many kind of Hinduisms, ranging from primitive animism to the exalted life and doctrines inculcated in the classical Upanishads. Moreover, in recent times Hinduism has been understood by many to include Jainism, Buddhism, Sikhism, Brahmoism, Arya Samajism, and any other faith which has had its birth and development in India. So, we do not think any one born a Hindu who has made a broad study of Hinduism in all its phases can have any reason to accept any non-Hindu and non-Indian religion.

All the depressed class leaders who have spoken out and the majority of the rank and file who have done so have declared themselves against Dr. Ambedkar's suggestion. They think that it will do harm to the community, if carried out.

The Sankaracharya of Kuvair Math has made a suggestion which shows his liberality of spirit. He has asked Dr. Ambedkar to form a new sect within the Hindu fold, like the Brahmo Samaj and the Arya Samaj, and has promised to give it his approval and recognition. We would point out to this revered Hindu high priest with due respect that Dr. Ambedkar is not a man of the same type as Rammohun Roy, Devendranath Tagore, Dayananda Saraswati, Keshub Chunder Sen and Sivanth Sastri, and that they did not want any ecclesiastical recognition from any

one for the religious bodies to whose spiritual and moral needs they ministered.

All depressed class leaders should recognize, no many already have, that there is now a greater awakening of the Hindu social conscience than ever before. "Caste" Hindus should make ever-increasing efforts to do their duty to the depressed classes, including the duty of giving them the highest Hindu religious instruction.

Lord Zetland on "The Press in India"

London, Oct. 5.

At the annual dinner of the India, Burma and Ceylon Newspapers' London Committee, Lord Zetland was the chief guest.

Mr Stanley Reed, presiding, mentioned that in order to cover an extended report the Committee in future would be known as the Indian and Eastern Newspapers' Society.

Lord Zetland, after paying a tribute to the way in which the Press in India, Burma and Ceylon had undertaken the task of educating public opinion on the reforms, said that he had acted with great satisfaction the tendency observable on the part of those who opposed the passage of the Bill to accept Parliament's decision now that the Bill had been enacted and to produce a favourable atmosphere for bringing the scheme into operation.

In this passage in his speech and other passages, by the "press of India" Lord Zetland meant the British-owned and British-edited papers of India, not the Indian-owned and Indian-edited papers. For all papers which are Indian in the latter sense and which are of any worth have throughout opposed the passage of the Bill, but not a single one of them has shown any tendency to accept the measure after its enactment. He thus practically ignored the existence of the really Indian press, among which there are Indian papers and periodicals which are in no respect inferior to but are in some essential respects superior to the Anglo-Indian papers. The Anglo-Indian papers are in India but not of it.

His deliberate recognition of only the Anglo-Indian press and his equally deliberate and conscious ignoring of the Indian press would become plainer still on a perusal of the following passage. Said he:

The Press of India had supported the constitutional proposals of the British Government in a spirit of enlightenment and good will based chiefly upon their knowledge of the India of today, and of the stirrings of the deep waves of Indian life, which were now taking place and which had been for a number of years past and above all their understanding of all that was at stake from the point of view of the relations between the people

of the East and those of the West. The press of Britain were quick—and wise—to take their cue from the press of India.

Can and will his lordship name a single leading Indian-owned and Indian-edited paper which has supported the constitutional proposals of the British Government and from which the press of Britain took their cue? He cannot. His speech is calculated to mislead foreigners to believe that our papers support the new constitution, which they do not.

As regards fiscal policy, Lord Zetland said:

It must be made quite clear that Britain had no intention of imposing conditions on India in the interests of any particular industry in Britain.

No more disastrous policy could be pursued than the proposal of one opponent of the India Bill of imposing on the new Government of India restrictions with regard to the fiscal policy. The Marquess of Zetland said: "I stand by a policy of goodwill under which Indians themselves will see that they have as much to gain as we from the exchange of goods."

All this talk of India's "good will" reads extremely funny and tragic considering that the new Government of India Act has bound India hand and foot in matters of currency, exchange, tariffs, etc., by arming the Governor-General with various discretionary special powers and by the chapter on "commercial discrimination."

His lordship would have been right if he had said, "I stand by a policy of compulsory good will under which Indians will be compelled to see that under the circumstances they have a little to gain from the exchange of goods."

Infringement of Poona Pact by Subbarajoo

The original plan of Government, under the Communal Decision, was to create separate electorates for the depressed classes. The Poona Pact was secured by Mahatma Gandhi's resolve to fast unto death. This pact modified the original communal decision by providing for the representation of the depressed classes through joint electorate with reservation of seats for them. This modification in favour of joint election is being sought to be nullified by the Provincial Governments by means of a subterfuge. In their schemes for the delimitation of constituencies they have provided a certain number of multi-member constituencies

in which one of the seats is reserved for the scheduled or depressed castes. The voting is to be by single non-transferable vote. What ought to have been done was that in these multi-member constituencies each voter should have been allowed as many votes as there were seats in them. But there being only one vote for each voter, the depressed class voter will generally vote for some depressed class candidate, and the "caste" Hindu voter will vote for a "caste" Hindu candidate, so that there will in effect be really separate elections by separate electorate under the disguise of joint electorate. This will lead to tension of feeling between the "high" and the "scheduled" castes. Owing to their economic and social dependence on "caste" Hindus many depressed class voters may feel compelled to vote for some "caste" Hindu candidate. This will lead to further estrangement of feelings. If in multi-member constituencies voters were given as many votes as there were seats, both "caste" voters as well as depressed class voters would have been enabled to cast their votes for both classes of candidates, thus promoting amicable relations between the various castes.

This cunning plan to nullify the Poona Pact has been duly noted and condemned by Rao Bahadur M. C. Rajah, who represents the depressed classes in the Legislative Assembly. He will bring the matter to the notice of the Indian Delimitation Committee.

Qualifications of Bengal Upper Chamber Electors

In the instructions issued by the Bengal Government for the preparation of the Provincial electoral rolls for the Upper Chamber, the qualifications for Muhammadans are much lower than those for Hindus. This means that, in the opinion of the Bengal Government, Muhammadanism in itself fits its adherents for citizenship so greatly that they do not require other civic qualifications to the extent that Hindus require! In the result, many Hindus will not have the civic right of franchise which they would have had, if they had been Muhammadans. This is an example of religious neutrality.

What King George V Expects

The British Parliament has been prorogued. In his speech His Majesty King George V

has expressed his trust that the new Government of India Act will produce contentment and well-being in India.

Vain hope.

II. P. Medical Conference

The United Provinces Medical Conference was held last month at Cawnpore. Dr. S. N. Sen was the chairman of the reception committee and Major D. R. Ranjit Singh the president. Both made speeches of a practical character. The many resolutions which were passed were important and in the interests of both the public and the medical profession.

Ananda Chandra Roy of Dacca

Mr. Ananda Chandra Roy, a leading member of the Dacca Bar and the leader of public opinion in Dacca, died last month at his town residence at the age of 92. He was not suffering from any specific malady. In him a landmark of old Bengal has disappeared. He joined the Dacca Bar in 1863 and retired in 1908 after 40 years' extensive practice. He played a leading part against the Bengal partition in co-operation with the late Sir Surendranath Banerjee and others. He was the first Chairman of the Dacca Municipality under the Bengal Municipal Act and was elected a member of the Bengal Council after the annulment of the partition.

Young Britons Wanted by Whom?

Addressing the Oxford University conservatives last month Lord Zetland said that "For many years Young Britons would be wanted for the Indian Civil Service." Yes, they will be wanted by Britain to form parts of the steel frame, but not by India. Every post in the Indian Civil Service can be held quite efficiently by Indians.

Mr. Jinnah on the New Constitution

Interviewed on his return from England, Mr. M. A. Jinnah said: "We all know that the new constitution has been forced on us." Whom does he mean by "us"? Muhammadans like him cannot say that every part of the constitution has been forced on them. They like the Communal Decision. All true Indian Nationalists, however, who are the majority of politically-minded Indians, can truly and sincerely say that the new constitution has been forced on them.

Living Wage for Spinners

The resolution of the Council of the All India Spinners' Association by which the spinners are to receive a living wage is greatly to be welcomed. It is really momentous, as Gandhiji calls it.

Village Work by Mahatma Gandhi's Followers

Those followers of Mahatma Gandhi who live in villages exactly like the lowest of the low there and do all kinds of welfare work there, including scavenging, have our whole-hearted respect and admiration. Nameless and faceless, they do not stand in the lime light. They are true heroes nevertheless and are the real representatives of the villages they work in.

Babu Rajendra Prasad's Tour

During his long tour Babu Rajendra Prasad, the Congress President, does not spare himself, though his health has been very unsatisfactory. His replies to peasants and other workers—and in fact to all who have occasion to address him—are such as befit the President of an organization which claims to represent Indians of all races, castes, creeds, castees and classes.

Funatical Crime in Lahore

With reference to the recent fanatical outages in Lahore, *The Tribune*, the leading paper of the Panjab, writes:

The heinous crime which was perpetrated at Lahore on Wednesday, and as a result of which one Sikh was killed and two others seriously injured, and a Hindu who tried to grapple with the assassin was wounded, will cause a thrill of horror and indignation among all honest and law-abiding people in all communities. Even if it proves to be a stray incident, as we hope with all our heart that it will, it is serious enough to call for a vigorous investigation and for the swiftest punishment of the person or persons in whom the offence may be brought home. On the other hand if, as is suspected in some quarters, the crime in this case has a secret organization behind it, it may prove the starting point of a recrudescence of lawlessness. Whether the suspicion is or is not well founded, only a proper inquiry can show, and we hope that is view of the very important issue at stake the authorities will make the most sifting inquiry into the matter.

Without, of course, suggesting the remotest connection of the crime with the Criminal Law Amendment Bill of the Panjab, our contemporary observes:

There is another aspect of the matter to which it is impossible not to refer. The occurrence of this crime at the psychological moment when the Criminal Law Amendment Bill is under consideration, will, it may be feared, strengthen the hands of the authors of the Bill and make it even easier for them to carry it through the House than it would otherwise have been. We hope with all the strength and emphasis we can command that this will not be the case, and that an independent member of the Legislative Council will, in the performance of his duty, insist that the issues involved in this Bill are much larger and wider than the suppression of communal disorder and crimes. Important as such suppression undoubtedly is, and that these one-sided and immeasurably better ways of dealing with communal trouble themselves than to placing in the hands of a Government not responsible to the people nor amenable to its control powers which in the large majority of cases have been and are liable to be used for very different purposes, especially for the curtailment of individual and public liberty and the check-mating of the freedom movement.

Whitehall Not To Control India's Fiscal Policy?

LONDON, Oct. 25.

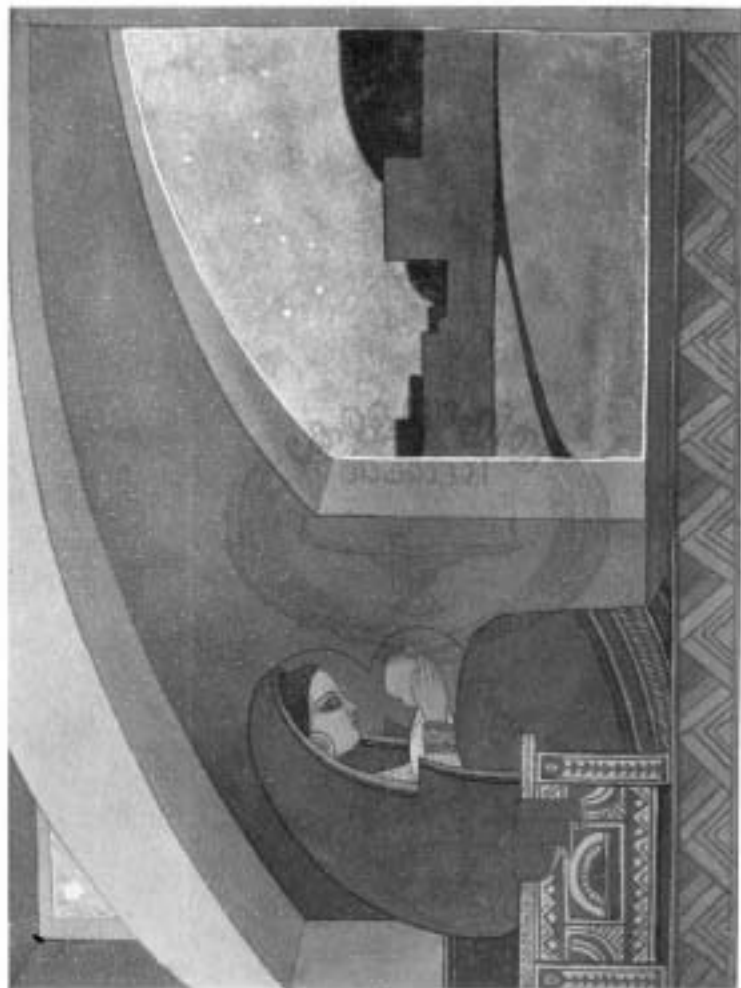
"I don't see a false friend of Lardishe, if I suggested that there is the remotest chance of India's fiscal policy being again controlled by Whitehall," said Lord Zetland, in a speech at a dinner given by the Odisha Chamber of Commerce. He added: "There is no such chance. We must look no other means for future reductions in duties on British imports. These means must consist in persuading the people of India, that the real interest of both the countries in the domain of commerce lies in a policy of reciprocity and the prospects of advance on those lines are infinitely brighter than even a short time ago."

One does not know whether to weep or to laugh when one reads words like the above, which may deceive ignorant foreigners to believe that India possesses or will possess fiscal autonomy. This sort of theatrical misfeeling cannot deceive Indians.

Olympic Games at Berlin

The following 49 countries will take part in both the Winter and Main Olympic Games at Berlin:

Afghanistan, Argentina, Australia, Austria, Belgium, Brazil, Bulgaria, Canada, Chile, China, Colombia, Czechoslovakia, Denmark, Egypt, Estonia, Finland, France, Germany, Great Britain, Greece, Haiti, Holland, Honduras, Hungary, Iceland, India, Irish Free State, Italy, Japan, Jugoslavia, Latvia, Liechtenstein, Lithuania, Mexico, Monaco, New Zealand, Norway, Peru, Philippines, Poland, Portugal, Romania, South Africa, Spain, Sweden, Switzerland, Turkey, Uruguay, United States of North America.



NATIVITY
By A. alla Tormacca

Pratt & Whitney, Chicago

THE MODERN REVIEW

DECEMBER



1935

VOL. LVIII., No. 6

WHOLE No. 348

THOMAS CARLYLE

By J. T. SUNDERLAND

PROBABLY it is safe to say that in all English literary history there is not to be found a more striking character, or one who more startled and stirred the generation in which he lived, than Thomas Carlyle.

There are two ways of looking at every life—at its external events or at the manifestations of its internal experiences of thought and feeling. Most lives that are worth studying are richest and most eventful in their interior history. It is so with Carlyle's. The story of his life so far as external events are concerned is short and simple, if not commonplace and monotonous. His real life history is to be found in his books. These reveal him as living a life of thought and feeling more stirring, more tremendous in energy, more fiery, than that of almost any man of modern times. Napoleon had not a more ferocious or flaming career than Carlyle. But Carlyle's force expended itself through his pen, Napoleon's through his sword. Let us first look briefly at the externals of his life, then more fully at its inner aspects.

Thomas Carlyle was born five years before the end of the Eighteenth Century,—that is to say, in the year 1795. His place of birth was Ecclefechan, Dumfriess, 60 miles south of Edinburgh. Though spending most of his literary life in England he remained a true Scotchman all his days, clinging to his broad Scotch brogue and his rugged Scotch character to the last. Burns was not a truer Scot than he. Taught first at a parish school and later at an academy or grammar school, at fourteen he walked to Edinburgh and entered the university, where he studied for six or seven years

with a view to entering the ministry of the Kirk of Scotland. But before the time came for him to begin his ministerial work, he found himself growing distrustful of the truth of many of the doctrines which in the Kirk he would be expected to preach. Accordingly he abandoned all thought of the pulpit, and betook himself to letters. This was when he was twenty-four years old.

But the path of literary effort which he chose was to prove a rough and stony one, difficulties to overcome which would appeal any but the stoutest heart.

The first literary work that offered itself was writing for the *Edinburgh Encyclopedia*. This he took hold of with right goodwill, and within the next five years wrote nearly a score of articles,—among them biographical sketches of Montaigne, Montesquieu, Nelson, and the two Pitts. He also made important contributions to *The New Edinburgh Review* and other journals.

Soon we find him plunging into German literature, and devoting to it all the leisure time he can possibly find,—meanwhile visiting Germany and forming an intimate friendship with Goethe which lasted until the death of the latter in 1832. Englishmen at that time knew almost nothing of the literature of Germany. Carlyle saw how rich that literature was, and determined to give it to his countrymen.

To bring this about he wrote a life of Schiller, and translated Goethe's *Wilhelm Meister* and other German works of importance. If he had never done anything else

except to open the door as he did for England into the treasure-house of German poetry, philosophy and romance, that alone should entitle him to lasting fame.

But so far he was only at the beginning of his real literary career. At the age of thirty-one he married one of the most beautiful and intellectually brilliant women of his time, Jane Welsh. She brought him some financial means, so that from that time on he was able to shape his literary career mainly as he chose. For a time after their marriage the two lived in Edinburgh. Then they decided upon the bold step of going away far into the country and taking up their residence at Craigenputtock, a small estate belonging to the wife, fifteen miles from Dumfries, among the granite hills and black morasses which stretch westward through Galloway almost to the Irish sea.

Writing to Goethe soon after, Carlyle thus describes their way of life in the new home. "In this wilderness of health and rock," he says, "our estate stands forth a green oasis, a track of plowed, partly inclosed and planted ground, where corn ripens and trees afford a shade, although surrounded by sea-mews and rough-wooled sheep. Here, with no small effort, have we built and furnished a neat and substantial dwelling; here, in the absence of professional or other office, we live to cultivate literature according to our strength, and in our own peculiar way. We wish a joyful growth to the roses and flowers of our garden; we hope for health and peaceful thoughts to further our aims. This nook of ours is the loneliest in Britain, six miles removed from any one who would be likely to visit us. But I came here solely with the design to simplify my life, and to secure the independences through which I could be enabled to remain true to myself. Nor is the solitude of such great importance; for a stage-coach takes us speedily to Edinburgh. And have I not, too, at this moment, piled upon the table of my little library, a whole cart-load of French, German, American and English journals and periodicals—whatever may be their worth?"

Six years—from 1825 to 1834—Mr. and Mrs. Carlyle lived in this lonely wilderness home. Emerson visited them while they were there, as did other rare spirits. Writes Emerson of his visit:

"I came from Glasgow to Dumfries, . . . and inquired for Craigenputtock. It was a long fifteen miles away. I found the house amid desolate, harky hills, where the lonely scholar nourished his mighty heart. He was tall and gaunt, with old-lips, brow, self-possessed, and holding his extraordinary powers of conversation

in easy command; clinging to his southern accent with evident relish; full of lively associations, and with a streaming humor which flooded every thing he looked upon. Few were the objects, and hardly the man, not a person to speak so wisely fifteen miles, except the minister of Dumfries."

The loneliness, however, was little to Carlyle; for he had his books and his thoughts, in which he lived day and night. To him these Craigenputtock years were wonderfully fruitful. Here he wrote a large part, and, taken on the whole, the best part, of his splendid critical and biographical essays—among the number, those on Richter, Goethe, Burns, Heine, Voltaire, Novalis, Johnson, Diderot, the Niebuhrsen Lied, Early German Literature, and German Poetry and Biography. Here also were written these two very remarkable papers, *Characteristics and Signs of the Times*, which contain the germs of his social and ethical philosophy. Finally, here was written *Sartor Resartus*, that indescribable book,—that book the like of which had never been seen in the heavens above or the earth beneath, or in the waters under the earth,—that strange, wild, fanciful, fantastic, rambling, satirical, humorous, poetical, wise, foolish, strangely stimulating and inspiring and altogether wonderful Essay on the Philosophy of Clothes,—which was ridiculed by half the literary world, and yet which was destined by and by to be recognized as one of the great books of the Century.

But if the loneliness of Craigenputtock afforded Mr. Carlyle the best of opportunities for work, it was nothing less than cruel to Mrs. Carlyle, who loved society and was fitted to reign a queen in any intellectual or social circle. To her the isolation grew to be more and more oppressive. She longed to get out more where there were people. At last he also began to feel a desire to be among men.

Accordingly at the end of six years they resolved to go to London.—London, the great heart of the world,—and for the rest of their lives make their home there. Accordingly the year 1834 finds them taking up their permanent abode in that city, at No. 5 Cheyne Row, Chelsea, a spot which long association with them was to make famous. Here Mr. Carlyle lived, with his wife, thirty-two years, until her death; and then fifteen years longer, alone, until his own death in 1881.

The first work written by Carlyle after removing to London was his *History of the French Revolution*. This occupied him for three years. It may not be generally known that the first volume was written twice over,—the manuscript having been accidentally burned when it was nearly ready for the printers. But

after a few weeks of rest, the author set resolutely to work and wrote it over again. As a mere chronological narrative of events, the *History of the French Revolution* is of little or no value—no indeed Carlyle evidently did not care to make it of value in that way. But as a series of vivid pictures, powerful in their light and shade, and drawn too for the most part with a very remarkable and conscientious accuracy, representing the leading events and chief men of that tragic and world-shaking revolution, Carlyle's work is invaluable. It is difficult to find anything else in literature to be compared with it. It is not only a great work; but considering that it was written by an Englishman, whose veins were full of Puritan blood, and who was perhaps the strongest hater of Democracy that the Nineteenth Century produced, it is a singularly fair and just work.

Allison and other English historians give us to understand that during the so-called Reign of Terror the streets of Paris ran with blood. But Carlyle is candid enough to remind us that ten times as many persons as perished during the whole Reign of Terror are often shot in a single battle, over which the nations sing glorious Te-Deums. And further, he is fair enough to tell us that not for generations had there been a time when the people (not a few political and religious leaders and agitators, but the twenty-five millions of the people of France) suffered less than during that very Reign of Terror. We may truly enough call the epoch of the French Revolution a wild, dark time, but it was not all dark, nor half so dark as many a political and religious fanatic tries to make out. And, moreover, dark as it may have been, out of it has come glorious light for the world. Moreover, as Carlyle, not only in this but in many other of his works, insists, the world will have its French Revolutions, and its Reigns of Terror, and continue to have them, not only in France but in many another land, until the wise begin to take thought of the ignorance around them, and the rich, of the hunger at their feet, and men and governments learn justice and mercy.

During several seasons following the completion of his *French Revolution* Carlyle delivered series of lectures in London, upon German Literature, the History of Literature, 'the Revolutions of Modern Europe,' and *Heroes and Hero-Worship*. The last was published as a book, and forms a work somewhat in a class by itself, which by not a few persons is liked better than anything else that Carlyle wrote.

Eight years pass and we have from his

pen a work worthy to rank with his *French Revolution*;—it is his *Life and Speeches of Oliver Cromwell*. Truly, the French historian and critic, calls this Carlyle's masterpiece. It is a collection of the letters and speeches of the great Protector, so commented on, and so edited as to form a continuous narrative. The impression which they leave is extraordinary. Grave constitutional histories hang heavy after this compilation. The author wishes to make us comprehend a soul, the soul of Cromwell, who to him was the greatest of the Puritans, their chief, their hero, their model. His narrative resembles that of an eye-witness. An old-time covenanter who had collected letters, scraps of newspapers, and daily added reflections, interpretations, notes and anecdotes, might have written just such a book. At least we are free to face with Cromwell,—the real man. We have his words, we can hear the tones of his voice; we see, in connection with each action, the circumstances which produced it; we observe him in his tent, in council, with the proper background; his face, his costume, every detail is here.

Carlyle greatly admired Cromwell long before he began to write about him. His task is truly a labour of love. The painstaking toil which he bestowed upon his *French Revolution* was great; but it was small compared with the toil he went through in looking up documents, facts, information, even of the most indirect and incidental kind from every imaginable source, that could throw light upon the character or deeds of Cromwell. That a complete revolution has taken place within a generation or two, in the way in which Englishmen think and speak of the great Puritan leader, is due mainly to Carlyle.

Next after *Letters and Speeches of Cromwell*, Carlyle gives us a brief and charming life of his loved and early-lost friend, John Sterling;—whether a great book or not, at least a most interesting and inspiring one. I confess that I myself like it better than anything else from his pen, unless it be his wonderful biographies and literary essays written in his early years.

In 1840, Carlyle put forth his small book called *Chartism*, a work portraying specifically and in some detail "the bitter discontent grown fierce and mad, and the wrong conditions of the working class of England."

In 1844, came his *Past and Present*, a larger work than *Chartism*, in part devoted to telling about a certain "hitherto obscure monk named Samson, unexpectedly made Abbot of Saint Edmundsbury, in the reign of Henry the

Eighth, and the rest of the book made up of unrelated chapters under such characteristically Carlylean titles as "Midas," "Sphinx," "Morse's Pill," "Gospel of Mammonism," "Gospel of Discontentism," "Labour," "Democracy," "Sir Jacob Windbag," etc.

These two books represent the least attractive side of Carlyle. While they contain much that is good and true, much noble protestation against the flagrant evils of the time, they repel by their extravagance and violence. Where they should reason they too often denounce. Where they should weigh they too often scold, even if they do not descend to rant and bluster. They represent a regrettable tendency in Carlyle which increased with his advancing years.

The last great book that Carlyle gave the world was his *Life of Frederick the Great of Prussia*. To its production he devoted fifteen labourious years. If the French Revolution and the Cromwells were monuments of toil, what was this? It seems as if there was nothing that could be found out about Prussia, its King, its people, its resources, its geography, etc., that Carlyle did not make himself master of, before he began to write. As he goes forward with his history we see him "penetrating the tangled maze of the petty politics of the day; clearing up the obscure intrigues and plans of rival courts and cabinets; demolishing many a high-sounding myth, which had got itself passed off as veritable history. From countless bushels of chaff he winnows the one grain of wheat. His descriptions of battles and sieges are masterpieces, as scientifically true as those of Napier, and hardly less picturesque than those of Froissart."

The work is not only wonderfully comprehensive in scope and accurate in details, but it is written with great power. The present writer cannot agree with its point of view in making such a hero of Frederick, a man who, though he had many great and noble qualities, was yet morally unworthy of such laudation as Carlyle gives him.

When this monumental work was completed, Carlyle was an old man. During the few years that still remained to him he occasionally broke the silence by some briefer word, not especially important. What attracted most attention was a small book entitled *Shooting Niagara*. But it did him no credit; his best friends regretted it; many critics described it as a trifle. His health was gone; he had long suffered severely from dyspepsia; the tendency to cynicism which had always been his weakness, had greatly increased with his age and his physical infirmities; he was no longer the powerful leader and

inspire of his generation that once he had been. Now he was hardly more than a memory and an echo of a great past. It was time for him to lay down his pen. He died at the age of eighty-seven.

What is the world's debt to Carlyle? I think I may say that, for one thing, he did as much as any man to reform the method of writing history. Before he came on the stage, history was mainly a record of battles, sieges, parliamentary debates and court intrigues. But Carlyle lifted up his voice and stoutly declared and kept declaring, "These things are not history." "What good is it to us," he expostulated, "though innumerable Smollets and Bolingbroke keep dining in my ears that a man named George the III was born and bred up, and a man named George the II died; that Walpole and the Pelhams, and Chatham and Rockingham, and Shelbourne and North, with their coalition or separation ministries, all ousted one another, and vehemently scrambled for the thing they called the rudder of Government, but which was in reality the epigot of confusion?" . . . The thing I want to see is not Red Book Lists, and Court Calendars and Parliamentary Registers, but the *Life of Man in England*. What *man* did, thought, suffered, enjoyed; the form, especially the spirit, of their terrestrial existence, its outward enjoyment, its inward principle; *how* and *what* it was; *whence* it proceeded, and *whither* its goal."

If we reflect that when Carlyle wrote these words, the English-speaking world had no Macaulay, Motley, Froude, Lecky or Greene, we see how much ground he had for his protest. His own histories certainly embody what he claimed histories should always embody, viz., a record, not of the mere externalities and superficialities and incidentals of history, but a record of the life of man. So that it is not too much to say that the great and admirable change in the method of writing history which has taken place within the past fifty or sixty years, is probably due more to the author of the *History of the French Revolution* than to any other single man.

Of Carlyle as a poet I will not speak, though there are not wanting critics of a high rank who pronounce him the greatest poet of his century; and certainly in such elements of poetry as vividness of imagination, splendour of imagery, profound insight into men and causes, passion, pathos, and power of expression, it would be hard to find his superior in his own or any other century. Scores and hundreds of passages might be cited from his books in proof of this.

It has been said, and probably with truth, that the two men who exerted the most influence upon English thought during the reign of Queen Victoria were Thomas Carlyle and John Stuart Mill. Emerson says: "This is the key to the power of the greatest men: their spirit defines itself." It is true of both Mill and Carlyle that for a full generation the spirit of each in a remarkable degree diffused itself over the whole English-speaking world. It is difficult for us today to realize how great the influence of Carlyle was, from the fact that it was so long ago. His influence during the last forty or fifty years has unquestionably been to a very marked degree on the decline; but its power over the younger men of the middle of the last Century was certainly very great.

Much is said in disparagement of Carlyle's literary style, and certainly it was a style that no one should copy or imitate unless he wants to make a laughing-stock of himself. But it was Carlyle's; it fitted the man. As well talk disparagingly of his gait or the colour of his hair as of his manner of utterance. Many call his style barbarous; others affected. "One critic says he copied it from the German Jean Paul Richter; another says, 'Nay rather, if it is a copy of anything it must be of the Swiss mountains.'" I think it should not be spoken of as affected, or as copied from anybody or anything. It is his own; the natural, necessary, rugged, rugged dress of his own rugged thought. As well expect the lightning to dart in gracefully curved lines, as that the fiercest, impetuous lightning thought of Carlyle could express itself in smoothly rounded sentences. The oak must grow in the form of an oak, rugged and gnarled, yet impressive in its own way.

It is complained of Carlyle that he is a sentimental, emotional writer, allowing his feelings to drive him to extravagant expression. We cannot form a judgment of Carlyle that will be as all correct unless we bear in mind that there are in this world two wholly different classes of writers, with wholly different missions to fulfil, and therefore requiring to use radically different methods. One class is made up of men of cool judgment, accurate expression, logical understanding, and broad views. We go to these writers for information, for exact knowledge, for careful discriminations. To this class Carlyle does not belong, and to judge him by standards applicable to this class, would be to show our own folly, and to do him great wrong. But there is another class of writers no less useful in their own way. They are men of feeling, imagination, enthusiasm, often of deep insight,—men set on fire by new truth, so that

they express it in such new, strong ways, and with such burning words, as to make it enter minds that would not otherwise receive it. Thus they fire the world. Among this class of writers Carlyle finds his place. Probably this class has as important a work to do as the other. If you want cool, careful instruction among European writers go to Mill, or Kant, or the Scientists. But if you want mental quickening; if you would have thoughts kindled in your brain like sparks struck from flint, or if you desire to have the world and all human life filled with grander meanings, or to be yourself lifted up to maintain tops of earnest purpose, courage and strong resolve, then go to men of the Carlyle type.

What of Carlyle as a social and political reformer? Here he is both weak and strong. He is strong in finding out and dragging to view the social and political weaknesses and sins of the time. He is strong in discovering and exposing shame and hypocrites which weaken governments and eat out the heart of sincerity and reality from society. In these directions he doubtless did great good. But he is undoubtedly weak in showing his criticisms too often to become mere tirades, and his exposures of evils mere complaints or sarcasms which suggest no remedy, or if a remedy at all, one that is pitifully inadequate. Let us not judge him too harshly for this. Often the next best thing to providing a remedy for evils is to show men clearly that they exist. This done, there is hope that a remedy may be found. Until this is done, cure is impossible.

I think it is plain that Carlyle did an important work in teaching the modern age reverence for great men. People never make much growth in the direction of the moral or spiritual, who do not have ideals shining above them. But in no way are ideals made so real, as by being set before us in the form of men who have actually lived and toiled and dared and suffered and achieved. He therefore who lifts up before our eyes the great and noble souls of the past, and makes them live again, so that we are stirred by them to admiration and reverence, does us as high a moral service as it is possible for one human being to do for another. This service Carlyle did in a most effective way for his own and succeeding generations.

Moreover, in doing this he accomplished another service to the world,—indirect but important. He helped correct the one-sided teachings of a school of writers, then popular in England, who were endeavouring to show that in the progress of civilization individuals

men are nothing, and physical circumstances and environment are everything. This whole school of writers, that make everything dependent upon physical causes and leave man as a distinctive force out of the account, found a very powerful opponent in Carlyle. Mightily he contended that man is something more than a puppet created by non-intelligent circumstances and made to dance his life-dance by wires pulled by non-intelligent forces. With indignant eloquence he asserted that man is a free spirit, placed in the world as a king, and not as a helpless slave. The most potent as well as the most beneficent factors in history, he pointed out, are its great men. He himself, with his powerful personality and his great influence upon his age, illustrates this thesis.

But if Carlyle laid such stress upon the value of great men, what was his attitude toward the rank and file of humanity? Here we are presented with a paradox. In seeing so clearly and reverencing so deeply the great men of the ages, he seemed largely to lose sight of, and to have little regard left for, the great, seething, toiling, suffering masses of common men.

Scarcely less strange than Carlyle's distrust of the people, and scarcely less regrettable, was his distrust of science. Incredible as it seems, he was not simply indifferent to science, he was distinctly hostile to it. This was manifested constantly in his conversation, and it comes out in a hundred places in his writings. Yet he had many friends among distinguished scientists, who remained his friends because they were great enough to recognize his faults and to overlook his limitations.

Above everything else, Carlyle was a mighty teacher of sincerity. Whether he lived in an age of greater insincerity and hollowness than former ages, or than our age, it is perhaps difficult to judge. But he saw around him, as he believed, a vast array of shams and hypocrites,—in religion, in government and in society. On every side he saw, or thought he saw, men and women speaking and acting to be seen of men; professing patriotism for selfish ends; cheating and slandering neighbours while wearing the garb of friendship; building churches on foundations of creeds and doctrines that were outgrown; reciting forms and liturgies and going through religious ceremonies that were largely hollow words. Into the midst of these and all other shams and pretences and hypocrites of his time Carlyle came, with fiery soul,—thrusting the keen blade of his anvil through lies, right and left;—letting the Thor hammer of his denunciation fall on the devoted head of

everything that he deemed falsehood and un-reality,—and crying with trumpet tongue in the ears of men, governments and religions:—“Truth, Honesty, Sincerity! in God's name let us away with lies and have these.” And his rapier thrusts, his Thor hammer blows, his fiery words were not in vain.

Carlyle did not hesitate to use satire in treating of religious things as well as in treating of social matters. Here is a specimen: “I wonder,” he says, “if Jesus Christ were to come to London tomorrow, whether anybody would take any notice of him? Yes! Lord Houghton would give him a breakfast. And some one else would give him a dinner; and next morning people would say, ‘How good Christ was last night! But the Devil was better though!’” Some of Carlyle's most stinging satire was directed against the narrow and selfish, orthodox Gospel of theological soul-saving, and escape from hell. Save the soul, Carlyle insists,—save him from ignorance, greed, selfishness, self-seeking, laziness, hypocrisy,—save him by knowledge, truth, industry, unselfishness, reverence. Lead him to faith in the eternal right, and in the Powers above him, and have no further fear about his soul, or about any Hell. Only the coward whines about his soul and seeks to be delivered from Hell. The true man only inquires how he may make himself *worse* a man, and gladly accepts any hell that he deserves.

While doing a work seemingly in some measure destructive of the externalities of religion, Carlyle never said a word derogatory to what he regarded as pure religion. What he hated was religious sham. It is doubtful if any man of the last century fought more valiantly or with more telling blows for what he regarded as the great virtues of truth, righteousness, justice, duty, love, faith, reverence, worship, God, than Carlyle. If he hated sham, he also hated materialism in every form, whether in its vulgar aspect of money-worship, or in its more intellectual aspect of a materialistic science or philosophy, which annihilates spirit and crowns matter king in the universe.

What are we to say of Carlyle as a moral teacher? This question has been answered in part already, but more should be said.

There is no denying that he has grave faults as a teacher of morals. We shall be sorely disappointed if we go to him expecting to find a man whose utterances will always be on the side of what will seem to us right. He is by no means to be followed implicitly or without discrimination. For example, he takes the side of the masters as against the slaves

when the subject of the abolition of slavery in Jamaica is up for discussion in England. He justifies Cromwell in his inhuman measures in Ireland. He often recites the vices and brutalities of Frederick the Great into virtues. If he were living today, and were a member of Parliament, he would unquestionably stand with Winston Churchill in denying that the people of India are fit to rule themselves, and in demanding that India's New Constitution shall be one of steel to hold them more firmly than ever (of course "for their good") under the dominance of their British masters.

Thomas Carlyle had many faults. This there is no denying. If these represented the whole man, we might well turn away, refusing him honour, admiration or praise. But this is far from the case. In our study of him we have found, in his writings and in himself, characteristics and qualities, both intellectual and moral, which by every canon of just criticism and judgment must be pronounced noble, as well as others which must be declared deplorable.

It was said of him in his day, and probably with truth, that he was the most-talked-about literary man in the English-speaking world. Whether the talk was chiefly for him or chiefly

against him, it is hard to tell. What seems to be true is: A few loved him, loved him ardently; more hated him; nearly all respected and admired him and few denied that he was a great man. Notwithstanding the leanline nature, the rugged strength, the, at times, almost brutal eloquence and plain-speaking of this stoic modern prophet Elijah, Carlyle possessed, deep within him, a gentle and tender heart. He was blessed with a gifted and noble wife, one of the most queenly women of England, whose death, long before his own, left him lonely and well-nigh heart-broken. It is on record that during those last years of his life, when he missed and mourned her so, it was his habit to visit the spot where she was buried, and there alone, where no eye could see, kneeling on the precious sod, again and again kiss her grave.

When Thomas Carlyle died it was like the fall of a great oak in a forest. True, the mighty oak was not beautiful. Indeed beauty seems too petty a word to use in connection with so rugged and marked a forest giant. But whether beautiful or not, it was tall, majestic, awe-inspiring, easily a king among trees. And its fall, when it came, like that of Lincoln, "left a loneliness place against the sky."

ORTHODOX OF ALL RELIGIONS, UNITE!

By JAWAHARLAL NEHRU

SOME years ago I happened to be in Benares and as I was driving through the narrow city streets, my car was held up by a crowd. A procession was passing through and, apart from the processionalists, there were many sightseers and little boys intent on sharing in the fun. Crowds interest me and I got down from the car to find out what was afoot. The procession was certainly an interesting one and it had certain unique features. We saw Brahmans, the most orthodox of their kind, with all manner of caste-marks proudly displayed on their foreheads, marching shoulder to shoulder with bearded Monks; the priests from the ghats fraternized with the mullahs from the mosques, and one of the standards they carried in triumph bore the flaming device: *Hindu-Muslim Unity Ki Jai*—Victory to Hindu-Muslim Unity! Very gratifying, we thought. But still what was all this about?

We soon found out from their cries and the many other standards they carried. This was

a joint protest by the orthodox of both religions against the Sarda Act (or perhaps it was a Bill at the time) which prohibited marriage of girls under fourteen. The priests and the holy of both faiths had joined ranks and banded to declare that they would not submit to this outrage on their deepest convictions and most cherished rights. Were they going to be bullied by the threats of so-called reformers into giving up their right to marry child-wives? Never! Law or no law they would continue to marry little immature girls—Joe was not post-puberty marriage a sin?—and thus enhance the glory of religion. Had not a noted Vaidya (physician) of Benares stated that in order to proclaim his adherence to the ancient *Dharma* and his abhorrence of new-fangled notions like the Sarda Act, he, even he, although he was round about sixty years of age, would marry afresh a girl under the prescribed legal age? Faith and religion had built up their great structures on the sacri-

floods of their votaries. Surely the movement against the Sarda Act would not lack its martyrs.

We mixed with the crowd and marched along for some distance by the side of the procession. Devadas Gandhi was with me and some Benares friends and soon we were recognized by the processionists. They did not welcome us or shower greetings on us, and I am afraid we did not encourage them to do so. Our looks and attire separated us from the ranks of the faithful—we had neither beards nor caste marks—and we carried on an irrelevant and somewhat aggressive commentary on the procession and its sponsors. Offensive slogans were hurled at us and there was some jostling about. Just then the procession arrived at the Town Hall and for some reason or other started stone throwing. A bright young person thereupon pulled some crackers and this had an extraordinary effect on the serried ranks of the orthodox. Evidently thinking that the police or the military had opened fire, they dispersed and vanished with exceeding rapidity.

A few crackers were enough to put the procession to flight, but not even a cracker was required to make the British Government in India a surrender on this issue. A little shouting, in which oddly enough the Muslims took the leading share, was enough to kill and bury the Sarda Act. It was foolish enough at birth with all manner of provisions which hindered its enforcement, and then it gave six months' grace which resulted in a very spate of child marriages. And then, after the six months were over? Nothing happened; child marriage continued as before and Government and magistrates looked the other way while the Sarda Act was torn to shreds and cast to the dogs. In some instances the person who ventured to bring a breach to a court, himself got into trouble for his pains and was fined. True, in one instance a Punjab village who had given his ten-year daughter in marriage and deliberately broken the provisions of the Sarda Act despite warning, was sentenced to one month's imprisonment. But this error on the part of the Magistrate was soon rectified by the Punjab Government who hastened to send a telegram ordering the release of the offender against the Act (This case has been taken from Miss E. F. Rathbone's interesting little book: *Child Marriage*).

What were we doing all this time? We were in prison. For six years now we have been mostly in prison, sometimes as many as sixty or seventy thousand at a time. Outside, a strict censorship prevailed, meetings were forbidden and an attempt to enter a rural area

was almost certain to lead to prison, if not worse. The various emergency laws and denial of civil liberties were certainly not aimed at preventing support of the Sarda Act. But in effect they left the field clear to the opponents of that measure. And Government in its distress at having to combat a great political movement directed against it, sought allies in the most reactionary of religious and social bigots. To obtain their good-will the Sarda Act was set upon, extinguished. *Hindu-Muslim Unity*!

The Muslims deserve their full share in this victory. Most of us had thought that the child-wife evil was largely confined to Hindus. But whatever the early disparagement might have been, Muslims were evidently determined not to be outdistanced, in this matter, as in others, by Hindus. So while on the one hand they claimed more seats in the councils, more jobs as policemen, deputy collectors, talukdars, chuprasis and the like, they hurried on with the work of increasing their child-wives. From the most remote talukdars in Oudh to the humble worker, they all joined in this endeavour, till at last the 1931 census proclaimed that victory had come to them. The report of the Age of Consent Committee had previously prepared us to revise our previous opinion but the census went much further than had been expected. It told us that "Muslims had actually surpassed the Hindus in the proportion of their child-wives. In Assam 'Muslims have now far the largest proportion of child-wives in all the early age groups'; in Behar and Orissa the census tells us that 'Whereas the proportion of Hindu girl-wives (including widows) below the age of ten has increased since 1921 from 105 to 160, among Muslims it has increased from 76 to 202.' Truly a triumph for the Sarda Act and the Government that is supposed to enforce it.

Last it be said that our enlightened Indian States lag behind on this issue, the Government of Mysore has recently made its position clear. A venturesome member sought to introduce a Child Marriage Restraint Bill, on the lines of the Sarda Act, in the Mysore Council. The motion was stoutly opposed by a Dewan Bahadur on behalf of orthodox Brahmins and a Kham Bahadur on behalf of Muslims. The Government generously permitted the official members to vote as they liked, but, oddly enough, the entire official bloc, including two European members, voted against the motion and with their votes helped to defeat it. Religion was again saved.

This instance of the Sarda Act was a revealing one for it showed that all the shouting about

Hindu-Muslim friction and distrust was exaggerated and, in any event, misdirected. That there was such friction no body could deny, but it was the outcome not so much of religious differences as of economic distress, unemployment, and a race for jobs, which put on a sanctified garb and in the name of religion divided and excited the masses. If the difference had been essentially religious one would have thought that the orthodox of the two faiths would be the farthest removed from each other and the most hostile to each other's pretensions. As a matter of fact they combine frequently enough to combat any movement of reform social, economic, political. Both look upon the person who wants to change the existing order in any way as the real enemy; both ring desperately and rather pathetically to the British Government for instinctively they realise that they are in the same boat with it.

Nearly twenty-two years ago, before the War, in January, 1914, the Aga Khan wrote an article in the *Edinburgh Review* on the Indian situation. He advised the Government to abandon the policy of separating Hindus from Muslims and to rally the moderate of both creeds in a common camp so as to provide a counterpoise to the radical nationalist tendencies of young India, both Hindu and Muslim. In those days extremism was confined to nationalism and did not go beyond the political plane. Even so the Aga Khan sensed that the vital division lay not along religious lines but along political—between those who more or less stood for British domination in India, and others who desired to end it. That nationalist issue still dominates the field and is likely to do so so long as India remains politically unfree. But today other issues have also assumed prominence—social and economic. If radical political change was feared by the moderate and socially backward elements, much more are they terrified by the prospect of social and economic change. Indeed it is the fear of the latter that has reacted on the political issue and made many a so-called advanced politician retrace his steps. He has in some cases become frankly a reactionary in politics, or a camouflaged reactionary like the communalists, or an open champion of his class interests and vested rights like the big zamindars and taluqdars and industrialists.

I have no doubt that this process will continue and will lead to the tanning down of communal and religious animosities, to Hindu-Muslim unity—of a kind. The communalists of various groups, in spite of their vociferous

hostility, will embrace each other like long lost brothers and sweep fealty in a new joint campaign against those who are out for radical change, politically or socially or economically. The new alignment will be a healthier one and the issues will be clearer. The indications towards some such grouping are already visible, though they will take some time to develop.

Sir Muhammad Iqbal, the champion of the solidarity of Islam, is in cordial agreement with orthodox Hindus in some of their most reactionary demands. He writes: "I very much appreciate the orthodox Hindus' demands for protection against religious reformers in the new constitution. Indeed this demand ought to have been first made by the Muslims." He further explains that "the encouragement in India of religious adventures on the ground of modern liberalism tends to make people more and more indifferent to religion and will eventually completely eliminate the important factor of religion from the life of the Indian community. The Indian mind will then seek some other substitute for religion which is likely to be nothing less than the form of atheistic materialism which has appeared in Russia."

This fear of communism has driven many liberals and other middle groups in Europe to fascism and reaction. Even the old enemies, the Jesuits and the Freemasons, have covered up their bitter hostility of two hundred years to face the common enemy. In India communism and socialism are understood by relatively very few persons and most people who shout loudest against them are supremely ignorant about them. But they are influenced partly instinctively because of their vested interests, and partly because of the propaganda on the part of Government, which always stresses the religious issue.

Sir Muhammad Iqbal's argument, however, takes in very much further than merely anti-communism or anti-socialism and it is worthwhile examining it in some detail. His position, on this issue of suppression of all reformers, is, it should be remembered, almost the same as that of the Sanatanist Hindus. And even a party which presumes to call itself Democratic or Nationalist (or perhaps some other name—it is difficult to keep pace with the periodic transformations of half-sown words) gentlemen in western India) declared recently in its programme that it was opposed to all legislative interference with religious rights and customs. In India this covers a wide field and there are few departments of life which cannot be connected with religion. Not to interfere—

with them legislatively is a mild way of saying that the orthodox may continue in every way as before and no changes will be permitted.

Sir Mohamed would go further for Islam, according to him, does not believe in tolerance. Its solidarity consists in a certain uniformity which does not permit any heresy or non-conformity within the fold. Hinduism is utterly different because, in spite of a common culture and outlook, it lacks uniformity and for thousands of years has actually encouraged the formation of innumerable sects. It is difficult to define heresy when almost every conceivable variation of the central theme is held by some sect. This outlook of Islam is probably comparable to that of the Roman Catholic Church; both think in terms of a world community owing allegiance to one definite doctrine and are not prepared to tolerate any deviation from it. A person belonging to an entirely different religion is preferable to a heretic, for a heretic creates confusion in the minds of true believers. Therefore a heretic *must* be shown no quarter and his ideas must be suppressed. That, essentially, has always been, and still is, the belief of the Catholic Church, but its practice has been toned down to meet modern liberal notions. When the prelude fitted in with the theory it led to the Spanish Inquisition, the *autos da fe*, and various crusades and wars against Christian non-conformists in Europe. The Inquisition has a bad odour now and we shiver to think of its cruelties. Yet it was carried on by high-minded, deeply religious men who never thought of personal gain. They believed with all the intensity of religious conviction that the heretic would go to hell if he persisted in his error, and with all their might they sought to save his immortal soul from the eternal pit. What did it matter if in this attempt the body was made to suffer?

Islam is obviously different from the Roman Catholic Church because it has no Pope, no regular priesthood, and not so many dogmas. But I imagine that the general exclusive, intolerant outlook is the same, and it would approve of heavy hunts for the suppression of the evil before it spread. Cardinal Newman denying the nineteenth century assumption of the progress of our race said that "our race progress and perfectibility is a dream, because revelation contradicts it." Further he said that "it would be a gain to this country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion, than at present it shows itself to be." He was referred to England.

I wonder how far Sir Mohamed Iqbal

would accept Cardinal Newman's dictum, applying it to Islam of course. I imagine that quite a large number of both Hindus and Muslims would agree with the Cardinal, each thinking in terms of his own religion. Indeed, I should say that most truly religious people belonging to almost any organised religion would agree with him. Personally I entirely disagree with him because my outlook is not that of religion. But I think I can dimly understand the religious outlook and to some extent even appreciate it. Granting the supreme importance of certain dogmas and beliefs the rest seems to follow. If I am absolutely convinced that a thing is evil, it is absurd to talk of tolerating it. It must be suppressed, removed, liquidated. If I believe that this world is a snare and a delusion and the only reality is the next world, then the question of progress or change here below hardly arises. Because I have no such absolute convictions, and the beliefs I hold in matters of theological and metaphysical religion are negative rather than positive, I can easily pass as a 'tolerant' individual. It costs me nothing in mental suppression or anguish. It is far more difficult for me to be tolerant about other matters relating to this world in regard to which I hold positive opinions. But even then the opinion has not got the intensity of religious belief and so I am not likely to favour inquisitorial methods for the suppression of opinions and beliefs I consider harmful. Not being interested in the other world, whatever it may be, I judge largely by the effects I observe in this world. I am unable therefore to find a supernatural sanction for inflicting cruelty, physical or mental, here below. Perhaps also most of us of the modern world (Fascists and Hitlerites excluded) are far more squeamish in the matter of causing pain or even watching it with unreason than our stout old ancestors were.

Thus we make a virtue of our indifference and call it tolerance, just as the British Government takes credit for impartiality and neutrality in matters of religion when in reality it is supremely indifferent to them so long as its secular interests are not touched. But there is no shadow of toleration when its administration is criticized or condemned. That is sedition, to be expiated by long years of prison.

Sir Mohamed Iqbal would thus like to have, so far as Muslims are concerned, a strict uniformity and conformity enforced by the power of the State. But who would lay down the common standard which was to be followed? Would there be a kind of permanent commis-

sion of the Jamiat-ul-Ulema advising the secular arm, as the Roman Church used to advise the princes of Europe in the days of its temporal glory? Sir Mohamed, however, does not seem to approve of the present generation of maulvis and ulemas. He says that "in the modern world of Islam ambitious and ignorant maulvis, taking advantage of modern Press, has shamelessly attempted to hurl the old pre-Islamic Magian outlook at the face of the twentieth century." On the other hand he expresses his sorrowful contempt for the "so-called 'enlightened' Muslims" who "have gone to the extent of preaching 'tolerance' to their brethren in faith."

The election or nomination of a competent authority to interpret the ecclesiastical law under modern conditions will be no easy matter, and it is well known that even the pious and the orthodox often disagree amongst themselves. Orthodoxy ultimately becomes one's own duty, and the other person's duty is heterodoxy.

If such an authority is established it will deal presumably with the Muslims alone. But Islam is a proselytising religion and questions touching other faiths will frequently arise. Even now doubtful cases arise, especially relating to girls and women who, with little thought of religion, marry a Muslim or elope with him or are abducted by him. If they slide back from the strict path of the faith are they to be subjected to the terrible punishment for apostasy?

In the purely religious sphere then we might have, if Sir Mohamed's suggestions were carried out, the institution of a kind of Inquisition with heresy hunts, excommunication, punishment for apostasy, and a general suppression of "so-called 'enlightened' Muslims" and a prohibition of the practice or breaching of 'tolerance.' Other spheres of life would be equally affected for Islam and Hinduism do not believe in confining themselves to Sunday observance. They are week-day religions invading every department of life.

The next step is obviously one of full application of the personal law in strict accordance with the ancient texts. In theory this personal law is still applied both to Hindus and Muslims in the British courts, but in practice many changes have crept in. The criminal law at present prevailing in the country has very little, or perhaps nothing, to do with the old Muslim or Hindu codes. In civil law the divergence is not marked and inheritance, marriage, divorce, adoption, etc., are supposed to be according to the old directions. But even here

some changes have crept in and attempts are constantly being made to widen their scope (civil marriage, divorce among Hindus, Sarda Act, etc.). In regard to inheritance there is the very curious Oudh Estate Act asserting the Oudh taluqdars which have down a peculiar and unique rule which is applied equally to Hindu, Muslim or Christian taluqdars.

This tendency to drift away from the old personal law will have to be stopped if the orthodox have their way. An attempt to do so is now being made by the Frontier Province Council where a "Modern Personal Law (Shariat) Application Bill" was recently referred to a Select Committee for report. I have no idea what happened to this Bill afterwards. In the course of a debate in the Council on this Bill a speaker 'analysing the fundamental principles of Islam' said that 'if the Bill were passed they would have to see the law was carried out strictly in accordance with the Shariat, for no non-Muslim could administer the Shariat. He was opposed to the partial enforcement of the Shariat and wanted its full enforcement.'

The demand that only a Muslim should administer the Shariat seems reasonable for non-Muslims can hardly enter into its spirit. If the Muslims have their separate courts with their qadis, there is no valid ground for refusing the same privilege to the Hindus or any other religious group. We shall thus have a number of courts of law functioning independently in each geographical area for each separate group. It will be something like the capitulations of semi-colonial countries but in a greatly exaggerated form for the whole population will be divided up and not merely some foreigners. Perhaps that will be a logical development of our communal separate electorates.

Each group of these separate courts will have its own laws and methods of procedure. Some difficulties will no doubt arise when the parties involved belong to different religious groups. Which court are they to go to and which law to follow? Perhaps mixed courts will grow up to deal with such cases and some kind of amalgam of laws and procedure be adopted by these courts. Criminal cases are likely to prove especially troublesome. If a Hindu steals a Muslim's property whose law is to be applied? Or in the case of adultery where the persons profess different religions. The choice between the two codes might have serious consequences for the punishments might vary greatly between them. I am not sure what punishment Manu has laid down for theft or adultery, but I have an idea (I write subject

to correction) that according to the old Islamic law, following Moslem parallels, the thief has his hand cut off and the adulteress must be stoned to death.

It seems to me that all this will produce a certain confusion in our administration of justice; there will be considerable overlapping and friction. But it may lead indirectly to one good result. Far more lawyers will be needed to unravel, or at any rate to profit by, the tangled web of laws and procedures, and thus perhaps we might lessen to some extent the wide-spread unemployment among our middle classes.

Other far-reaching consequences would follow the adoption and application of the joint views of Sir Mohammad Iqbal and the Sanatani Hindus. The ideals aimed at will largely be (subject to some inevitable adjustment with modern conditions) the reproduction of the social conditions prevailing in Arabia in the seventh century (in the case of the Muslims) or those of India two thousand or more years ago (in the case of Hindus). With all the good-will in the world a complete return to the golden ages of the past will not be possible, but, at any rate, all avoidable deviations will be prevented and an attempt will be made to stereotype our social and economic structure and make it incapable of change. So-called reform movements will of course be frowned upon or suppressed. The long tentacles of the law of sedition may grow longer still and new crimes may be created. Thus to advocate the abolition of the purdah (veil) by women might (from the Muslim side) be made into an offence; to preach the loosening of caste restrictions or inter-dining might (from the Sanatani side) be also made criminal. Beards may become *de rigueur* for Muslims; caste-marks and top-knots for Hindus. And of course all the orthodox of all shapes and hues would join in the worship and service of Property, especially the extensive and wealthy properties and endowments belonging to religious or semi-religious bodies.

Perhaps all this is a somewhat exaggerated picture of what might happen under the joint regime of the Sanatanists and Ulemas, but it is by no means a fanciful picture, as any one who has followed their recent activities can demonstrate. Only two months ago (in June 1945) a Sanatana Dharma Conference was held in Bezwada. The holy and learned Swami who opened the Conference told us that "no-education, divorce and postpuberty marriages would mean the annihilation of Hinduism." I had not realised till then that these three, or rather

the absence of them, were the main props of Hinduism—this is rather involved but I suppose my meaning is clear. The chairman of the Reception Committee of that Conference further told us that he "viewed with grave concern the growth of the Indian women's movement and asserted that the women who were fighting for equal rights with men did not represent the real women of India. . . . They are merely agitators who have thrown modesty—the outstanding quality of Indian women—to the winds."

I am afraid I cannot bring myself to agree with Sir Mohammad Iqbal and the Sanatanists. Partly the reason perhaps is a personal and selfish one. I do not think I shall sit on at all under their joint regime; I may even land myself in prison. I have spent a long enough period of my life in prison under the British Government and I see no particular reason why I should add to it under the new dispensation. But my personal fate is of little account; what matters is the larger theme of India and her millions. It is an astonishing thing to me that within our millions starve and live like beasts of the field; we ignore their lot and talk of vague metaphysical ideas and the good of their souls; that we shrink the problems of today in futile debate about yesterday and the day before yesterday; that when thoughtful men and women all over the world are considering problems of human welfare and how to lessen human misery and stupidity, we, who need betterment and raising mood, should think complacently of what our ancestors did thousands of years ago, and for ourselves should continue to gravel on the ground. It astonishes me that a post like Sir Mohammad Iqbal should be insensitive to the suffering that surrounds him; that a scholar and thinker like Sir Mohammad should put forward fantastic schemes of States within States, and advocate a social structure which may have suited a past age but is a hopeless anachronism today. Does his reading of history not tell him that nations fall because they could not adapt themselves to changing conditions, and because they stuck too long to that very structure which he wants to introduce in a measure in India today? We were not wise enough in India and the other countries of the East in the past and we have suffered for our folly. Are we to be so singularly foolish as not even to profit by our and other's experience?

Bertrand Russell says somewhere: "If existing knowledge were used and tested methods applied, we could in a generation produce a population almost wholly free from

disease, malvolence and stupidity. In one generation, if we chose, we could bring in the millennium." It is the supreme tragedy of our lives that this millennium should be within our reach, so tantalisingly near us, and yet so far as almost to seem unattainable. I do not know what the future has in store for India and

her unhappy people, what further agonies, what greater humiliation and torture of the soul. But I am confident of this that whatever happens we cannot go back inside the shell from out of which we have emerged.

Almora District Jail,
25.8.1947.

DAUGHTERS OF SINDH

By NAGENDRANATH GUPTA

DAUGHTERS OF SINDH—AND OF INDIA.

Imagine a modern Rip Van Winkle waking after fifty years of profound slumber and looking about him in astonished bewilderment, then rubbing his eyes and looking around again to satisfy himself that he is not dreaming. That is my feeling today as I behold you before me, visions of grace and comeliness which were denied to my eyes when I served Sindh half a century ago. Many changes have taken place during these decades, but this is the most important of all that the women should have pushed aside the purdah and come out into the light of day. It was the same some years ago all over northern India, and the gentler and fairer half of the population remained in seclusion, shut out from the light of the sun and the winds of heaven—*aurang-paskay*, unseen of the sun. In the Punjab, in Sindh, in the United Provinces and Bihar and in Bengal it was everywhere the same, the men free to move about as they chose, the women penned in the houses behind the purdah, which no one ventured to lift. So unrelenting was the rigour of this custom that in certain sections of society and in some Indian States it was considered bad form to make any inquiry about the daughters of a visitor. In the usual conventional questions about health a man was asked whether his sons were well. No inquiry was made about his daughters. This was the case in cities and towns; in villages and rural areas the purdah was not strictly enforced.

Men in India proudly claimed that they were descended from the ancient Aryans and jealously without stint the ancient institutions. But they never paused to consider that the purdah was an un-Aryan custom. With scarcely any reservations women in ancient Aryan India were as free as the men. No serious disqualifications were imposed upon them. The ancient

Sanskrit books are full of the names of remarkable women, women learned and wise, women who in the ways of the world, gentle women of surpassing loveliness, heroic women spurning death, women whose devotion conquered death. Gargi, the daughter of a Rishi, was as wise as a Rishi. Lilavati was the greatest mathematician of her time. Where else in the literature of the world shall we look for such names as Sita and Savitri, Draupadi and Damayanti, Kamsalya and Kunti? No ideal of womanhood can be higher than that represented by these names. And yet suddenly, in despite of the ancient Aryan tradition, women were debarred from outdoor life and found themselves confined to the house behind the inviolable privacy of the purdah. How this change was brought about is not quite clear. To a certain extent it must have been due to a desire to imitate the customs of the Moslem rulers of the country. The purdah system is wholly a Mussalman custom. It is enforced by all nations and tribes which have embraced Islam. In Arabia, Persia, Tartary, Turkey and Egypt the purdah is universal. Even if women had to go out in the streets they were never seen unveiled. The *burka* and the *yashmak* completely covered their features. In India the purdah was even more rigorous for Mussalman women of good families never ventured out on foot out of the house at all. Another reason why this custom was adopted in northern India may be that it was not safe for women, specially good-looking women, to be seen abroad. The powerful Mussalman nobles were above all laws and they could forcibly seize and bring into their harems any woman they pleased. With the introduction of the purdah among the Hindus there was a distinct change in the attitude towards women. The ancient Aryans treated women with all honour, all

courtesy, all chivalry. Women found a place in the councils of men, they were associated with public affairs, they shared responsibility. The purdah fell as a partition between men and women. Insensibly, the relations between them changed. Not that there was any ill-treatment or positive neglect of women, but there was an undeniable decline in their status in society. Their remoteness from the outer world, their exclusion from all affairs outside the immediate family circle necessarily narrowed the sphere of their usefulness. Their education was neglected. Their intellectual stature was dwarfed. The home and domesticity absorbed all their thoughts, all their energy. They had no concern with the more serious problems of life. With the purdah barring egress from the home, with no knowledge of what lay outside their outlook on life lost breadth and keenness. Yet men never ceased waxing eloquent over the glory of yore, forgetful that the chief glory of a race is the exaltation of its womanhood, and deaf to the cry assailing their ears, *Ichabod!* the glory is departed.

I have said that fifty years ago the women of Sindh were inviolable. This must not be taken literally for I had fleeting glimpses of them at Hyderabad, Hala, Sukkur, Shikarpur and other places. They were the mothers, more probably the grandmothers, of the present generation. They were unlike the women and girls of the present day. They dressed differently, they wore ornaments which have become obsolete and gone out of use. The ivory bangles covering the arm like a long guntlet of armour, the awkward nose-rings, the bristling ear-rings, the fluttering peetaigs and the scanty slippers are no more to be seen. The ornaments now worn are fewer and lighter, the graceful and becoming sari has replaced the frock and pyjamas, the slippers and shoes are up to date. The women of Sindh are now garbed like their sisters elsewhere and match them in grace and attractiveness.

This matter of dress is an important thing for it is an indication of a distinctive nationality. There are different ways of wearing a sari. The women of Maharashtra and Madras do not put it on in the same way as the women of north India, but the sari is essentially a feminine garb. It is droopery of a fine artistic conception, clothing the limbs in folds of matchless grace, yet in no way hampering their free movement. While the men of India dress in various ways, many donning the unsightly, tight-fitting European costume the women, with a finer instinct for the beautiful and befitting,

have chosen the sari all over India. The ancient Sanskrit books unfortunately do not give a complete description of the clothes worn by the ancient Aryans. Of male attire only a few details are earnestly mentioned. The *ushashik*, or turban, was the common head-dress; the *uttarika*, or shawl, corresponding to the Roman toga, covered the torso and the upper part of the body. Two nether garments were worn, the inner and the outer, the *malavikava* and the *valdivasa*, but the fashion in which the outer garment was worn is not known, though it was obviously a dhoti. Sandals were worn on the feet. Of the attire of women the details are even more scanty. In two instances, however, an opportunity is offered for forming some idea of the dress worn by women. The first is when Drupadi was dragged by the hair by the fiendish Duhshasana to the open assembly where Yudhishthira had staked and lost her in a frenzy of gambling. Not content with humiliating her and calling her a slave woman Duhshasana attempted to strip her of the garment she wore. Drupadi prayed to be spared this outrage; she added that owing to the period of uncleanness she was wearing only a single garment. We see the drama moving swiftly and fatefully. The four younger Pandavas, each possessed of the strength of a lion, looking on in wishful but helpless impotence, because every one of them had been staked and lost, and beheld to the winner; the mighty Bhishma facing up and calling upon Sahadeva, the youngest brother, to bring fire so that Bhishma might burn to ashes the hands of Yudhishthira, the hands that had gambled away a kingdom and even the liberty of four brothers and had exposed Drupadi to this outrage. Then came the miracle. In response to her agonised prayer the unseen hand of the Lord Srikrishna clothed the weeping Drupadi with fresh clothes while Duhshasana vainly tried to snatch away the single garment she wore. Heap upon heap of clothing was piled before the astonished eyes of the assembly and Drupadi stood safe and unharmed, her fair limbs draped by an inexhaustible supply of clothing until the wicked Duhshasana was baffled and desisted from his vain efforts. This drama of passion and miraculous intervention culminated in the tremendous and savage oath of Bhishma, who swore to bear upon the breast of Duhshasana and drink his heart's blood on the field of battle—an oath that was fulfilled on the battlefield of Kurukshetra, though, as subsequently explained, Bhishma did not actually drink the blood, but brought it near his lips. Cannibalism was impossible for the Aryans.

We learn here definitely that the women in ancient Aryavarta wore more than one garment and the principal article of clothing was the sari, for no other garment could be supplied in such smooth and endless succession.

In the deeply moving and exquisitely conceived story of Nala and Damayanti there is an incident which gives us an idea of the dress worn in those ancient times. Like Yudhisthira Nala succumbed to the passion for gambling and lost his kingdom and everything he possessed to his brother Pushkara. It is stated that Kali, the evil one, assumed the form of dice and so helped Pushkara to win, and with his evil counsel led Nala from misfortune to misfortune. Nala and his wife Damayanti, each wearing a single garment, left the kingdom. While suffering from the pangs of hunger Nala noticed a number of birds on the ground and thinking to catch them and cook them for food he took off the cloth he was wearing and threw it over the birds like a net. The birds flew away with the garment leaving Nala naked as Adam before he had eaten of the fruit of the tree of knowledge and had formed the apron of fig-leaves. It is obvious that the cloth which Nala wore, must have been a *dhori*. Later on, finding Damayanti asleep and picking up a sword which lay close by—another ruse of Kali—Nala cut the garment she was wearing into two and fed with the half of it, leaving the other half on the person of his wife. This garment, again, could have been only a sari, for no other piece of clothing can be divided into two and yet help to cover the bodies of two persons.

It is safe, therefore, to conclude that the sari and the *dhori* were worn by the ancient Aryans and these articles are still retained in use. The majority of men still wear the *dhori*, while the sari is worn almost universally by the women of India. By adopting the sari the women of Sindh have identified themselves with the women of the rest of India.

Yet another turn of the whirling of time and the purdah, never observed in ancient times, has been cast aside and women no longer submit to seclusion in the house like birds in a cage. We cannot yet say that the purdah has altogether disappeared but it is well on the way to total abolition. In Turkey, one of the strongest citadels of the purdah system, it has been sternly forbidden by the mandate of Ghazi Kamal Pasha, the man of destiny. In Egypt and in Persia there is a movement to do away with this custom. In India the custom never prevailed in the south, the *goshā*, or purdah, being confined to a small number of women in

the Madras Presidency. There is no purdah in Maharashtra and Gujrat, and it is not very long ago that Maratha women were intrepid riders and actually took part in fighting. In the Punjab, the reformed and advanced section of the women has abandoned the purdah, but the orthodox and conservative sections still cling to it. It is in the United Provinces and Bihar that the hold of the purdah is still strong and women are rarely seen in public, but there also a beginning has been made and with the progress of education women will assert their right to emancipation from the veil and the purdah. In Bengal also this baneful custom lingers though it is being rejected by a steadily increasing number of women. The most pernicious effect of the purdah is the change it brings about in the relationship of the two sexes. Woman is not the plaything of man but his partner and fellow-worker, entitled to her share in everything pertaining to the commonwealth. The purdah makes it impossible and accentuates the instinct of sex.

In Sindh, the emancipation of women from the purdah marks a new cycle of progress. The number of girls attending school and college is increasing every year. Co-education has been introduced and should have the wholesome and beneficent effect of promoting a spirit of comradeship between girls and boys, and encouraging intellectual sympathy and friendly rivalry in scholarship. If I have likened myself to Rip Van Winkle I may add that the first feeling of bewilderment has passed while the feeling of happiness abides. In Sindh I owe more than I can ever hope to be able to repay. I was only a lad when I first rested my eyes on this land of many memories, associated indissolubly with ancient Aryan tradition and Aryan achievement. The all too generous kindness I met with everywhere is a debt of gratitude I can never discharge and my heart and memory have clung to Sindh during all these years that have been gathered into the past. And it makes me happy indeed to behold you, the daughters and granddaughters of women whom I never saw because they lived behind the impenetrable veil of the purdah, and to find you taking your rightful place as co-workers for the common welfare of the community, fitting yourselves for your share of the work with suitable intellectual equipment and with a clearer and broader outlook on life.

More wonderful than the lifting of the purdah is the awakening of the national consciousness among the women of India. Like the breath of dawn, the rustle of the morning breeze that passes over a sleeping world and

rouses men and women to the activities of a new day, like the blast of a bugle, the revells suddenly awakening an army hibernating in the open, a new voice, never heard before, silent, deep, imperative, insistent, and audible to the heart alone has been calling to the people of India to better themselves and take their place in the ranks of the nations of the world. And this call, so irresistible in its appeal, has not passed the women of India by. Neither the thickness of the purdah, nor the solid walls of the zenana have been able to shut out this supreme call of duty. Even so in the silent night the wizard notes of Sri Krishna's magic lute came floating on the breeze to the sleeping Gopis calling upon them to renounce leath and home, and follow the Lord, even so hath come this call of service and sacrifice, the call of the land which few countless generations has been the Mother of us all. She needs emancipation like her daughters, the purdah that has shut her out from freedom must be lifted, the stone walls of the zenana in which she has been confined for long centuries must be razed to the ground.

How prompt has been the response of the womanhood of India to this call of emancipation and suffering and service, this impulsion of the spirit that surrenders everything and asks nothing! Unbidden and unsolicited, or even saying so much as by your leave, the women of India have flung themselves into this spiritual struggle with suffering for their only reward and hardships as their only recognition. They have made no terms, demanded no better treatment, asked for no modification of their status. There has been no Declaration of Rights, no insistence on equality with men, no thought and no suggestion of recompense of any kind. It has proved beyond the shadow of a doubt that the force of ancient Aryan tradition has not been lost, that neither confinement nor ignorance has taken away from the women of India their ancient heritage, the intrepid courage that quailed before nothing, the devotion that knew no limits, the selflessness that was the crown of Aryan womanliness. During all these centuries of decadence, the introduction of alien customs derogatory to the dignity and position of women, the terrible impress of the ancient teaching has not been wholly effaced. Women throughout India knew very little Sanskrit, which is the vessel that holds the priceless treasure of the wisdom of the ancient Aryans. In spite, however, of the inaccessibility of the original versions a great deal of the old wisdom has come down in folk-lore, in tradition, in translations, in stories

passed down the generations by word of mouth. Everywhere in India all classes of men and women are steeped in ancient tradition, and the constitution of society is penetrated through and through by the living lessons of a dead past.

Remarkable as this awakening has been it has not been confined to India alone. Several years ago the late Lord Milner was sent to far-off Egypt to record evidence for a certain Commission. He took up his quarters in one of the principal hotels in Cairo and invited witnesses to appear before him. But the women of Cairo were determined that the Commission should be boycotted and no witness should appear before Lord Milner. Without descending the Yashmak they boarded tram cars, stood before the houses of the invited witnesses, interviewed them and made them promise that they would offer no evidence. The result was that Lord Milner had to leave Egypt without being able to take down the statement of a single witness.

It would be presumptuous for any one to offer the women of India any advice as regards their duty to the country and to the nation. They have decided for no lead nor needed any guidance. Without so much as a hint from any one they have come forward to take their full share in the emancipation of their race, in the struggle that spells suffering, in the work that calls for more and more sacrifice. So spontaneous and willing has been their part that there is no call for any man to intervene or to show which way lies the path of duty. They have derived their inspiration and their strength from the perennial fountainhead of the ancient Aryans, the founders and forebears of the race. We, the men of India, have only to render homage to the heroic daughters of India.

Still there is something to be said; still there is a certain lack which has to be filled. It is necessary that the women of India should come into closer touch, in a spirit of loyalty and reverence, with the ancient Aryan law which belongs to them by the right of inheritance as much as it belongs to the men of India. It is true that Indian girls are receiving education in increasing numbers, but what sort of an education? How will it profit a student to learn other languages while neglecting his own? Boys and girls at school and college are taught English, the language of the rulers of the country, and for a second language they usually take up French. What about the parent language of their own mother tongue? How much Sanskrit do Hindu students learn and how much Persian is learned by Musal-

man students? Some of the finest literature of the world has been written in these two classical languages. By a strange irony until quite recently Sanskrit was utterly unknown in Sindhi. Sindhi is the closest derivative from the Sanskrit language. Of all other languages spoken in Upper India the direct parent is some form of Prakrit. The language that Buddha spoke and in which he preached was Pali, which is a form of Prakrit. The oldest Sanskrit dramas, some of them nearly as old as the time of the Buddha, were composed partly in Sanskrit and partly in Prakrit; the king and his ministers, the Rishis and the superior people speak Sanskrit, while the poorer or Vaidika, the women and others speak Prakrit. Between the Sindhi language and Sanskrit, however, there is no trace of the intervention of any Prakrit dialect. The corruption and variation are due to the admixture of other languages, notably Persian. There is no gender in Sanskrit verbs; the same form is retained in both masculine and feminine genders. In Sindhi verbs also are masculine and feminine as in Urdu, so that there is a marked difference between the Sindhi spoken by men and that spoken by women.

Not only was Sanskrit unknown in Sindhi, but access to Sanskrit literature was barred by the absence of translations. Until quite recently there was no written language in Sindhi. Not very long ago the Persian alphabet was adopted by the men to write Sindhi while the women wrote Sindhi in Gurmukhi characters. Kutchi, which is practically the same as Sindhi, is even now only a spoken dialect and has no alphabet. It was different in other parts of India. In Bengal, the Ramayana by Krittivasa and the Mahabharata by Kaskam Das were composed in Bengali verse several centuries ago. They are not translations from the original Sanskrit but they contain the gist of the two great epics. The matchless lyrics of the famous Vaishnava poets rendered into exquisite verse the love scenes of Radha and Krishna, incidents of Srikrishna's childhood, and the deep spiritual truths underlying the love romances of which the scene lay in Brindavan. In the United Provinces, Tulsiadas wrote his immortal work, *Ramcharitmanas*, a version of the Ramayana which is read and recited throughout Bihar and the two provinces of Agra and Oudh. The whole of northern India is flooded with beautiful songs about Krishna and Radha. To these have to be added the songs of profound wisdom composed by Kabir, the songs of Surdas and others full of classical allusions and the soulful songs

of Mira Bai. The great centres of Sanskrit learning are located at Benares and in Bengal and they exercise a considerable influence over the people.

These facilities did not exist in Sindhi. Sanskrit is now being taught to a small number of students and it is open to other students at school and college to take up this language. What is needed, however, is the creation of an atmosphere surcharged with the ancient ideals and the ancient love so that the rising generation in India may have a truer and nobler conception of life and be better fitted for the strenuous future that lies before them. Specially it is necessary for the women of India to be intimately acquainted with the mythology that is more important than history, the tradition that fortifies the spirit and elevates character. Up to the present they have been chiefly guided by an inherited instinct unconsciously moulded by the traditions of the past. But the original treasure-house of teaching and wisdom, of precept and example is close to them and they have merely to put forth their hands and take what they will. Perverted custom in the first place and a wrong standard of education in the next have shut them out from their inheritance. They have not been taught the magic Open Sesame that would fling open the barred doors of the house of treasure and make them rich beyond the dreams of avarice—rich not with the wealth that is mere dross, but rich with the wealth which is never exhausted, the treasures of the intellect and the spirit. Unasked, the women of India have established their right to partake in the work of nation-building; unprompted, they must claim their inheritance of the ancient wisdom and ancient ideals.

The education that neglects the classics of ancient India is defective in its conception and aims. It should be the aim of all education in India to glean first the knowledge that is lying near at hand and then go farther afield, if need be. How does it avail the sons and daughters of India to study the epics of Homer and Milton while they know nothing of such epics as the Ramayana and the Mahabharata? A great American poet, Walt Whitman, has aptly designated these Sanskrit works 'towers of fable immortal fashioned from mortal dreams.' These are towers from which the landscape of India as it was thousands of years ago can be fully surveyed and it is the duty of every Indian student to mount the towers and witness the wonders of the past. Shakespeare is a great dramatist who has portrayed every phase of human

nature, but is Kalidas to be left out of account? No other poet saw beauty and depicted it as he did. His *Meghaduta*, or the Cloud Messenger, represents the highest flight of imagination and the most varied imagery. The highest tribute that one great poet has ever paid to another is the eulogy bestowed by Goethe upon Kalidas's famous drama, *Sakuntala*. The earliest Sanskrit drama, the *Mricchakatika*, or the Toy Cart, is an astonishing revelation of the depths and vanities of human nature. Sanskrit literature is valuable not only for its perfect art, but for its lofty ideals. The principal characters of the *Ramayana* and the *Mahabharata* are paragons for all time. Rama is not only an incarnation of divinity worshipped by millions but a perfect type of the best manhood. Sita is the peerless ideal of womanhood. Yudhishtira, in spite of his weakness for gambling, is the embodiment of purity, truth and honour, and was honoured by being permitted to enter heaven as a living mortal. The moral that runs as a golden thread throughout these great works is renunciation. There is no pessimism, no gloomy outlook on life. Strive to attain and then relinquish what has been attained, for life itself cannot be retained. No other literature is so elevating, so flawless.

Of the higher teaching of the Aryans only a bare mention is possible here. The profound subtleties of the *Upanishads*, the mystery and the problem of life and death are individual concerns to be grappled with and solved at best we may. The first equipment needed is for co-operative work, a united effort to attain a common end. For this the best preparation is to assimilate the ancient ideals and to apply them in actual life. In spite of many difficulties nobly have the women of India sustained their part in the change that is coming over the country. Let them seek light and strength from the masters and sages of yore, who have bequeathed to the race such rich nutriment for the mind and the spirit. Women in India will come into their own as they did in the days gone by. The purdah will not shut them out from sight or from claiming their right to serve the Motherland. The sons of India has never perished, however much the body may have suffered. To you, the mothers, the daughters, and sisters of our race, I offer my salutation and blessings. May all grace and purity be yours, may you pass through the vale of life in light with the free winds of heaven playing around you, may the joys and blessings of life be meted out to you in abundant measure!*

*An address delivered at Karachi.

CARRYING THEIR CIVILIZATION

By Dr. DHIRENDRA N. ROY

Professor in the University of the Philippines

IN the June number of *The Modern Review* I have shown how the work of the Occidentals has caused a gradual extermination of many small races. But their work has been carried on not along that line only. They may have just a simple pride in their silent work of race extermination as they are loudly conscious of the scientific efficiency with which they seek to vindicate the blessed Darwinian law of the survival of the fittest. They have even a higher pride in their majestic incursions,—in some cases quite decisive—against the culture and civilization of others. Whenever and wherever they have found people with a distinct form of civilization they have immediately set themselves against it and have never known peace till they have torn it

here and there or, to their great jubilation, razed it altogether.

Take, for instance, the great Aztecs and the Mayas. These noble people had built up independently a wonderful civilization in central America. The remains of it that are now being unearthed tell us of their marvellous achievements in the field of culture. Their great sculptured monument known as the Calendar Stone or Stone of the Sun gave the division of the year and symbolised "a cosmogonic myth of the Aztecs and the creation and destruction of the world." Their languages were highly rich in religious songs and reflective poems. They held musical concert in the open air using many fine instruments. Their pottery vessels were highly

artistic. They made beautiful ornaments of gold, silver, copper, jade, and other precious materials. They were really efficient in textiles and pieces of leather work. Referring to the Maya culture, Dr. Spinden says,

"Artists are everywhere of the opinion that the sculptures and other products of the Mayas deserve to rank among the highest art products of the world, and astronomers are amazed at the progress made by this people in the measuring of time by the observed movements of the heavenly bodies. Moreover, they invented a remarkable system of hieroglyphic writing by which they were able to record facts and events and they built great cities of stone that attest a degree of wealth and splendor beyond anything seen elsewhere in the new world."

Dr. Sylvanus G. Morley has made a comprehensive study of the Maya ruins and tells us of many important evidences of a civilization which was as old as the fifth century A.D. and "the most advanced of any in the Western Hemisphere prior to the discovery of America by Columbus."

That splendid civilization of the Aztecs and the Mayas came to the attention of the Occidentals and the inevitable followed. Oswald Spengler, the great German philosopher of our time, describes it very vividly in his famous book, *The Decline of the West*. Thus he says,

"For, as it happens, this is the one example of a culture ended by a violent death. It was not starved, repressed, or threatened, but murdered in the full glory of its unfolding, destroyed like a sun-flower whose head is struck off by one passing. All these states—including a world-power and more than one federation—with an extent and complexity far superior to those of the Greek and the Roman states of Hannibal's day; with a sophisticated policy, a carefully ordered financial system, and a highly developed legislation; with administrative ideas and economic tradition such as the ministers of Charles V could never have imagined; with a wealth of literature in several languages, an intellectually brilliant public society; in great cities to which the West could not show one simple parallel—all this was not broken down in some desperate war, but washed out by a handful of bandits in a few years, and so entirely that the ruins of the population retained not a memory of it all."

In South America there was an equally splendid civilization built up by the native people called the Incas.

"If good government consists in promoting the happiness and comfort of a people, and in securing them from oppression; if a civilizing government is one which brings the means of communication and of irrigating land to the highest possible state of efficiency, and makes steady advances in all the arts—then the government of the Incas may fairly lay claim to those titles. The roads, irrigating channels, and other public works of the

Incas were superior to anything of the kind that had existed in Europe. Their architecture is grand and imposing. Their pottery and ornamental work is little inferior to that of the Greeks and Etruscans. They were skilled workers in gold, silver, copper, bronze, and stone. Their language was rich, polished, and elegant. Their laws showed an earnest solicitude for the welfare of those who were to live under them. Above all, their enlightened toleration, for the existence of which there are the clearest proofs, is a feature in their rule which, in one point of view at least, places them above their contemporaries in every part of the world." (Hakluyt Society, 1884, p. 1v.)

Marcio Serra de Lejesma, one of the first Spanish conquerors of Peru, made a frank confession, before his death, as to how they treated the noble Incas and how they destroyed their splendid civilization. He seemed to have suffered from such a bitter mental agony that he sought relief by unbecomingly all that was ranking within to King Philip of Spain:

"The said Incas seemed in such a way that in all the land neither a thief nor a vicious man, nor a bad dishonest woman was known. The men all had honest and profitable employment. The woods and mines and all kinds of property were so divided that each man knew what belonged to him, and there were no law suits. The Incas were feared, obeyed and respected by their subjects as a most very capable of governing. But we took away their land, and placed it under the government of Spain, and made them subjects. Your Majesty must understand that my reason for making this statement is to relieve my conscience, for we have destroyed this people by our bad examples. Crimes were once so little known among them that as Indians with one hundred thousand pieces of gold and silver in his house left it open, only placing a little stick across the door as a sign that the master was out, and nobody went in. But when they saw that we placed loots and lays on our doors, they understood that it was from fear of thieves among us, they decided on. All this I tell your Majesty to discharge my conscience of a weight that I may no longer be a party to these things. And I pray God to assist me, for I am the last to die of all the discoverers and conquerors, or it is notorious that there are none left but me in this land or out of it, and therefore I now do what I can to relieve my conscience." (Hakluyt Society, 1884, p. 222k, n.)

Alas! no amount of dying repentance will bring that civilization of the Incas back to existence. Its scattered ruins in Peru are like the broken bones every piece of which testifies that it once formed a part of a gigantic structure which could have rightly claimed a very respectable position in the world of civilization. But that was exactly what the Occidentals could hardly think of, what they could hardly tolerate. They seemed to have been utterly incapable of recognizing and appreciating the

good in others, but they learnt to take pride in bending low, in humiliating those who were different from them and in destroying those things that characterised the difference.

The few island countries of Asia, which had made considerable advance in their social and cultural existence at the time when the Occidentals first came to know of them, somehow succeeded in resisting the first blows of aggression and thus averted the dire fate of the Aztecs and the Incas. Perhaps the natural virility of the island people coupled with their fairly advanced stage of civilization enabled them to do so. Their early struggles gave a glowing proof of their dauntless spirit, uncommon chivalry, and intense patriotism. Their heroism was remarkably spotless. But alas! they were not schooled in the arts of ornamental affectation, vulgar intrigue, and base treachery. The game which the Occidentals started to play with them, having realised the fruitlessness of a fair and frank struggle, very badly required of them some training in such exotic arts. Their ignorance of them gave the Occidentals a clear advantage over them, consequently they were the losers in the game.

It was, however, a partial loss at first,—a loss of only their political power. But the Occidentals could not rest satisfied with seizing only that power. They must make their victory complete. So the game could not end there and it has not ended yet.

Take the case of the Philippines. This beautiful island group lies between the China Sea and the Pacific Ocean. Its inhabitants had quietly developed a fine civilization of their own at a very ancient time. They used to enjoy cultural and commercial intercourse with India, China, and other neighbouring countries. It has now been satisfactorily established by means of scientific data that the cultural relation between India and the Philippines was going on many centuries before the Christian era and thus caused the civilization of the former to exert a great influence upon that of the latter.

Nevertheless, we are told that Ferdinand Magellan, the noted Spanish explorer, discovered the Philippines in 1521. It is certainly amusing to the Oriental mind to read in some 'history' that the country which maintained, from the pre-Christian time, cultural and commercial intercourse with the great civilized countries around it was discovered on some blessed day of the year 1521.

Incidentally it reminds us of a similar instance of Occidental discovery. It is the

discovery of America. We read in history that Christopher Columbus discovered America in 1492 and the whole world has been educated to accept this as a truth. Yet we know there were other people who visited America long before the forefathers of Columbus were born. If the theory, that the earliest ancestors of the American Indians migrated to America from Asia crossing what is now known as the Bering Strait, is true, then of course, they were the first of all people to discover America. Even if the theory is not true, Columbus could not be regarded as the discoverer of America. For, there were other Asiatics who saw the new continents about nineteen centuries before Columbus. These adventures were no other people than the highly civilized Polynesians whose original home was India. There are increasing and powerful evidences adduced by distinguished archaeologists, many of whom are South Americans, which go to prove that America was colonized by "enormous incursions of Melanesian and Polynesian immigrants," Leslie Mitchell, one of the world's recognized authorities on archaeology, writes in *Antiquity*, June, 1931:

"The historic Polynesians, according to the theory worked out in detail by Moses Perry Smith, A. Fernald, and A. C. Haddon, and supplemented and enlarged by Dr. W. H. R. Rieuw, were Aryans who sailed forth south-westwards from India in a variety of slow-spreading streams and at a period not prior to 300 B. C. In the course of several centuries the first group, passing beyond Java, peopled the islands bringing Oceanian and ultimately settled in Samoa and the Tongan cluster. The second almost re-traversed the route and were the first settlers of New Zealand. Still a third racial group appears to have held to the north-east and east, settling Hawaii, the Marquesas, the Society and Austral Island, Oceania's furthest eastern outpost."

If those adventurous Melanesians and Polynesians had settled in all these places including America, long before the Christian era, why should the world still entertain such false stories that Columbus discovered America and Magellan discovered the Philippines?

The only way to understand these 'discoveries' is that America and the Philippines were first known to the West through Columbus and Magellan respectively and were open for the first time to the free exploitation or depredation of the Occidentals. This meaning may be appropriately derived from the subsequent histories of these two 'discovered' lands. We have already described the sad facts of the two Americas. Could the facts of the Philippines be any better?

The people who arrived in this island

country with and after Magellan belonged to the same group that plundered America and destroyed her two great civilizations. Many of them came with their active experience in America and were eminently qualified to do similar work. They had the blessing of the venerable Pope to do it. Thanks to the strong resistance of the native people, however, they did not achieve success as rapidly and completely as their fellow-countrymen did in America. But it was only a problem of time for them. Let me quote from what I have described elsewhere in relation to their work in the Philippines:

"Immediately the Occidentals began their work of civilization among those who submitted. They were asked to accept the Cross and all that it implied. Then, through a system of education, mainly theological and evidently dehumanizing, people were taught not only to give up their own culture, but also to regard the country of their ancestors, thousands of miles away, as their mother country. While the mind of the Filipino was placed under the charge of Jesuitical priests, (his soul, of course, was already saved by his new belief) his environment was also being cleared of all 'heathen' superstitions. The people were obliged to renounce their old manners and customs, for these were un-Christian. The outdoor temples and the precious literature preserved in them were all destroyed. A new mentality, a new spirit, a new enthusiasm, a new beginning—these were what the Occidentals meant by their work. The things which the people built up themselves and preserved throughout the ages were not only condemned and destroyed, but even wiped out of their memory by filling their minds with an anthropocentric theology and its attendant prejudice against all that was un-Christian. It was, indeed, a clever move to prevent all shame for their racial revival. Filipinos usually begin their history with the coming of the Occidentals, as though their valiant ancestors who successfully fought with the impatient foreigners to rescue the honour of their dear motherland had made it impossible for them to evaluate the whole people, had known nothing of civilization. Only recently there have been some archaeological discoveries through the work of an American professor in the University of the Philippines, which seem to reveal facts of a splendid civilization in the pre-Spanish Philippines, extending over a long past probably much earlier than the Christian era. But the people who were long washed of all the memories of racial self-respect and have been swayed by an over-feeding Occidentalism under the convenient spell of a naive make-believe, may, like the foreign people, not find in them worth more than mere archaeological interests or at best a passing sense of national pride in the thought that they too had an ancient civilization.

The way the people seem to show their eagerness to throw all their racial and cultural individuality in the glamour of an exotic civilization certainly proves what an awful destruction the work of the Occidentals has caused to the Philippines. It must have been like a strong hypnotic

suggestion over the mind of the people by the huge exhibition of power in robbing and destroying all which they valued most, and by the magic word of a frightful theology and purposeless asceticism which strictly inculcated fear, humility, and submission."

It is true their Spanish civilizers have been forced out of their political sovereignty and under the liberal American government the Filipinos are now enjoying extensive political freedom which may soon develop into real independence, but it is in this comparatively free atmosphere that one can notice how thoroughly the Filipino life has been affected by the work of the Occidentals. There was a time when the island people carried on ceaseless struggles to prevent cultural absorption, inspired by the will to preserve their race personality; but, it seems that will has been completely stunned by the organized noise of a farming alien civilization. The Filipinos do not have now any cultural standard of their own—it is dictated by the Occidentals. Indeed, there is very little of the indigenous in their appraisal of things. They judge and criticize themselves and other Oriental people in exactly the same manner as an Occidental would do. They seem eager to repudiate themselves as a distinct Filipino people in the Orient and would assume, so far as possible, the appearance of the Occidentals in all their ways of life. Their ideas and sentiments, tastes and tendencies, habits and customs, nay, all their institutions and ideals are now mere reproductions. Evidently, to the Occidentals all these are very flattering and they flatter themselves openly by declaring that the Filipinos have made wonderful progress in civilization. By civilization they, of course, mean their westernization, and the Filipinos also do not seem to find any difference between the two. There is at least a tacit admission among the Filipinos themselves that they have made more advance in civilization than most other Oriental countries. Like their master civilizers their eyes are also jaundiced and they too see the same yellow stuff in the great civilizations of the East. Under Occidental tutelage they have formed a distinct prejudice against their neighbouring countries,—a prejudice that is practically keeping them aloof from all the ideals and aspirations of the East. It seems this island country is now almost prepared to serve as a strategic base for Occidentalism to initiate attack upon the East from this particular direction.

The story of the Philippines should be a great lesson for the old countries of the Orient,

if they would like to understand what the work of the Occidentals may eventually mean to them.

To a little south of the Philippines there is another important group of islands now known as the Dutch East Indies. The name signifies that the people of this group are now having civilization from the Occident. This does not mean that they were not civilized before. For, here was the centre of that splendid ancient civilization, the first to spread to all the neighbouring islands including the Philippines and perhaps Formosa. Here was the centre of the great empire of Madjapahit which flourished in the fifth century A.D. Then came Islam with its aggressive culture. It destroyed much of the native civilization, but failed to wipe out its deep influence over the people. They have admitted Islam but only as an outward garb while inwardly their ancient civilization still persists.

But will it persist very long while the Occidentals are at work among the people? Missionaries, merchants, planters, soldiers, and sailors are there from the Occident, helping their own people's government to carry civilization to the natives. All contacts and communications of these people with the rest of the Orient are so efficiently guarded by their new civilizers that we do not know if they have ever had any chance to tell us the whole truth about themselves. A few years ago some Filipino educators went to Java to see things for themselves. From what they saw even under official supervision they formed the sad conclusion that: "Java is rich, but not the Javanese." One of them wrote in a Manila paper that the policy of the Dutch in Java was to keep the native's belly full, but his head empty. The Javanese do not tell us of those things, probably they cannot. They did not tell us even of that terrible "culture system" of the Occidental planters,—a system under which they were forced to work like slaves.

Why do the Javanese seem disposed to keep silent while they ought to tell us of the various benefits they are said to receive from their civilizers? It would be highly flattering to the latter if the world is told about them by the former of their own free will. But it is a bad reflection upon the intelligence of civilized humanity to listen to and accept as true the noisy self-appraisal of the civilizers. And do we not know that not very long ago there was some revolt in Java, although the world is told about it as being fostered by communist propaganda? Why do the people revolt if

they are happy? Why should not the world be allowed to hear from them direct of the real causes of revolt? Java is a part of the East and the Javanese are the blood-brothers and cultural fellows of a good many Orientals. It is but very natural for them to maintain their close relationships in all the exigencies of life. Yet the country is even today as carefully isolated as the Philippines under the Spaniards. Are the Javanese being civilised in the manner the Filipinos have been? Are they also intended to be shadows of the Occidentals?

Indo-China and the Malay Peninsula do not belong to any island group. They form the south-east border of the main land of Asia. Indo-China, as the name indicates, belongs both to India and China. This is especially true in the cultural sense, for the civilization which grew up here in ancient times still gives out in its characteristics that are essentially Indian and Chinese. But it has been shed out by an Occidental power and is, like Java, kept isolated by a strict immigration policy from any close contact with other Oriental countries. The world, however, is told by its civilizers that all is well with the people, that the country is rapidly progressing under their benign tutelage. If all is well over there, what could be the necessity of that permanent special tribunal of Saigon, called the Commission Criminelle created in the form of a Star Chamber? Why should so many simple-hearted Annamites be victims of this tribunal,—being condemned to long imprisonment, deportation, forced labour, or death—for imaginary charges framed up by the ruling power and not allowed to be examined because "the security of the state demands it?" The curious Orientals may wonder as to the direction of the country's progress. News has not failed to leak out that about two years ago there was a popular outbreak in the country. As a result of this outbreak "on January 14, 1933 there were about three thousand political prisoners, and seven thousand have been sentenced since the Yen-bay affair, many of whom are old men, women, and children, guilty of having demanded a reduction of taxes, the suppression of corporal punishment in private undertakings, and universal suffrage." (Romain Rolland, in *The World Tomorrow*, September 14, 1933). The world might have been supplied with a customary explanation—something like communist agitation or native conservatism against progress and reform, but it is certainly difficult for the world to withhold a different conclusion

from what gave occasion to similar facts in many other places. An incident of this kind explains the direction of progress in Indo-China. And when it is said that peace has been restored, an intelligent outsider may take little time to wonder how many unfortunate natives have been restored to eternal peace.

There are some very ancient countries in the Orient, each with a distinctly glorious civilization of its own,—a civilization that has been going on since time beyond the reach of recorded history. For many thousand years each of these civilizations has been working to temper, refine, and sublimiate the nature of the people who have, therefore, grown to love and to live by the ideal more than the real. The Occidentals have naturally found the good nature of these people to their great advantage and have been thoroughly successful in intrinsching themselves in these ancient countries. But the task of carrying civilization to the people of these countries has not been a simple one at all. As elsewhere, the Occidentals have been working here also with their usual apparatus—the Bible, the bottle, and the bayonet; but the expected result seems to be far from being realized. To deal a crushing blow to the great civilizations of these countries still remains to be their happy dream. They, however, are not discouraged. Their success in other places has served to stimulate their spirit to push on their self-imposed task.

Besides, what would the people of these countries upon whom the Occidentals have succeeded in imposing their civilization think of them, if the latter would stop their favourite work in an Oriental country because it happens to have its own distinct civilization? They

have been told and made to believe that the ways of the Occidentals are the only civilized ways and it is for the good of the world that every country should adopt these ways and none else. Would not those carriers of civilization be in an embarrassing position if they stopped their work in such a country and let its people live in their own ways? Would not that mean a tacit recognition of the fact that their ways may not be the only civilized ways? May not that lead those people who have been civilised by the Occidentals to question about what has been done in their countries?

Naturally, they cannot think of stopping their work. They may be told that the civilizations of these countries are the fruits of long experience, having passed through forty to fifty centuries of tests and experiments. They may be invited to see the profound truths that underlie these civilizations. They may be supplied with innumerable facts of great benefit derived from the application of these truths. They may be shown how their work invariably portends great confusion in the peaceful life of the people. Still they cannot help. They must carry on their work without paying any heed to the protests and entreaties of the people. These people may be right in their own way of looking at things, but they have their own way, too, which is supposed to be always better than any other way. So they must impose their own way upon others. If the tactics they have used successfully in other countries do not seem adequate to realize their objective in this or that country, they must devise more clever ones and try them. They certainly have been trying all they can think of with the fond hope that it might help them realize their dream.



BRESLAU, THE CAPITAL OF SILESIA

By HETTY KOHN

IN ninety-nine cases out of a hundred, the reader will have no very clear idea in his mind of the position of Breslau on the map of Germany; neither is this surprising, for Breslau, in spite of its undeniable interest, is surely the destination of the tourist. It is a sufficiently important city to have consulates of the leading nations of the world, and yet, up to a few years ago, foreign travellers except from the neighbouring countries, were seldom seen in the streets of Breslau. Nowadays scientific and educational conferences are held there, and Indians, Persians, Chinese and Japanese study at the University of Breslau.

The railway journey from Berlin to Breslau—about five hours—is unattractive, but there is plenty to see and do when we get there.

There is something very solid about Breslau.

Breslau, though so often regarded as "off the map," holds a position of importance, situated on the river Oder, on the main highway from Germany to the countries of Eastern Europe. With its present-day population of 600,000, it is the seventh city in the whole of Germany, and as regards area it claims to come third, giving place only to Berlin and Cologne. It was the second city in the former kingdom of Prussia, inferior in population only to Berlin itself, and it is still the capital of the German province of Silesia.

Parts of Upper Silesia, forming the extreme south-eastern corner of Germany, notably the rich colliery district of Koeselgrubette and Kattowitz, now belong to Poland (since 1921), and what was formerly Austrian Silesia, has now become Czechoslovakian (since 1919), but the rest of Silesia remains essentially German.

Breslau, whose modern name is a contraction of the "Wratislavia" of its Slavonic past, has played its part in history. Somewhat before 1,000 A.D. it was chosen as the seat of a bishopric, one so rich that it came to be known as the "Golden Bishopric." A century later it was, with Cracow, an important centre of Polish rule. In 1241 the Mongolian (Tartar) hordes swept in from the east, but though successful, made no further incursion. From the devastation caused by the Tartars,

a new, well-planned German city arose, and the powerful German merchants, whose trading connections extended to Russia and Turkey, established the large market square (the "Ring") still extant today.

Those were spacious days for Breslau. Trade prospered, industries thrived, and in the 14th and 15th centuries the Guilds became influential. This prosperity is reflected in the beautiful Gothic architecture of numerous buildings, sacred and secular, especially the glorious Town Hall (Rathaus) on the "Ring."

In the 18th century, the proud city which had withstood repeated attacks from Poland and Bohemia, came into the possession of Frederick the Great of Prussia. He built a palace there. He won the hearts of the people. His general, Tauentzien, defended the city against outside attacks. The next invader was Napoleon I., at whose command the fortifications of Breslau were dismantled.

It was in Breslau that, in 1813, King Friedrich Wilhelm III. of Prussia issued his famous exhortation "To my People;" and here it was that the volunteer army gathered, in their determination to free Prussia—and the world—from Napoleon's domination.

To commemorate the centenary of this event, a great hall was erected at enormous cost. Its dome is said to be one of the largest in the world, having a diameter of 65 metres. Near it stands the great Exhibition Hall, with its numerous buildings, also extant only since 1913. A special hall for Trade Fairs was constructed in 1924, the Fair (Messe) having been instituted during the war period on the lines of the famous Leipzig Fair.

We need not be contentous to be able to appreciate the mediæval Town Hall (Rathaus); it is a lovely piece of Gothic architecture, harmonious as a whole, and pleasing in every detail. The oldest parts of the building are over five hundred years old, but successive centuries have added to it without the slightest incongruity. There is the central gable with the beautiful coloured clock, and the graceful slender turret and other ornamentation. One high and several lesser spires tower above the edifice. On the facade we find coloured pictures and statues representing allegorically personages of the Middle Ages, and vivid.



The University



Island in the river Oder
with Churches



St. Elizabeth's Church, the scene
of 'The Dance of Death'

The Schweidnitzer Strasse
(Breslau's 'Main Street')



Statue of Emperor Wilhelm I.



Hall built in 1913 to Commemorate the Centenary of the War of Independence (against Napoleon)



humorous scenes of the market and the chase, of fights between knights and peasants. The keynote of all these representations is the joy of life (*Lebensfreude*) which made these medieval artists so cheerfully creative. The interior, with its dignified assembly and banqueting halls, is worthy of the exterior. The Breslau "Rathaus" is justly famed throughout Germany.

The imposing University on the bank of the Oder was built just over 200 years ago by the Jesuits as a college for their Order, on the site of an ancient castle. In 1930 I accompanied a friend to several lectures on the history of Indian literature delivered by a German professor who had studied in India. It was the regular class for internal students of Sanskrit in their first year. The theme was the gods and goddesses of the R̥g-Veda, the lectures being, of course, in the German language. I was surprised to see the large attendance, at least thirty students including a good many young ladies. The teaching and research work done by Breslau University is solid and thorough. Many scholars of international fame have been among its professors.

The "Aula Leopoldina" is one of the most beautifully decorated halls in Germany, and is the assembly hall (*aula*) of the University. It is a magnificent specimen of the Barock style, characterised by the colossal size, heaviness and roundness of its forms (Barock=squint, odd), which flourished in the 17th and 18th centuries. Every inch of the walls is covered with superb frescoes and sculptures, likewise the whole extent of the ceiling. The effect is that the hall looks far smaller and the ceiling lower than is in reality the case. The lavishness of the decoration literally took my breath away. It is almost overwhelming. It is a style to which one would have to accustom oneself by several visits. I regretted that though since my childhood I had paid several visits to Breslau, this was the only opportunity I had of seeing this unique hall. It is an unforgettable aim to show oneself only a few minutes in view of a place like this; but the hurdle was waiting to lock the door. The University is rightly proud of this marvellous hall, and it is beautifully kept.

On two islands in the river Oder, the "Dominsel" and the "Sandinsel," which really form a town in themselves, we find the "Golden Bishopric" still in a flourishing condition. The cathedral (Dom) and a number of other interesting churches contain inestimable art treasures. An old monastery building now

houses the State and University Libraries. The beauty lies more in the picturesque grouping than in the actual architecture of the individual edifices.



The Assembly Hall in the University
(Aula Leopoldina)

A gruesome legend is told in one of Goethe's ballads, "The Dance of Death" (*Totentanz*), about the high tower of St. Elizabeth's Church (*Elisabeth-Turm*) in the heart of Breslau. As the warden of the tower looked down at midnight, he saw the graves in the churchyard open, and one after another the skeletons join hands and execute a dance. Hampered by their flowing shrouds, the skeletons shook them off, and danced merrily in the moonlight. This struck the watchman as so grotesque that, yielding to a sudden temptation, he ran down and stole one of the shrouds and sped up with it to his tower to see what would happen. The dance ended, each skeleton again draped itself in its shroud, and disappeared into its grave. The one whose shroud was missing, went clattering to each grave to find out which of his companions had done it this injury. But soon it scented the shroud in the air. The skeleton, being unable to get through the door of the tower because it bore metal crosses and had been blessed, climbed rapidly up to the top of the tower. The warden grows pale; gladly would he now return the shroud. Too late. The end of the

cloth is caught on a sharp iron point. The warrior's last moment has come. And as the mighty bell rings out, the skeleton is dashed to pieces below.

A second legend has nothing supernatural about it, and is only too well-founded. The Church of St. Mary Magdalene (Maria Magdalenakirche) contains, in one of its twin spires, a great bell (Armesunderglocke) cast in 1386 A.D. by Michael Wille. The pathetic story of the casting of this bell has been immortalised in a poem by Wilhelm Meißner ("Der Glockengießer zu Breslau").



Library of Frederick the Great in the Palace

On the day when the great bell was to be cast, the founder, a master of his art and a much respected citizen, left the mould which was to receive the molten metal for the new bell, in charge of his apprentice for a few minutes, with strict injunctions not to touch the tap under any circumstances during his absence, on pain of death. One tired by an unskilled hand, and the patient care and skilled labour of months might be spoiled.—The lad was unable to resist the temptation. He opened the tap and allowed the metal to pour into the mould. When the master-founder returned, he knew at once from the boy's face what had happened. In his fury at the thought

that the work of art, into which he had put his heart and soul, and which was to have been his life's crowning achievement, had now almost certainly been spoilt, he turned on his apprentice and dealt him a blow which resulted in his instantaneous death. Immediately repentant, Wille gave himself up to the authorities, and was duly condemned to death. Asked whether he had any desire, he begged to be allowed to hear just once the sound of the new bell. He longed to know whether his work had succeeded. His wish was granted. The new bell—which proved to be absolutely flawless—sounded for the first time at the execution of its creator. The voice of the bell is clear and beautiful, but when people hear it, they remember the pathetic sacrifice of those two human lives.

By way of contrast, there are the modern buildings of the Police Headquarters (Polizei-Präsidium) and the colossal ultra-modern Money-Order Post Office (Postcheckamt-Buchhaus). I was told that the business transacted by means of money-orders in Silesia is so enormous that the construction of this six-storey was a necessity.

Breslau is well-off for public parks and gardens, and the municipal authorities see to it that they are laid out and used to the full advantage. There are two large parks with fine trees, lakes and open-air cafes where on summer evenings the citizens may be seen in hundreds with their children, enjoying their glass of beer or delicious German raspberry syrup, and listening to the orchestral music.

The "Promenade," forming as it were, a green girdle round the old citadel, is still a favourite walk with the Breslangers. We walk along the bank of the deep, broad channel which in past centuries was the city moat, but which since Napoleon's time has become the "Stadtgraben," with swans swimming in it. Nowadays trout overdark its peaceful waters, and in the winter the citizens skate over its surface.

Further afield stand the castles of the ex-king of Saxony at Söbysleben and that of the ex-Crown Prince at Oels. A picturesque old monastery with huge beech-trees in its grounds, is at Trebnitz, and it is only a morning's motor trip to Pommern-Lissa, the frontier between Germany and Poland.

Several garden suburbs have come into existence of recent years. In the one all the roads are called by the names of flowers, so that residents have picturesque addresses like "Tulip Way" (Tulpenweg), "Carnation Way" (Nelkenweg) or "Lilac Way" (Fliederweg).



The Moore-Order Post Office



The Town Hall (Rathaus)

In another the roads are called after birds, so that you might live in "Sparrow Way" (Sperlingeweg), "Robin Redbreast Way" (Rothkehlchenweg) or "Seagull Way" (Mövenweg).

In order to encourage the cultivation of plants, the municipality of Breslau gives annually to many thousands of schoolboys instruction in gardening, in parts of the municipal gardens especially intended for teaching purposes. It also gives some thousands of plants in pots to young girls in the elementary schools with full instructions how to tend them.

The Art Gallery ("Museum") contains among other things, paintings by the German painters Böcklin (landscapes and allegorical themes), Lenbach and Menzel (portraits and historical subjects), and Steffek's charming picture of Queen Louise (consort of Friedrich Wilhelm III of Prussia, and revered as an ideal of German womanhood) with her two sons.

Among the municipal museums for special subjects is a "School Museum" (Schulmuseum) which exists in other countries would do well to copy. This is open on two afternoons a week. Everything pertaining to pedagogy is to be found there, including apparatus and

school furniture. There is a library of about 20,000 volumes. Advice is obtainable as to the purchase of apparatus, pictures, etc., for schools in Breslau and the provinces of Silesia. It speaks well for the culture of the municipality of Breslau that the "city fathers" realize in so practical a manner the vast importance of the proper education of the citizens of tomorrow.

The Observatory in Breslau is provided with particularly powerful instruments. There is a fine Zoo in the town. The bridges, the market-halls, all are efficient. The many statues of famous men are pleasing—not the eye-sores that statues often are.

Breslau is a go-ahead city in practically everything; and it is rather interesting to consider that in the nineties of last century, when the city and suburbs of London had just made up their minds to try electric tramways, though financiers declared that the new-fangled means of locomotion could never prove a paying proposition, Breslau had already had a regular service of these same "trams without horses" for several years.

The theatre maintain a very high standard of artistic efficiency. Breslau audiences are ultra-critical, and nothing but the best will

satisfy them. They insist upon having operatic performances all the year round at the Stadt-Theater (a fine building). In London, for instance, operas are staged only during a short season of each year.

Apart from the official concerts of the musical societies, excellent organ and vocal recitals are given in the various principal places of worship.

For the student of German literature, Breslau is not without interest. The novelist Gustav Freytag lived and worked in Breslau, and made one of the old houses in the Albrechtsstrasse the scene of his famous novel of German commercial life in the nineteenth century, *Soß und Haben* (Debit and Credit). The alley called Weissgerberstrasse, with the picturesque wooden houses, is the former Jewish quarter, also immortalised in *Soß und Haben*. Lessing lived in Breslau in the days when he was secretary to General Tauentzien.

Besides its being a great market centre for the agricultural and garden produce of Silesia, Breslau has notable cabinet factories and breweries, and the produce of the famous Silesian linen and damask looms is sold in Breslau.

With regard to the breweries, we should not be giving the reader a true impression of Breslau, if we did not call his attention to the fact that, like Munich, though in a lesser degree, Breslau is a city of beer ("Bierstadt"). In the spacious cellars below the Town Hall beer is to be had day and night, and the municipality derives a handsome income from the rental of a small portion of these cellars where hot beverages—consumed along with a glass of beer—are sold to the public.

In the immediate neighbourhood of Breslau are various ranges of hills, varying in altitude from 2,700 feet to 4,500 feet above sea-level, culminating in the Riesengebirge (Giant Mountains) with their highest peak, the Schneekoppe. The main village industries are glass-blowing, hand-embroidery, painted pottery and wood-carving. Neither must we forget the famous damask looms of Upper Silesia, of which mention has been made above, and which have been immortalised by Gerhart Hauptmann in his drama *Die Weber* (The Weavers).

In Breslau, as indeed in all German cities, there is plenty of social life. The people work well and play well, in other words they have the art of making the most of their time.

Much might be written about the German custom of celebrating birthdays. Many a time have I seen a busy Breslau merchant rush from his office between 12 and 1 noon to one of the many beautifully arranged florists' shops to emerge five minutes later carrying a flowering plant in a pot, a rosetree or a tulip or violet plant, and thence repair with his wife to congratulate some elderly lady on her birthday. Assembled there he will find twenty or thirty other friends and relatives on a similar errand, and all the guests partake of coffee and whipped cream and enormous slices of delicious birthday-cake.

The Christmas season is very pretty in Breslau. Fir-trees come pouring into the city from the outlying districts in carloads, to be sold as "Christmas-trees" and decorated with lights and gifts in the houses of the poor as well as the wealthy. One of the large squares in the city is transformed as if by magic into a forest of these fir-trees for sale.

Any description of Breslau would be incomplete without a mention of the great variety of German sweetmeats attractively displayed in the shops—chocolate cats and dogs and chickens, and marzipan potatoes, gingerbreads in funny shapes of men and women with eyes made of currents—the great delight of the children and dozens of other specialities.

Cities are often judged by the impression—the atmosphere—of their principal street.

The Schweidnitzer-Strasse (Breslau's "Main Street") is a well-proportioned, animated street with an indefinable air of homeliness and friendliness about it, and it is never ugly or depressing. Nowadays the lively Garten-Strasse with its dazzling illuminations bids fair to outdo the Schweidnitzer-Strasse at least in the evenings.

As has been remarked above, Breslau is not in the lineight. The best word to describe Breslau is the one used at the beginning of this article—solid.

Breslau is a solid, substantial city. Long may it remain so.



EMBROIDERY THE MAIN INDUSTRY OF KASHMIR

THE HISTORY OF THE NUNDA RUG

By DIP CHAND VERMA

TO the ordinary holiday-minded visitor, Kashmir merely means a spot of merry-making, a place where mortal man forgets his mortal worries and enjoys a moment of 'eat, drink, and be merry.' An equal, if indeed not greater, importance of this beautiful valley lies in its great art and industry, which is one of its greatest assets and an asset of India as a whole. To a backward and industrially downfallen India, Kashmir provides a lesson as well as a warning. It serves her as a stimulant to regain her lost industries and also reminds her of the causes that led to the commercial degradation of India. The skill and refinement of the Kashmirian workers and artisans fill the beholder with wonder and admiration and bring back to the mind those forgotten chapters of past history when India was a veritable marvel in the sphere of trade and industry.

Kashmir has always been famous for its industries, particularly its work in embroidery, which has steadily held its own even in those machine-ridden times when hand work has come under a universal discount.

A set of causes has been responsible for keeping this ancient art of the country alive. The country being hilly, sheep-rearing is the most popular industry. The wool thus collected is used for the preparation of a large number of articles of wear, ranging from the most rudimentary blanket, costing next to nothing, to the most delicate and refined pashmina fabric costing more than its weight in gold.

Of late Kashmir has been invaded by the demon of machinery in the form of large-scale industry, such as for the preparation of silk and matches, but the bulk of the industries are still moving in their traditional grooves and with advantage, too—for the moment Kashmir takes to the modern form of industry, her most precious and valued treasure in the form of her artisans will meet the fate of their prototypes in the main land.

I have seen Kashmirian workers, busy in their embroidery work and for hours I have gaped in utter dumbness, at the rapidity of their hands, the intricacies of their design, the

harmony of their art, and the general excellence of their finish. The embroidery work is carried on in various ways, touching articles of extensive use, but it is done with perfection on the *nunda* rug, the chief commodity of export from this valley and one of the most valued from the whole of India.



A Typical Nunda Rug

It would perhaps be of some interest to the reader to know a little history of this commodity which has now become so famous in foreign markets, notably America.

The so-called Kashmiri *nunda* is not really indigenous, most of it being imported from the Chinese-Turkistan, where it is prepared from pure wool, particularly in the cities of Khotan,

Kashmir, and Yarkand. Some *swades* is felted in Srinagar also from native wool, but this is rather of a low kind. From Chinese-Turkistan herds of *swades* are brought by horse caravan via Ladakh, the time taken



At Action at Embroidery Work.

being from about two to three months. The whole journey is full of difficulties and the way is open only during the summer, the winter being impassable owing to snow.

On arrival at Srinagar, the caravan unloads itself at a specially provided serai, where the State charges necessary duties of import. The

serai itself is a very interesting place, full of queer merchandise and its strange Ladakhi natives.

The plain *swade* thus brought to Kashmir undergoes a sort of processes before it is ready for export. It has to undergo dyeing, designing, embroidery, washing and finally baling before being shipped abroad. The whole process is extremely interesting and it is delightfully executed by the expert Kashmiri artisans, all Muhammedans. The business is carried on by several concerns, both with Indian as well as foreign capital, and there are as many as ten or twelve big companies doing the *swade* trade. The one most popular is that of a rich Esdi from Ferozkabad, doing lots of business.

The chief market of export is America where *swades* from Kashmir is consumed in a very large quantity every year. The number of *swades* exported at times goes as high as 100,000 and sometimes even more.

It may be asked why America should be the only market for so useful a commodity as the *swade* rugs of Kashmir. The answer is that partly the Americans alone can afford to pay for it, and partly perhaps that the Americans have taken a great fancy to this great oriental art. Everywhere in America, the *swade* will be found at almost all ports and cities, the chief centre being New York, Boston, Philadelphia, San Francisco—in fact all the towns on the East and the West coasts.

It is no small credit to the great art of Kashmir which has held its own even in so material-minded a country as America, particularly in face of the competition of substitutes like carpet. The Americans like the Kashmiri rug so much that they decorate every nook and corner of their houses with this oriental product.

The *swades* are designed in bewildering ways, which only a Kashmiri workman knows how well to do and the American buyer alone knows how best to appreciate. It would be extremely difficult either to imitate this art or to depict its excellence.

IN UNKNOWN SPAIN

By SHEIKH IFTIKHAR RASOOL

THE Spain of literature and legend is disappearing fast. Who wants to see fabled senoritas in high corsets and mantilla will soon have to look for them on the films or at masquerades. The living Goyas to be seen at every step in Madrid and the diving Murillos in Seville will soon live in museums only. They can be seen to some extent only if one goes to the north-western provinces—Asturias, Leon, Galicia, which, with Castile, form the nucleus of Oldest Spain. And there, (within these days' voyage from England), is a country of such exquisite beauty as to stand comparison with any in the world.

In Northern Spain travelling is easy, though no one speaks anything but Spanish. The trains are slow but punctual, the hotels usually very clean, the people affable, and the fare abundant even if presented at strange hours—ten o'clock at night is the time for beginning a prolonged dinner.

RIBADESELLA

On the sea-coast, where the Spanish Pyrenees spread out like the fingers of a hand, are little towns, known only to a few, and each a paradise for all who fish or bathe or walk, or merely dream.

Perhaps Ribadesella in Asturias is the loveliest of all. A salween river pools itself in the harbour, and on the verge lies the little red-roofed town with characteristic glass-enclosed balconies, as if tilted off the green hill, while beyond, on a tongue of land, from an eucalyptus grove, a single row of villas looks across yellow sands to the open sea. Inland, high mountains glow with soft shades of the blue and purple rare in southern lands. At every turn there is some view of startling beauty—the pattern of land and water, reef and hill, or a tuft of snapdragon, bright crimson against grey limestone, or eucalyptus trees, rising dark and tall from a vivid meadow of daisies and clover. It is a heritage of natural beauty which is the birthright of every Spaniard.

Like Arrien, Asturias is an apple-land. It is also a land of walnut trees, of limestone caves and trout-streams. Covadonga, on the mountain road between Ribadesella and Oviedo is a centre for excursions and a famous

sanctuary. A cathedral, lately built, rises proudly on the precipitous spur of a hill, in remembrance that this wild mountain place is 'the cradle of Spain.' For here, it is said, the Moors and Pelayo came in conflict and torrents ran with blood on both sides.

These mountains are rich in iron and other minerals, mined largely by British companies, and shipped from the port of Gijón—a bathing resort among Spanish and Germans. Here are spacious streets with a stucco arcades, ringing with fountains, public gardens, ancient churches.

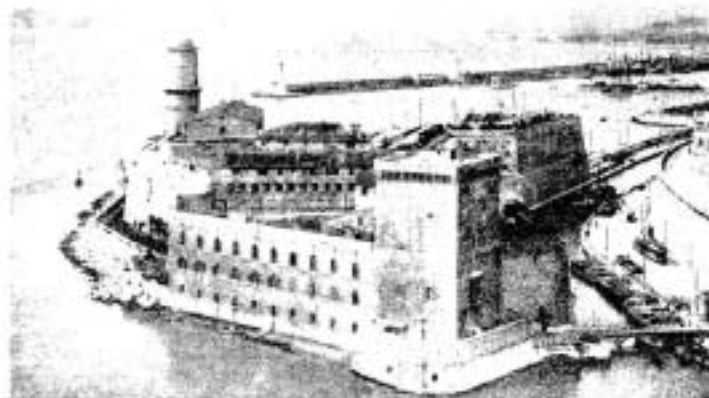


The Author.

a University, and one of the most beautiful cathedrals in Spain—late Gothic, with towering pillars and glowing expanses of glass, and a vast curved rood of many-coloured splendour.

LEON

Leon lies on the other side of a wall of mountains in a plain as flat as a marsh. Like so many towns of Northern Spain it is a strange medley of concrete skyscrapers; shops that,



A View of Bilboa.



The Church of St. Isidore—Leon.

thanks to the untiring 'traveller,' differ not a penny from those of any country; and old houses on wooden stays, Valgothic walls where the yellow wall-flower grows in the crumbling mortar, and mediæval churches.

There is fine sculpture in some of the tombs; on one the paint lingers, a reminder of how mediæval sculpture was vivid with colour, and there are 15th century paintings, Italian and Flemish, of much beauty.

Older than other buildings is the Church of St. Isidore, in which 11th century Romanesque blends with late Renaissance. Its treasure is the 'Pantheon,' where many kings are buried.

Galicia

Galicia is also very pretty with precipitous mountains, wild flowers and beautiful forests. It has many towns noted some for hot springs, some for architecture and history, but Santiago surpasses all by reason of its great past. The days are gone when the flow of pilgrims from every country was so great that merchants grumbled at the obstruction of the road. Now much of the town has been remodelled, even the Cathedral itself. It brings to memory the days when kings and saints came here in reverent pilgrimage—Matilda of England, Edward II and his wife, Louis VII of France, St. Dominic, Brunetta Latini, Dante's master and many others. Nowhere sculpture figures

show such inwardness, such grave beauty, such harmony of composition. Even the expressiveness of León is here surpassed. Here is a poem in stone to stand comparison with even Chertres.

Beyond Santiago the sea-coast is a series of hill-born bays, each with a nebulous beauty that makes it seem the scene for some 'Euharisation for Cytherea.' To Villagarcía, with its island-enclosed harbourage, the British Home Fleet comes, and is made welcome, for traditions of the Peninsula War have left kindly memories among the Galicians. It is one of the world's most beautiful harbours, and grows yearly in importance—a sign of the awakening prosperity of Spain.

THE CHANGE

The republic has heightened and sharpened Spain's intense concern with ideas and changed her tastes in literary styles. The thousands of open forums in which all the problems of the universe were settled nightly now devote themselves largely to current events. They are held around every table in every café—more than likely most of the night. They also occur in certain places and streets, for every

Spanish town has some such public meeting-place and, quite as in ancient Greece, citizens drift by and join whatever group seems most interesting. Most striking are the old women and girls at these parliaments, gesturing as vehemently and expounding as intensely as their lords, and being heard, too.

With all this change, one begins to wonder if it will do away entirely with the land of moles and gypsies and castanets and, rubbing out the glamour, leave a dark-eyed version of themselves. Hardly. Spain has some hair-locks that she has not put away at all. She is willing to learn from any one who has it to teach, what is practical and what is amusing.

Spain keeps her dances and music, her bullfights and her beloved theatre. Above all, she keeps her own rhythm of living. There is no such thing in Spain now as a solitary Spaniard.

Old people sigh and shake their heads, but the middle-aged are cheerful and the young exuberant. And they say significantly, 'The sun of today is better than the shadows of yesterday. We were a great nation once.... and we are on our way to being a great nation again.'

RAMMOHUN ROY AND WESTERN EDUCATION

By G. L. CHANDAVARKAR, M.A.

IN paying our annual homage to the memory of Ram Mohun Roy, we have to remind ourselves of the ideal he kept before his eyes and the many-sided movement he set afoot towards its realisation in the lives of his countrymen. When we remember how, with a clearness of vision and a prophetic insight into things as they ought to be, he foresaw that the future of India should be built on the foundation of unity among her people, our hearts are filled with shame to see that even after a lapse of two years and a century since Ram Mohun Roy was called away from this world, the ideal he placed before the succeeding generations to follow should still be hidden in the gloomy darkness of the future. Among the external causes that have united with our own inherent weaknesses in pushing away the achievement of the national ideal of a free and united India, the system that by official sanction has undertaken to educate India's rising generations for

the last hundred years, occupies a prominent place.

This year marks the close of a century since the powerful pen of that 'master of superlatives'—as an English educationist calls Lord Macaulay—brought about a distinct change in the course of events in this country. The firmness and vigour with which Macaulay, as chairman of the Committee of Public Instruction, advocated in his famous minute of 1835 the introduction of a western system of education and the adoption of the English language as the medium of instruction, left the course clear for Lord William Bentinck, the then Governor-General, who, by accepting Macaulay's recommendations, put a stop to the long and bitter controversy between the 'Orientalists' and the 'Anglicists.'

It is generally known that Ram Mohun Roy was among the first to recognise the usefulness of a system of education based on European

methods and including a study of the European sciences, for the advancement of Indians. He looked upon such a system as the only cure for the age-long ignorance and slavery to dead customs and habits that had kept the people in darkness for centuries, and eloquently advocated its establishment in the country.

While Ramnabhai Roy pleaded for the western system of education for the social uplift of his countrymen, Macaulay had in view the ultimate object of bringing about a complete transformation in the outlook and beliefs of the Indians. It was his "firm belief that if our plans are followed, there will not be a single idolator among the respectable classes in Bengal in 30 years."^{*} He aimed at "casting aside all that is oriental and Indian in tradition." Naturally, therefore, in the system he recommended for introduction in India anything that was Indian in character and tradition was studiously kept out.

The last hundred years have been for our country a period of rapid progress in thought and ways of living, and no impartial student of history can fail to observe that the western system of education has been largely instrumental in helping us onward. It brought our minds into intimate contact with the ideas of the West. It gave us a language that made intercourse between the people of different provinces and speaking different languages possible and easy. By opening our eyes to our misdoings in the past and to the futility of adhering to the old only because it is old, the new system created in us a living desire for marching with the times. It has also given us a rational basis for thinking and taught us to recognise the importance of individual liberty.

But with the great blessings the English educational system has bestowed upon us, it has also brought in its train misfortunes as great. With all the benevolent features it possessed, the system was foreign in its entirety and essence. The master of superlatives in language was a lover of extremes in action. He sought to surround us on all sides with western modes, and his policy had the inevitable consequence of shutting out anything that was not English. In his enthusiasm to introduce what he thought was the best for the Indians, he completely—perhaps deliberately—ignored the claims of Indian culture to have a place in the education of the Indians.

Casting our eyes backwards on the events of the last hundred years, we notice that it is a destructive process that of weeding out the

unnecessary, the useless and the harmful—that has largely occupied our energies. As late as about six years ago, we have had to seek the help of Government legislation to remove one more social evil from our midst—that of child-marriage. The West has provided us with effective weapons which we have successfully used in this process of destruction in many directions. But, while the process of destruction has yielded the desired fruit, that of reconstruction still remains to be begun, and our hands seem to be not so effective in this and the more important part of the national task. The walls of ignorance that stood between one province and another have been demolished, but no unifying bond of love has yet been established to bring the people together under one common shelter of Indian nationalism. The old ideas of religion inspire us no more, but the efforts of the few to infuse new ideas of liberal religion have not reached the hearts of the vast multitude.

The western system of education has done little to foster the growth of national consciousness—nay, it has, by deliberately excluding all that belonged to Indian tradition, which alone would have helped the growth of the national spirit, destroyed all possibilities of such a growth in the minds of the educated Indians. We have learnt from the system much that is valuable in the modern European movements and have turned it to good account in improving our material resources and contributing to our comforts. But we have not had the strength to combat the evils that have crept in our midst along with the good points of the European civilisation, nor have we been able to adapt to our requirements and conditions what was found useful in other countries under different conditions. A national consciousness would alone have given us the necessary strength and the capacity to learn effectively from the examples of others what is exactly required for our betterment.

The best and the most effective way to rouse a national consciousness in the hearts of the people, is to bring them into living and intimate touch with what has made their country a nation, and what it is in the nation that makes them proud of it. At present, when we speak of India, we think of her only as a country labouring under a foreign domination, divided into heterogeneous provinces, and inhabited by people of different castes, religions and languages. But these are not the only, nor even the important features of the land. They are the ruffes that disturb only the surface beneath which flow the silent deep waters of

^{*}Twickenham, November, II, pp. 206-10.

the stream. Even in the present times, when our minds are so fully occupied with the misfortunes of our country, there is nothing that rouses our spirits so much as when we turn the pages of history adorned with the heroic and noble deeds of Ashoka and Akbar, or Harsha and Shivaji; as we hear from the lips of our grandmothers the heart-stirring stories of Jataka and Nachiketa, or Seta and Savitri; or as we drink at the fountain that springs forth with endless melodies of India's poets and saints like Kalidasa and Bhavabhuti, or Chaitanya and Tukaram. And then do our hearts in their ecstasy exclaim, "Ah! Here is the glory that was once ours!" and then our hearts yearn for the day when we might win back the glory which we have lost by our own misdeeds. All the spectacles of a feverishly struggling Europe cannot stir us to such activity as this yearning can. But how few and slender are the opportunities we have for creating such a yearning in the hearts of our children or to make them feel proud of the national culture of the country? It must be remembered that when we speak of India's culture it is not something we merely dream of or find only extolled in the language of the hands. There are striking features of the Indian culture that are present in us even now, although they are allowed to remain dormant and rust away. Foreigners who have visited India from time to time have spoken with admiration about the great qualities of hospitality, honesty, disinterested devotion and the religious attitude that dominates everything, which an average Indian possesses. Even in this sorrow-stricken age, we have not failed to attract the wonder of the world by the display of our infinite capacity to suffer and sacrifice. These are the unmistakable features of our national culture, but our desire to make an organised effort to instil these into the minds of our children is rendered futile. The present system of education so engrosses their energies in assimilating the varied knowledge it gives them that it is almost an impossible task to inculcate in their minds a sense of pride for the ancient glory of India, and thus cultivate in them a national self.

Long before Lord Macaulay had ever dreamt that he would be called upon to give India an educational system that would determine her future, Rammohun Roy had already led a movement towards the introduction of a European system of education in this country. The initiative he took in the establishment of the Hindu College in 1817, the encouragement he gave to the educational

activities of the missionaries, and lastly the famous letter he wrote to Lord Amherst in 1823, protesting against the Government's proposal to have a Sanskrit college in Calcutta,—all these things are an unmistakable proof of Rammohun Roy's anxiety to bring the minds of his countrymen into direct contact with the progressive spirit of the West. As far as the introduction of the study of European sciences in the Indian educational system was concerned, and in his opposition to a system based purely on oriental learning, Rammohun Roy did not yield even to Macaulay in reluctance and firmness. But we should not fail to observe one striking difference between the ideal Rammohun Roy had in view and that which found a definite shape in Macaulay's system. While Macaulay aimed at the establishment of an alien culture by supplanting that which belonged to the land, the object which Rammohun Roy cherished in his heart was a harmonious blending of the two. Macaulay wanted the English system to suppress the Indian culture, while Rammohun Roy wanted its help only so far as the removal of ignorance and evil customs was concerned. To Macaulay, oriental literature was not worth the paper it was written upon; to Rammohun Roy it was an everlasting source of strength and solace. This difference of outlook towards oriental learning in the two advocates of English education is of the greatest importance. Two years after he wrote his letter to Lord Amherst, Rammohun Roy founded the Vedanta college at his own residence, whose object could not be, as it is held by some of those who are recognised as authorities in expounding to the present generation the true significance of Rammohun Roy's work, merely to train the priests and missionaries for the preaching of the religion he had founded. If that and not instruction in secular education and imparting of a knowledge of the culture were his object, and if the Vedanta college were not intended to be a place for general learning, its founder would not have been anxious "to connect instructions in European sciences and learning, and in Christian Unitarianism,"¹ as stated by his biographer Miss Colet. The whole of Rammohun Roy's life was spent in a critical and earnest study of the ancient shastras and other works in Sanskrit. His scheme of national reconstruction was founded on the best traditions that were preserved in Indian literature. All he did and preached was inspired by a supreme sense of national self-respect, although his nationalism was in no way antagonistic to the ideal of international

fellowship, which he had clearly perceived long before the nations of Europe had even caught a shadow of it. He was himself an Indian in the highest sense of the term—a product of all that was best in Indian culture, tradition and literature. It is not difficult to imagine that, had he been preserved to us but two or three years more, he, who had so earnestly advocated the introduction of European sciences in our education, would have been the first to raise his voice against the system that was inaugurated by Macaulay's Minute of 1835. At the present time when the world has realised, as it never did before, that

enlightenment of the individual by proper and adequate education is the only and sure way to national progress, whether in politics, social life or material well-being, we need to remind ourselves of the duty we owe to the country as to that great countryman of ours who has truly been called the maker of modern India, and that duty is to have for our rising generation a system of education which, while reaching the remotest corners of the country, will cultivate in them a sense of nationalism by giving them an insight into our ancient glory and our great traditions.

ITALY AND ABYSSINIA

By D. S. GORDON, M.A., LL.B.

PROBABLY no country in the world evokes such vague memories and mysterious associations of a remote past, in the minds of educated persons, as the land of Abyssinia, or Ethiopia as it is officially called. Some of these unique associations are no doubt due to references to that country in the Bible, but some are also due to ancient legends and reports of early travellers. "Can the leopard change his spots or the Ethiopian his skin?" is a quotation from the Bible which has long stood for things impossible. The eighth chapter of the book of Acts in the New Testament has another reference to Ethiopia from which it is guessed that Christianity was probably known in that country as early as the first century A.D. However that may be, throughout the middle ages in Europe rumour of a powerful Christian Kingdom of Prester John, in the interior of Africa, was widely prevalent.

But perhaps more familiar to the world at large are the legends connected with the names of King Solomon and the queen of Sheba, a province in ancient Ethiopia. It would appear that this beautiful queen administered certain intelligence tests to Solomon long before our modern psychologists invented them. An English poet, after describing one of these tests, concludes that the queen of Sheba departed in order to spread the news of the wonders she had seen. But the Abyssinians accept no such tame and unromantic ending. According to them the queen was so thoroughly satisfied with

Solomon's wonderful performance that she wanted to reward him suitably. So she married him. And the present Emperor of Abyssinia claims his descent from Menelik, the son of Solomon and Sheba.

Abyssinia is a vast plateau in the north-eastern corner of Africa, 350,000 square miles in area, i.e., over three times the size of Italy, and four times the size of Great Britain. It rises to a height of 8,000 feet above sea-level, almost perpendicularly from the surrounding country; and although it is only ten degrees to the north of the equator, it has a most salubrious and cool climate owing to its great and almost uniform elevation. Its soil, on account of its volcanic origin, is exceedingly rich. On the lower levels cotton, indigo, sugarcane and coffee are abundantly grown. The last-mentioned article, coffee, is in fact said to derive its name from the province of Kaffa in South-West Abyssinia, where it grows in profusion. Wheat, barley and rye are the chief food grains. The forests abound in pine, eucalyptus and palm trees. Among fruit trees the fig, pomegranate, orange, peach and banana are the most common. In short, the Abyssinian soil and climate are suited for the cultivation of most products of the temperate zone and some products of the tropics.

The mineral resources of the land are known to be enormous but untapped as yet. Gold is plentiful, and it is being extracted from the auriferous by primitive methods. Silver, coal, iron, potash and the precious platinum are also

found. The trade of the country is still undeveloped for the reason that no proper roads exist for the transport of goods. The land is interspersed by deep ravines and impassable gorges and river-valleys which render road-making extremely difficult. During the rainy season, i.e., from June to October, transport is almost impossible; and during the rainless months goods are carried on mule-backs. The centre of Abyssinian foreign trade is Addis Ababa, the capital city, to which place commodities are brought from outlying regions and exported through the single railway line of about 500 miles in length, connecting that city with Djibouti, a French port in the Gulf of Aden. This railway, through which 80 per cent. of Abyssinia's external trade passes, has been constructed by the French under a treaty according to which the rolling stock should be handed over to Abyssinia in case a foreign invasion is threatened. Quite recently a few roads were made, altogether about 150 miles in length, in and around Addis Ababa; but the greater part of the country is untraversable to an invading army. Obviously Signor Mussolini is quite well informed about transport difficulties, for among the war material he has despatched to Africa is mentioned certain road-making machinery which could make roads at the rate of 8 miles per day.

In the discussions that have appeared on the present Italo-Abyssinian question it is frequently stated that Abyssinia is the last and the only independent State in Africa. This is not quite true, for Liberia in the same latitude on the west coast, is still an independent Negro republic. It owes its existence, however, not to the oversight or self-denial of the European nations, but to the philanthropy of the United States, which created it as an outlet for her freed Negro slaves, so that they may develop along the lines of their racial genius, unfettered by foreign domination. It is interesting to note that Liberia is a member of the League of Nations.

But the independent existence of Abyssinia at the present moment is due to very different circumstances, not the least important of which are the natural difficulties of the region and the extraordinary fighting qualities of the people. A Russian Czar is reported to have said that he had two very trustworthy generals, namely, General January and General February, meaning thereby that the Russian winter in these months is so severe that it would effectively protect the country against foreign invasion. Napoleon in his famous march upon Moscow learnt the truth of this statement at great cost

to himself. He raised a gallant army and made a disastrous retreat. The climatic protection of Russia, however, is only seasonal and perhaps not very effective under modern conditions, but the geological or physiographical protection of Abyssinia is more permanent. At any rate, it has contributed much to the preservation of Abyssinia as an independent empire until to-day.

Added to this one should also consider the character of the people. From time immemorial Abyssinians have been famous as warriors. The fact that they have so long preserved their territorial, national and religious integrity in the face of centuries of Moslem aggression and in the face of modern European designs, is ample proof of their patriotism and their fighting qualities. The population of Abyssinia is about 12 millions. Of these less than one-half are Abyssinians; the rest are Somalis in the east, a mixture with Arab races, and the warlike Gallas in the south and west, of pure Negro blood. This polyglot population has been welded together as a nation by the genius of the present emperor, Ras Tafari Haile Selassie.

Italian dealings with Abyssinia may be said to begin in the last quarter of the 19th century, about which time they began to establish themselves in Eritrea. But their present position and outlook in regard to territorial expansion in Africa can be better understood by briefly reviewing the activities of European peoples in that continent during the past century. The 19th century in the history of Africa is essentially a period of partition among the various European states. England and France seem to have been the first to realize the value of territorial acquisition in the so-called Dark Continent. Ivory traders, and big game hunters, explorers and even missionaries helped in this process by opening up the interior of Africa. In 1914, before the World War began, Great Britain had already established her claim over nearly 6 million square miles out of 11½ million square miles, which is the total area of the continent. In addition to Nigeria, Gold Coast, Sierra Leone and other possessions in the Guinea Coast, she got possession of Cape Colony in the extreme south and made it the starting point for a northward expansion which should end in Egypt, 7,000 miles away. Subsequently, after the construction of the Suez Canal, she acquired control over Egypt and made that country the base for a southward expansion. In this manner she worked from both ends, and it was for long the dream of Englishmen to have unbroken British territory from Cape to Cairo. This ambition has now been realized, after the Great

War, through the acquisition of the former German East African region.

Meanwhile, France did not keep idle. She had already secured the large and fertile island of Madagascar, and was busy subdividing a huge area of about 3½ million square miles of land, extending from Morocco and Algeria in the north to the Congo in the south, and from the sea-coast in the west, right across the Saham Desert, to British Sudan in the east. At one time it even appeared as if there would be a war between England and France over Fashoda in the Sudan which both the nations claimed, but fortunately France withdrew her claim at the last moment. Meanwhile, the other states of Europe wanted to have a finger in the pie. Portugal secured Mozambique and Angola and certain minor areas; and Germany got possession of Togoland, Cameroons and the former German East and South-West African provinces. Even little Belgium came in for a share, and she got a million square miles of the Congo basin, the best-watered territory in the whole of Africa.

One would think that in this general scramble for Africa these European nations who lived nearest to that continent would secure a fair share of the plunder. But this was not so. Spain seems to have been absent-minded when these happenings went on; and Italy was still straggling towards her own unification. The result was that when in the last decades of the 19th century Italy began to look about for an outlet for her surplus population, she could only find waste lands and desert places. All the juicy pieces had already been swallowed. At present, therefore, Italy possesses half a million square miles of only desert and semi-desert land in Libya, Eritrea and Somaliland, none of them fit for European colonisation.

There is no doubt that fate has been unkind to Italy in the matter of Colonies. But the French have aggravated this general discontent in one particular instance. The Tunisian coast of north Africa is less than 180 miles from Sicily and over 10,000 Italians had already settled in Tunis before the French came upon the scene in 1882. Yet the latter took possession of the country, forestalling the Italians, who had already intended to do so. To Italy this portion of Africa is almost sacred ground owing to ancient historical associations; for it was here that Carthage stood, and it was here that some of the most glorious victories of ancient Rome were achieved. This behaviour of France still rankles in the minds of Italians, although by recent treaty the French have attempted an amicable solution.

In view of these past dealings between these two nations it is difficult to understand France's attitude towards Italy in the present Abyssinian crisis. France and Italy seem to be very good friends. At any rate, there is a general belief that France is willing to allow Italy a free hand in Abyssinia. Moreover, she has recently made certain territorial adjustments in Eritrea in favour of Italy besides handing over 25,000 shares in her Abyssinian railway. It is difficult to explain these concessions. Possibly France has certain plans in central and eastern Europe for the success of which she is willing to show favours to Italy, elsewhere. Possibly also France is annoyed with Great Britain in connection with the recent naval treaty of the latter with Germany.

Whatever the cause may be, Italian newspapers seem to have singled out Great Britain as the object of their wrath. They seem to believe that Britain is the arch-enemy of their ambitions in Africa. It was probably as a reply to this attack that a statement was recently made in the British Press to the effect that Britain had no special interests in Abyssinia. But this is a travesty of facts. The great lake Tana in Northern Abyssinia is the source of the Blue Nile, without whose life-giving waters British Sudan will be an arid desert. Even far-off Egypt owes her fertility to the silt and mud brought down by that river in its annual flood. Therefore Britain, with her usual foresight, has already concluded an agreement with Abyssinia to the effect that the waters of the lake shall not be tampered with in any way to the detriment of British interests in the Sudan. There was also an understanding about the construction of a barrage near the lake by the British, but the latest information goes to say that the contract for this dam has already been given to an American firm of Engineers.

But apart from the protection of the Sudan the British have other interests as well in Abyssinia. For nearly 2,500 miles British and Abyssinian frontiers march together and it is not unnatural that Britain should desire to have a peaceful and friendly neighbour. But the Italian allegation that Britain herself wants to grab Abyssinia may be dismissed as without foundation, for if she had wanted to do so, opportunities have not been lacking. The frequent depredations of unruly Abyssinians into British territory would have provided ample excuse for such action; but as it is, Britain has contented herself with mere protests. She does not aim at anything more than greater or less influence over Abyssinian politics.

Italy's designs upon Abyssinia have a

history behind. The Wal Wal incident, just like the Sarajevo assassination which started the Great War, is but a trivial affair by itself. It is important only as providing an excuse, although not a very reasonable excuse, for putting through certain plans of the aggressor nation. Italian relations with Abyssinia began sometime previous to 1885, when the former had consolidated her position in Eritrea. In that year, however, she established friendly relations with Abyssinia. Within five years after this, she followed up with a new treaty establishing a protectorate over that country. The emperor of Abyssinia obviously did not understand the political status of a protectorate, and for some years he was too much pre-occupied with internal affairs. But in 1895, Menelik of Shoa, the new emperor, informed Italy that the Abyssinian version of the treaty differed from the Italian version, and that there was no intention of establishing a protectorate. War followed. Italy invaded Abyssinia from her Eritrean possession in the north-east, but after some minor successes her army was utterly annihilated at the Battle of Adowa in 1896. A writer in the *Round Table* for June, 1935 says of this battle: "No rout so complete, no such humiliation of a white power had been known in modern times". Italy had to pay a war indemnity of £400,000 and agree to certain other terms securing the territorial integrity of Abyssinia. Italy still remembers the disastrous episode; and it was in this that Signor Mussolini referred when he spoke the other day about "a dramatic, bloody and unforgettable experience". It is even said that the name "Adowa" was written in bold characters upon the troop trains which recently carried Italian soldiers to ports of embarkation for Africa.

The Battle of Adowa is an important landmark in the history of Abyssinia. It enhanced the prestige of the nation just as the Russo-Japanese War raised the prestige of Japan in the eyes of Western peoples. Foreign legations were established on a larger scale at Addis Ababa, and foreign nations vied with one another in securing Abyssinia's favour with a view to economic concessions. The rapid growth of foreign interests in this part of Africa led to the conclusion of a tripartite treaty in 1906, between England, France and Italy, agreeing to respect the territorial integrity of Abyssinia. In 1908, another treaty was concluded, fixing the boundary between Abyssinia and Italian Somaliland on a map accepted by Italy. It is not a little surprising, therefore, that the present dispute between the two nations should be in regard to this frontier. In 1928, a treaty of conciliation

was concluded between them agreeing to settle mutual disputes by arbitration. But the fact of the matter is that those successive treaties fettered the freedom of Italy in dealing with Abyssinia. From this irksome situation she now desires to escape by one supreme effort of determination and defiance. So in December, 1934, while the Anglo-Ethiopian Boundary Commission was trying to demarcate upon the ground at Wal Wal the frontiers that had already been marked upon the map, its escort, composed of Abyssinian troops, was fired upon by an Italian outpost without warning and 170 men were killed. This unfortunate incident took place fully 60 miles within Abyssinian territory, and yet Italy claims the land and has demanded an indemnity of 200,000 shalers together with the dismissal and punishment of the persons concerned. Abyssinia was taken aback, and direct diplomatic relations assumed a serious turn. Italy threatened war and sent out a huge army and enormous quantities of war material. Abyssinia appealed to the League of Nations, of which she is a member.

One of the grounds on which Italy has tried to justify her intended occupation of Abyssinia is her so-called civilizing mission. She accuses Abyssinia of inability to maintain internal peace and order, of being a source of danger to her neighbours, of not fulfilling certain treaty obligations and of not having abolished slave trade within her domain. Italy therefore concludes that it would be to the interests of the world at large as well as to the advantage of Abyssinians to be ruled by Italy. Such an argument, however, not only carries no conviction but it also does serious injustice to the not inconsiderable progress of Ethiopia under her present enlightened emperor. It was in 1916, that Ras Tafari came into prominence as the heir-apparent to the Abyssinian throne and as regent to his aunt who had been chosen queen in place of the then emperor, deposed on account of his pro-German sympathies. To this little olive-complexioned man Abyssinia owes much of her present position and prosperity. A remarkably shrewd and far-sighted man, he managed to get his native country enrolled as a member of the League of Nations in 1923. In 1924, Ras Tafari made a tour of Europe and carefully studied the political, social and material conditions of the principal nations there. On his return, after an absence of five months, he started the modernization of his homeland. He sent several promising youths to Europe and America for higher education. He granted a liberal constitution and created a feeling of national consciousness.

He made free use of foreigners in the service of his country; and nowhere is his skilfulness and intelligence more manifest than in his dealings with foreign nationals. He seems to have carefully avoided the great powers of Europe with territorial ambitions. He built hospitals and staffed them with Norwegian doctors and nurses; he established schools and appointed an American as his chief educational adviser; he reorganized the army and called in the aid of Belgians and Swedes; he reformed his legal system and had for his guidance a Jurist from Switzerland. Obviously he had no love for Italians. But for the Japanese he had unbounded admiration. He sent a nephew to their country recently on a political mission, and there was some talk of a marriage alliance; but the idea had to be given up owing to political pressure from other quarters. However, industrial and commercial experts from Japan have been welcomed, and lately it was announced that 2,000,000 acres of cotton-growing land had been allotted for Japanese enterprise. All this may account for the outburst of indignation in the land of the rising sun at the attitude of Italy towards Abyssinia.

It would now appear that international interests in Abyssinia are too wide and too complicated to permit Italian occupation. Neither England nor even France can afford to see Abyssinia in Italian hands; while distant Japan and the United States may seriously resent such aggression. Moreover, in the present negotiations Abyssinia's case is in good and clever hands. A French man and an American,

who are the chief advisers of the emperor in this matter, have already succeeded in mobilizing public opinion in his favour. The moral conscience of the world has been stirred. Mere might may not triumph over right. Nor is it quite certain that in case of a war Abyssinia will fall an easy prey. It is true that the Abyssinian army is not completely modernized, but this is being rapidly done. Large quantities of munitions of war, latest model rifles and machine guns, have already arrived from Belgium and Czechoslovakia and 20,000 gas masks are reported to have been received from Germany. Whatever deficiency there may still be, is likely to be compensated by the difficult nature of the country over which the enemy will have to pass. Military experts opine that if Abyssinians took to guerilla warfare Italy's success would be very problematic.

The Italo-Abyssinian tangle has once again brought to the forefront the question of the present usefulness of the League of Nations and its future prospects. We are reminded that the League was unable to stop Japanese aggression in China, and that probably Abyssinia will prove to be another Manchukuo. But the similarity of the situation holds good only up to a certain point. Sometime ago a cartoon appeared in the press depicting Manchukuo as a young lady swooning into the arms of her lover. There is probably some truth in this. It is not unlikely that the age-long miracle and corruption of Chinese administration have alienated the sympathies of the Manchuians.

17th August, 1935.



SONG-HARVEST FROM PATHAN COUNTRY

By PROF. DEVENDRA SATYARTHI

III

IT is customary with the Pathan peasants that all the neighbours unite together to undertake the various agricultural operations, such as ploughing, seeding, weeding, and the reaping of the harvest, etc., unitedly in each member's fields. It is generally known as "Ashar." Here is an interesting picture of the harvest-Ashar:

The wheat crops are being reaped,
Lo! here is an Ashar.
With his scythe the peasant's hands
In the sight of golden wheat-corn.

There may be seen the bangle-sellers during the harvest days and the peasants who do not possess ready cash may exchange bangles for shawas. Here we see a peasant belle anxious to buy new bangles:

Lo! the wheat-harvest is being reaped,
O throw a few shawas on to me.
Lo! the bangle-seller approaches here.
O I wish to get some for my arms.

A peasant belle's love for Purwan (nose-ring) is the theme of some of these songs—Here is a song which they sing a little before the Kharif-harvest:

O if Allah blessed us
With a rich Kharif-harvest,
My love'll get me a gold Purwan
O he has promised it.

To the poor peasants fried mase is a form of refreshment. The mase is thrown in a burning hot pan whereupon they begin sprouting in white flowerlike shapes as they dry up. A fried mase is a symbol of a heart, blossomed up in joy, in the following song, which is sung when the mase crops are expected to be rich:

Lo! O the sun-corn have appeared in pairs;
Lo! the peasant-women look like the fried galls.

As the harvester is engaged in the hard labour he may just dream of her mistress who should come to him to make an offering of a sweet kiss. Here is a glimpse into his dream-land:

Lo! the wheat crops are being reaped,
Lo! a lady proceeds towards the field to offer a sweet kiss to her sweetheart.

BOY-DANCER'S SONGS

Lakhtais or boy-dancers, who belong to the Dooms, form a figure of considerable importance

in the arena of Pathan song. The majority of the songs, sung by the Lakhtais, are common to the masses, and can hardly be put under a separate head. But some of their songs which bear a clear stamp of their personality may be placed in a class by themselves.



A Pathan Minstrel:

He is the genuine song-bird of his motherland. It is the very soul of Pathan Music that appears on the scene beautifully whenever his fingers touch the strings of his Rubab.

Some of the Lakhtais, gifted with a poetic heart, are the song-smiths of a considerable order, one of their songs itself bears an evidence of the fact:

O thou hast stolen my heart, O Lakhtai,
O thou art a poet since thou singest new songs
everyday.

The Lakhtais are hired to perform a variety-dance of rustic standard during the various ceremonies like that of marriage and circumcision, etc. Again they may be invited to the rich harvest-fests too. Here is a glimpse of their contribution in the harvest-joy:

The peasants are reaping the wheat crop
and the Lakhtais are displaying their dance.
Follow me, O bride, let's proceed thither.

Again:

Let's proceed, my dear, to attend the Lakhtan-dance.

The songbirds pass by our ears with the rhythmic beats of the drum.

MARRIAGE-SONGS

With an admissible ease moves the genius of the Pathan women, who assemble to celebrate



Pathan Peasants.

The smiles and tears of the Pathan *shahs* are the wisp and weed of the peasant's song.

the bride with a variety-entertainment. The authorship of all the marriage-songs, known as 'Da Wala Sanden' goes to the daughters of the Pathan soil. There is perhaps no contribution in this direction from the male sex. Thus these songs are fresh and soft as women's heart itself. 'To sing song after the marriage' is the Pathan proverb used to under-rate a thing that comes too late, but it may be the way give us an idea of the importance, generally attached to the marriage-songs. It costs nothing to the women to sing marriage-songs, but a difficult task it is indeed to spend a lot of money. Thus there runs a proverb among them: 'Marriage is easy but its *Sandobast* is rather difficult.' All the women take a great interest in the song-feasts at the bride's. Among them may be one who may prove to be the song-queen of the occasion. She leads the rest who may amuse her, calling her 'a dancing doe' in the words of a native proverb: 'the doe was

already full of sport but the single-bells round her neck made her leap and dance all the more.'

A sister's love for her brother who is about to be married is one of the constant themes. Here is a specimen:

Oh that will be an auspicious hour,
When my brother'll wear the fair-embroidered of his wedding.

Again:

O prevent of my life TU mado, O Allah!
When my brother'll walk in front of his bride's palanquin.

She may even like to suggest him a new mode of wearing the wedding-turban:

Beautiful thy turban, dear brother, with two tufts instead of one,

So that the breeze may play with them as they walk to in front of thy bride's palanquin.

When the girls from the neighbourhood come to congratulate her on the happy occasion of her brother's wedding, she asks them to beautify the courtyard with the native flowers:

Oh clean the courtyard with the flowers and then adorn it with flowers.

The palanquin of my dear brother's bride is just in approach.

Here is a 'bride's scene':

Let my dear brother be about to sit on the wedding-carriage.

O here come *harang-powder* towards him which may make it fragrant all round.

Changra is the name of a particular palanquin, used to carry the bride, but the bride-groom's sister likes to use it for her shy brother's dressing and breaks forth in a suggestive tone:

O well adorn the bride on the threshold!

Let's dress the groom in the *Changra* palanquin.

Shir Alan is the name given to the bride-groom in some of the marriage-songs. Here is a specimen sung in chorus by the girl's roommates just after her bridal-bath:

May you bless our bride, O morning breeze, through Allah's grace.

O the bride, who is our comrade, is given away in marriage.

Now shall bring, O *Shir Alan*, the news of her *sekar*!

May you bless our bride, O morning breeze, through Allah's grace.

Now comes the hour for the *doan's* wife to comb the bride's hair along with the little nut, known as *Urba*, which she wears so far as a mark of virginity. And the women sing a chorus-song in a comic tone on the bride's behalf:

Set dogs on the *doan's* wife, so wretched,
O she seeks to make a way through my *Urba*,
I kept so far freely and beautifully.

Then comes the turn of the bridal coiffure.

The bride's seven comrades come forward for the impetuous performance of the braiding of seven plaits: each one, as she braids, joins in a chorus-song, which is sung again and again.

O lay out seven bridal combs for the bride,
Soon will finish the braiding of her seven plaits.

After this performance is over they begin a new song. How poetic is their invitation to the bride:

O gladly we may make our lives' pursuit for the
Bride's bride,

Come here, O bride, and just pass over her bride.

The bride herself, too, may imitate some of her
plaits. Here is a coiffure-scene:

O the mass of her black hair how she increased,
O her face, with long-locks how she adorned,

With her fingers, delicate and cool,
She braids her locks gently.

All the while repeating,
The bride's graceful stanza.

Now the parting of the bride's hair is adorned with vermilion. It brings its own poise, too, when tears appear in the bride's eyes with the idea of her departure from her parental home soon. Her comrades come forward to sing a song in chorus:

No good of shedding tears—O bride—
O the silver parting of thy hair is already
blanched with weeping.

But in her heart of hearts she must enshrine
the joy of the wedding. Thus the women sing:

The girl is being married—O, she is glad,
O her eyes shed tears, but her heart is not sad.

The Pathan romance of Adam Khan and Dur-i-Khani, too, is beautifully knit in some of the marriage songs. There runs a native proverb: "Neither all men can be Adam Khan nor all the women Dur-i-Khani." Love between Adam Khan and Dur-i-Khani is believed to be quite spotless, as evident from a short piece:

O Adam Khan and Dur-i-Khani's love for each
other was true,

O each other's hands they held even after death.

Adam Khan's name stands for the bridegroom, and Dur-i-Khani's for the bride when the women join in a choral song:

Dur-i-Khani's Veau, is rushed for the coiffure,
O when will Adam Khan, the bridegroom, approach
here?

Again:

Let our bride look like Dur-i-Khani.

The bridegroom, who sits on the horse-back appears to be Adam Khan.

Pathetic indeed is the wedding-scene when the bride is asked to bid her parents adieu to leave them for her new home. Here is a short

song, sung by the women in chorus, on behalf of the bride. Wet with tears seems the whole atmosphere, when the palanquin-bearers, who



Singing Chorus:

Three-five words have their own interesting songs.

usher the marriage-party, carry the bride away, leaving the women to sing again and again:

O why don't you lead me up a bit higher,
O ye, the bearers of my palanquin?

Oh, behind the dark hills sits my father's house,
O as the caravan moves on.

The Afghani women in the Tirah valley compare their bride to a Kashmir beauty, and exultate her palanquin as the golden one:

Lo! Tirah's bride is like a Kashmir beauty,
O to her father-in-law's house she goes in a golden
palanquin.

But she is to lead a rough life soon after

the wedding life and can no longer remain a hind of ease. Here is a post-betnal novel:

To the mine may go this (betnal) nation of the Affids,
A bride is the brought home today and to-morrow
sent out for collecting life!

Love-Songs

Min is the Pathans' popular word for love and they have a variety of love-songs, known as "Da-Mine Sindre." Song-smiths from both the sexes have shared alike in the harvest of love-songs that has survived to the present-day Pathan country.

Here is a song from some minstrel who addresses a gallant who happens to be a composer of love-songs:

O all thy songs will be smeared in the blood,
Whenever picks the fennel is extended for the theme.

If the songs from the lover are smeared with his blood, it is the same in the case of the Pathan beloved. It is evident from the following song, which is most probably from a woman song-composer who could not turn a deaf ear to the call of Cupid:

O bring me pen and inkpot,
I'll write to my love a pair of blood-red songs.

The names of Laila and Majnun stand for the beloved and the lover respectively in some of these songs. Here is a popular specimen:

O everyone is mad after Laila,
O fortunate is he for whom is mad Laila herself.

Again:

Laila is like a golden song-bird,
Among the garden-flowers of Kabul is the sporting Majnun
is like a silver-cup,
O beloved is he with the wine of love.

Love is like a fish with beauty as its river,
is one of the most interesting themes:

Laila is the sweet waters of beauty,
Love fits about gracefully like a fish.

Love is like honey and the beloved's eyes are always in search of it, is another theme of a marked interest:

O thine eyes are like the bees, in the garden of the world,
Making honey out of the blossoms of love.

Sometimes the beloved's heart is compared to a honey-comb:

The heart is like a honey-comb, so interesting;
O how can I win it, my darling?

Here is a song in praise of the fair-sex:
O there is no way up into the heavens
O the youthful belles wear up climbing into the wing of love.

Sometimes the lover compares the breast

of her mistress adorned with her flowing locks, to the Schab (the native violin):

He who has not seen the Roman may have a glimpse of it now—
O my sweetheart's breast is like the Roman with her locks as its strings.

Again the lover may like to sing in another strain:

May Allah turn thee into a brass, my love,
So that I may carry thee about in my arms.

The commemoration of Pearwan (nose-ring) is one of the most popular themes:

Why shouldn't my sweetheart's lips be so smooth and fresh?
O constantly under the shade of her Pearwan when they remain throughout the summer and the winter.

The heart is compared to the pearl:
O the heart is but a pearl—once broken, broken for ever,
Then none can patch it with shafar scales.

A Pathan belle compares her heart to the nest where lives the pigeon of love, and she makes its offering to her beloved's eyes, which are tempered with eagles:

Certainly would I sacrifice the pigeon that lives in my heart,
For my beloved's eyes, which are no less than the eagle's.

The eagle has become an emblem of a gallant:

O come and be as eagle on my hand;
O I'll feed thee on my heart.

Again:

Oh, my captive eagle has flown away,
O everywhere I'll spread out the net of my tissues.

Nevertheless, some of these specimens of Pathan love-song, and many others of this variety, are not exactly the outcome of the folk-heart. Directly or indirectly they are touched by the soul of a poetry which is never the wild flower of Pathan soil.

War-Songs

These are known as 'Do Jaug Sindre' in the native terminology and are naturally plentiful with a warlike people like the Pathans. Many of them are really compositions of marked interest and their study is necessarily of great importance as they are a window into the martial personality of the Pathans. Some of their glimpses are given elsewhere as the specimen of Lailai and Chir-beta patterns.

Cosmo Songs

Such mirth-provoking hours, when one's personality cannot but ripple like a mountain-



Singing Caravans—
These fine animals have their own interesting songs.

brook, are not rare among the Pathans. A war-worn greybeard and budding warrior alike can enjoy a laugh when the professional minstrel or some amateur sings comic songs, known as 'Du Toko-Takalo Sandre' by the Pathans themselves.

Here is a specimen :

Trade elephant's wedlock is being performed,
Lo! the hufflokes are dancing and the doobys are
playing on the pipe.

CHITS

Madhā is the word which denotes 'praise and glorification' in Pathan country, where several songs, known as 'Du Madhā Sandre' or Chits, generally addressed to the living or deceased hero and warriors of high order. Here is a specimen which celebrates some minstrel's love for Mir Afzal, who have been a great hero :

To thy feet all, O Mir Afzal—
Didst thou ever entertain,
A rifle on thy shoulder and arrow thy chest,
Didst thou ever have a well-becoming cartridge belt,
Like a prince of blood, O hero, didst thou not,
From mountain to mountains,
To thy feet all, O Mir Afzal—
Didst thou ever entertain.

SATIRES

Opposite to Madhā (praise and glorification) comes the word Hijo (i.e. satiric treat-

ment) and it has its own significance. Thus several satires, known as 'Du Hajvo Sandre' have come to life.

Dalavar Khan (lit. a hero chief) is some coward warrior's name, which is in itself a satire upon Pathan chivalry. Thus it has become a constant theme in the arena of satires. Here is a short specimen :

O Gohādd Dilavar Khan's remarkable chivalry;
From a woman he fled away in a tailor-dold.

BALLADS

A long story or romance, knit in rhythmic song, is a thing of great interest with the Pathans. Professional minstrels and amateur singers alike are sure of a large audience in the song-fests held in the village-hujras or under the open sky, whenever they set some popular story to rhythm and tune. Such a song is said to be known as Badla among the people living in Tirah. But according to Mashana Abdur Rahim, the Arabic and Pashto professor of Islamia College, Peshawar, the word Badla is a synonym of Sandra (song) in the Murwat and Gandapur side of the Pathan country. Thus there must be some other common name for this important branch of Pathan song.

The following old ballads which have been recently printed at Peshawar for local circula-

tion, are notoriously: (1) Adam Khan-Dus-i-Khani, (2) Jalat-Makbala, (3) Musa Khan-Gul Makni and (4) Nimzola. These are of great length. There are many others, which still live on the living lips of the Pathan minstrels, and are not so long. Two such ballads about Mammal have appeared in the first article as specimens of Chir-Beti type.

IN-SOONS

Akhtar which originally means a star in Persian, has come to live as a popular word for 'Id' in Pathan country. Thus the singing during the Id-festivities, are known as 'Da-Id Sandre.'

Here is a song in praise of some beauty-star seen in the 'Id-lair':

O never have I seen a lovelier
 Than this beauty who can sing
 In my Hamra-village, my love,
 O I see my love standing graciously in the midst
 With her full-face, so sweet, fresh and fair,
 O never have I seen a lovelier
 Than this beauty who can sing
 In my Hamra-village, my love,
 O how well-thought looked her eyes,
 Her little hands with hands she makes do,
 O never have I seen a lovelier
 Than this beauty who can sing
 In my Hamra-village, my love.

ATAN-SONGS

These are dance songs. The Atan dance is said to be as old as the history of the Pathan days in Pathan country. Absolutely confined to the women's song-festivals, it is as a matter of fact, in no way exposed to men. The women may assemble to perform it on any occasion, but generally they do so during the national festivals and some other hours of inspiration. If performed on a full-moon night, the golden beams falling on the faces and other parts of their bodies may lend a new colour to its atmosphere and background. Its scheme is as follows: almost all the women, assembled for the occasion, form a ring, and then clapping their hands gracefully to mark the time, they move in a circle with rhythmic steps. Thus the Atan dance goes on. They may even sway to and fro gracefully. There is indeed a feast of grace, simplicity, and charm intermingled together in the movements of the Atan-dancers. The colour-variety in the dancers' garments, simple and rough but all the more endearing to them, may create a pleasing sight. But there is no audience, each and every woman takes part in the performance of the dance itself. There is a variety entertainment of songs throughout the dance. Some of these will

illustrate the movement and colour of the dancer.

Here is a song, which bespeaks the scheme of Atan dance during the marriage-festivities:

O come, we'll perform the Atan-dance for the
 spring has come to us!
 Here the little within the ring, ye youthful virgins,
 and move in a circle clapping your hands all
 the while.

Each maiden may appear to be a Dus-i-Khani (the heroine of a romance mentioned above) in the Atan-dance, performed during the spring:

O come, let's perform the Atan-dance: for lo!
 here approaches the spring season:
 O Sit a Dus-i-Khani, little one! hasten today.

SURSO-SONGS

Though the Pathan word for the sent sung by ropes for swinging is Panga, its popular synonym from the Yusufal dialect is Tal. Thus the songs, which the girls and young housewives sing while enjoying the process of swinging, are known as 'Da Tal Sandre.' These songs have their own airs rapt in the fresh atmospheric effects, and, as regards their themes, they may furnish us with the sentiments and feelings of swingers, seen against the pictorial background.

When many girls engage themselves in the Atan-Dance, some one may like to enjoy the swing:

All the youthful virgins have given themselves to
 the Atan-Dance,
 O come, my love, let's jump together into the
 swing.

Some of the girls may have a swing under the cool shade of the mulberry tree:

Lo! the mulberry has been fitted with a swing.
 O come, my dear, we'll enjoy it together.
 Here is the simple call of Cupid:
 O come, my sweetheart, let's dash into the swing.
 The swing I only be a pretext to prove our hearts
 truest-love.

SPINNING-WHEEL SONGS

The girls and women of the neighbourhood generally assemble in different parties at particular houses for the spinning-competition. Bander is the word for the spinning-party. Thus the songs, sung by the young and old women while spinning, are known as 'Da Bander Sandre.' The music of the spinning-wheel has its own significance and the fair sex in Pathan country tries its best to harmonize the traditional airs of their spinning-wheel song with the simple rhythm produced by the spinning-wheel.



A Central Market:

Songs, too, find their own place whenever these people enjoy their hours of ease. There may be interesting side singing alongside the instrumental Chams Music.

Here is a song from some spinning-queen who happens to be the leader of a party :

The festive-gathering in the Hums is over, my love,

O I am still watching the sunset for a spinning-partner.

To ask the poor husband not to leave his country for India is a popular theme :

O don't bid me adieu, my love, to leave thy village for India.

O I'll spin yarn and I'll feed thee.

SOME MORE VARIETIES.

There are many more varieties of the Pathan song, too, of which the following are noteworthy :

(1) Circumcision-Songs. These are known as "Da Simnatune Sandro."

(2) Songs of the boy's first shaving known as "Da Sar Kahi Sandro."

(3) Rhythmic Riddles. One specimen of these about the spinning-wheel appears elsewhere in this article.

(4) Cradle-songs and Nursery-rhymes (specimens given elsewhere).

(5) The lullies and other chants of mourning (specimens given elsewhere).

But with due regard to the classification of the song-harvest in the Pathan country, it will not be irrelevant to note that the average Pathan does not care much to draw hard and fast lines of demarcation in this realm, and men and women alike in their respective song-fests may sometimes intermingle songs of diverse nature, originally separated from one another according to the occasions they are meant for, and the themes, they are knit in.*

*The credit of being the pioneer in introducing a considerable number of Pathan songs and poems in

the wide literary world belongs to Prof. J. Darmstadter who published them in his *Chants des Afghans* in 1886, adding the texts along with their French translations.

But the present survey of the song-harvest from Pathan country is the humble result of my independent attempt in this work. Almost all the specimens of Pathan folk-songs are collected from living lips.

It was first of all in 1926 that I made a little collection of these songs through the co-operation of some Pathan students at Lahore. But it proved to be in no way worthy of its name. Then came the turn of new additions, of a great merit indeed, in my poor collection, after a long time in April, 1934, at Peshawar, when I was fortunate enough to achieve the worthy co-operation of Mr. Abdul Ghani Khan, the son of the famous nationalist leader Abdul Ghaffar Khan. Mr. Abdul Ghani, who is a Hindu-Muslim student at Durrani-Nikistan, while discussing the subject with me, put an interesting picture of the Pathan countryside before me, and inspired me thereby to go in the very heart of Pathan song for its proper study. Thus I approached the door of the Pathan country for the first collection. With my headquarters at Peshawar I spent a period of five months—from January to May, 1935—in collecting the texts of the Pathan folk-songs and studying them properly. Again the months of June and July were spent at Rawalpindi and I engaged myself absolutely in giving the finishing touches to the material for the press.

My cordial thanks are due to the worthy staff and students of the Professorial Colleges—Idarria College and Khairpur College—for their heart-giving co-operation in my mission, and especially to Munir Abdul Munt, the Persian professor at the Edwards College, and Mawlana Gulzar Rahim, the Arabic and Pashto professor at Idarria College, without whose help it was totally difficult for a non-Pathan like me to go into the depths of the origin and development of the Pathan-song. Again I take the liberty to express my humble admiration for Sarab Sahibzada Sir Abdul Qayyum, Munir, N. W. F. P., and one of the pioneers of the modern education in the country; not only for his great sympathy for my mission, but also for telling me the story of his early life when he himself, too, was making an attempt to study the native folk-songs, he was always an inspiration to me. —Author.

THE POET-PHILOSOPHER—HIS MISSION IN LIFE

By P. R. SRINIVASAN

"No man was ever yet a great poet, without being at the same time a profound philosopher."

—SAMUEL TAYLOR COLERIDGE

I

W. B. Yeats, in his introduction to the *Gitanjali*, associates with India a 'tradition where poetry and religion are the same thing'. The union of poetry and philosophy has been in evidence all through the ages in this country. It is in songs of a philosophical and religious character that the nation has 'deposited the profoundest intuitions and ideas of its heart'.

India is therefore a land of poet-philosophers. The writers of the Vedas and Upanishads were true poet-poets. The sages of medieval and modern times,—Kabir, Tukaram and others—who sang themselves in the poetry of spiritual joy, were all poets and philosophers. Rabindranath Tagore, the poet of the Indian Renaissance, is the latest and the most glorious addition to this noble galaxy of poet-philosophers to whom India has given birth.

Poet-philosophers however are not the monopoly of one country or one age. They have flourished in all ages and in all countries. From time to time there have arisen in the world men who have combined in themselves the roles of the poet and the philosopher, and who have bequeathed to the world rich legacies in the shape of philosophic poetry—men, therefore, 'to whom Mankind is indebted for revealing beauty, and men to whom the world also owes much insight into the facts and principles of the moral world'. Aeschylus and Sophocles were, as Carlyle points out, poets and priests as well. The psalms of the ancient Hebrews which voice the deepest feelings of that 'chosen race', were written by men who were true poet-philosophers. Dante, Goethe, Blake, Wordsworth, Shelley, Browning, Emerson, Francis Thompson, and A.E., are some of the poets of medieval and modern times who have kept alive in western countries the tradition of philosophic poetry and made glorious contributions to it.

The poet-philosopher, therefore, has his own place in the scheme of things. He has a distinct mission to fulfil and a unique contribution to make to the stream of human progress. The appreciation of the few great world poets

who are the finest embodiments of moral wisdom is a clear evidence of a recognition of the significance of the poet-philosopher.

II

The poet-philosopher is a true, a great poet. Who is a poet? What is the aim of poetry? It must be admitted at the very outset that the aim of poetry is not truth or edification. 'Didactic poetry,' says Shelley, in his Preface to *Procreant's Unborn*, 'is my abhorrence'; and didactic poetry, as Richard Aldington observes, is now almost universally recognised as an impertinence. The presence of a conscious moral aim in a poem will certainly detract from its worth as poetry. Poetry should not be used as a mere vehicle for conveying certain philosophical truths or moral ideas, and the poet should never assume the role of a mere propagandist or moralist. The functions of the poet must never be confused with those of the preacher or homilist, because 'their business is to instruct and guide,' whereas his is to stir and vivify, to inspire, enervate, delight. The poet should follow the advice of Lowell, who wrote in *The Origin of Didactic Poetry*:

Put all your beauty in pure rhymes,
Your sparkle in your living.

His only moral duty therefore, as Springue says, is to be true to his art, and to express his vision of reality as well as he can.

Poetry however must not be mere empty music, and the poet must not be the 'filial singer of an idle song'. Poetry must embody ideas and the more lofty and the more edifying they are, the greater also will be its power and appeal. Poetry, the most purely emotional form of literature, says a writer, is to be measured always very largely by the amount and quality of thought which underlies its emotion. 'Art,' according to Jones, 'is never at its best except when it is a beautiful representation of that which is good'. The true business of a poet, in the words of Frederic Harrison, is to enshrine fine thoughts in exquisite melodies. If poetry is to be something more than 'an idle toy, a mere plaything,' and if the spirit of humanity is to find in it its 'consolation and stay,' then in most other words Matthew Arnold called 'a criticism of life'.

That the presentation of a philosophy of life will enhance the value of poetry is beyond doubt. Many critics and poets have gone so far as to maintain that great poetry must be rooted in a profound philosophy. 'The poet,' says Thomas Carlyle, 'is one who has penetrated into the sacred mystery of the universe; is a man sent hither to make it more impressively known to us.' The poet must, according to Wordsworth, be gifted with 'the vision and frenzy divine' and must see into the life of things. 'The poet,' says Shelley, 'participates in the eternal, the infinite and the One.' 'Poetry,' in the words of Emerson, 'is the perpetual endeavour to express the spirit of things.' Robert Browning declares poetry to be 'the presentation of the correspondence of the universe to the Deity, of the natural to the spiritual, of the actual to the ideal.' Poetry is to Collins 'the revelation of ideal truth'. It is to John Bailey 'the spiritual realism which has enabled man to pierce behind the outer shell and husk of things into their inner life and essential truth'. All these definitions point to the conclusion that poetry must embody a philosophic vision and offer an interpretation of life. They bear testimony to the enduring conviction that the poet has not only emotion and utterance, but insight; that he is, in some way, a revealer of the deepest truth. They stress the idea that the poet must accept the challenge of life's greatest problems, ponder over 'fate and destiny' and unravel the mystery of man's place in the scheme of things.

It is, of course, going too far to say that philosophy is one of the essential elements of poetry, because that would be restricting very much the scope of poetry and banishing very many from the realm of poetry. We can however say that poetry will become a thing of power, if, instead of merely enrapturing us by its luscious music or haunting melody or delighting us by its lovely phrases and catching expressions, it also tries to edify or exalt us by offering a true vision of life. Philosophy, therefore, instead of being a hindrance to poetry, can enrich it, lift it to a higher plane, and make it 'capable of higher uses and worthy of higher destinies.'

The view that poetry should not be didactic does not mean that it should steer clear of philosophy. It only means that poetry should not be subordinated to philosophy, should not become a mere hand-maid of philosophy. Poetry should be true to its aims and objects, and must be poetry, first and last. This however does not imply that philosophy is outside the sphere of poetry and that for a poet 'to

embark on the business of philosophy is to outrage some fundamental principle of poetry.' This only means that a poet must deal with philosophy in a poetical manner, or embody philosophic ideas in beautiful poetry. W. H. Hudson declares, 'We do not quarrel with any poet who offers us philosophy in the fashion of poetry. We require only that his philosophy shall be transfigured by imagination and feeling; that it shall be wrought into true poetic expression; and that thus in reading him we shall be keenly aware of the difference between his rendering of philosophic truth and any mere prose statement of it.' Didactic poetry is poetry in which philosophy is not intensified by emotion and clothed with the vesture of poetry; and true philosophical poetry is poetry in which philosophy is transmuted into the stuff of poetry and provided with an imaginative and emotional garb. The poetry of the poet-philosopher is didactic in a higher sense of the term. While satisfying fully all the requirements of the art of poetry, while being beautiful and emotional, it also has a higher appeal and discharges a higher mission—the mission of 'interpreting life, of applying ideas to life.'

The poet-philosopher is not, therefore, as he is considered to be by some, one who uses poetry for unpoetical purposes, who brings together two irreconcilable elements—art and philosophy. He is, on the other hand, one who, by uniting these two elements, by making poetry the vehicle of philosophy, exalts both and shows that, instead of being incompatible with one another, they are really complimentary to one another. He gives the lie to the misconception that poetry and philosophy—the one of the heart, and the other of the head—can never co-exist. His works clearly demonstrate that poetry can be the vehicle of philosophic truth without sacrificing anything of its essential poetic qualities and grace. His is the glory of being a poet and a philosopher and of achieving thereby the most difficult and the rarest of combinations.

III

The poet-philosopher is a true philosopher. 'The true philosopher,' says a writer, 'makes his philosophy out of his experience. The philosopher is a philosopher, because he can communicate to us the convictions which he has got from his own experience.' This is a true picture of a poet-philosopher, because he is one whose faith is founded on the bed-rock of experience. 'The poet,' says a writer, 'is not sure of a truth because he has proved it, but because he has seen it. Indeed in some

moments of rapture, he has experienced it.' This is true of the poet-philosopher. He does not arrive at truth through a laborious process of reasoning but perceives it in the lightning-flash of a moment of afflatus, and therefore, 'speaks', to quote the words of Saadi, 'by inspiration, by illumination.' He is a true seer, endowed with 'the gift of genuine insight.' To him 'belongs a faculty for discovering those precious yet subtle truths, which the net of reason is too coarse to touch.' He is, therefore, one 'nurtured by solemn vision and bright silver dream.' He is the 'hierophant of an unapprehended inspiration', one who 'saw to the pinnacle of truth on the wings of intuition.' He can therefore sing with the poet, Rabindranath Tagore,

I have seen, have heard, have lived;
In the depth of the known have felt
The truth that exceeds all knowledge
Which life may meet with wonder.

It is therefore given to the poet-philosopher to enjoy the true bliss of realisation—to see and grasp truth with the whole of his personality, to lose himself in its splendour and to fill himself with its light. The realisation of truth brings him spiritual freedom and he lives, moves, and has his being in a world radiant with joy and beauty, and dwells always, like the seer depicted by A.E., with musing in his heart.

IV

"The utterance of the poet-philosopher springs from realisation, not from thought; from conception in the deeper life; not from knowing and therefore that creed which the curtain of the mind."

It is therefore the joy of realisation that urges the poet-philosopher to express himself in poetry. The joy and the laughter of the soul make him break out into song and he becomes a singer out of an inner necessity. His poems are spontaneous outpourings from a soul that cannot contain the feelings surging within. He is a poet, not because he wants 'to give the world ideas, or teach it lessons, but simply because he is moved by an inward compulsion which urges him to creative art.' 'Sing I must; else life's not life'—these words can be put into the mouth of every true poet-philosopher. His mission in life—if he can be said to have a mission—is to 'sing hymns unbidden'. The following verses from *Gitanjali* sum up beautifully this mission of the poet-philosopher:

"I have had my invitation to this world's festival,
and thus my life has been blessed.
My eyes have seen and my ears have heard.

It was my part at this feast to play upon my instrument, and I have done all I could.

In thy world I have no work to do; my useless life can only break out in tunes without a purpose."

Great poetry has this as its chief characteristic—that it is inevitable; it is born of a lofty passion and is the expression of profound feelings. The true poet is an inspired singer, full of the divine glow and fire. The poet-philosopher fits in with this description and his poetry has the marks of great poetry and satisfies the criteria of true poetic excellence. Though he is a philosopher, his poetry is not mere verified philosophy. He is not a versifier who casts into verse certain accepted philosophic ideas but is a genuine poet who sings rapturously of his ecstatic experiences and who shares with us the joy of true realisation. He speaks of truths he has seen and lived and therefore he presents them with great fervour and enthusiasm. 'What poetry has to communicate', says Henry Sidgwick, 'is not ideas but moods and feelings'; and this is what the poet-philosopher does. He communicates to us not merely certain ideas but also the joy which the discovery of those ideas has brought him. He gives us not merely truth but also, what Matthew Arnold called "the emotion of seeing things in their truth." His poems carry with them the soul of poetry in their rapture and spiritual exaltation.

Genuine philosophical poetry thus brings to us ideas, vitalised by feelings. The poet-philosopher gives us thought, suffused with feeling and permeated with emotion. Philosophy in his poetry is assimilated into the stuff of poetry and clothed with the garb of emotion. He presents to us "truths, exalted by the joy of discovery and experience and charged with feeling." "If a philosophical poem is unpoetical," to quote Henry Sidgwick, "it is not because it contains too much thought, but too little feeling to sleep and penetrate the thought." Those who have failed to write good philosophical poetry, have failed because they were dealing with ideas which they did not feel intensely. Says John Drinkwater,

"Poetry produces life; that is all and it is everything. Didactic poetry does not necessarily fail. It generally does so, and because it generally comes out of sensation, not of that urgent experience, but of the lethargic acceptance of this or that doctrine or moral attitude that is not the poet's own delighted discovery, and so we respond to it with no more than laconic acceptance on our side. It is always a question of the poet's sincerity and conviction."

Pope's *Essay on Man* is a failure as a philosophical poem, because, as a critic points

out, "he did not attempt to expound in verse a philosophy which did move him deeply. The spirit in which he held his philosophic creed was calculated to sterilise emotion." True poet-philosophers have succeeded where others have failed; they have enshrined lofty thoughts in beautiful moving poetry.

The well-known philosophic idea that the world is penetrated and vitalised by one Divine spirit and there is one principle of unity underlying all the infinite variety of life is the theme of some of the most beautiful passages in the works of the poet-philosophers. Rabindranath has sung of this intuitive or experienced conviction of the oneness in all things.

The same stream of life that runs through my veins
Night and day runs through the world
And dances in rhythmic measures.

It is the same life that shoots in joy through the dust
Of the earth in numberless blades of grass
And breaks into tumultuous waves of leaves
And flowers.

The idea of re-incarnation, the idea of a man passing through a series of lives, has been treated most poetically by poets like A.E. and Tagore. A.E. writes of incarnation, not as a philosophic idea or theory, but as an experience.

Dreams bloom around your face
Like flowers upon one stem;
The heart of many a vanished race
Sighs as I look on them.
Your tree of life put forth these flowers
In ages past away;
They had the love in other hours
I give to you today.

This idea has inspired these beautiful lines from Rabindranath Tagore:

'You made me open in many flowers; rocked
me in the cradles of many forms; led me in death
and found me again in life.'

The citation of individual passages is liable to engender the misconception that the poet-philosopher offers us only certain lofty ideas, and that we ought not to look for anything like a system of thought in his works. The poet-philosopher does not develop a coherent philosophy in his poems, as a philosopher does. He speaks by hints and writes under inspiration. Ideas shoot forth in beauty and splendour from within him and apparently stand distinct from one another. No attempt is made to give the connecting-links, that is, to indicate the logical connection binding together the various ideas. Still, there is and must be in the works of great poet-philosophers a unity underlying the apparent diversity of ideas. It must be possible to build out of them a real fabric in the form of a philosophy of life. Poetry, observes

George Santayana, is not poetical for being short-sighted or incidental, but, on the contrary, for being comprehensive and having range. The true poet-philosopher is therefore one who has seen "truth steadily and seen it whole." His poems must embody a complete picture of truth, an ordered view of life. Poets like Rabindranath Tagore, Robert Browning, and A.E., offer in their poems a real philosophy of life. It is possible that even those who have received only gleams and flashes of truth can write poems that thrill and move. As a writer says,

"Those who have felt, even as it were in fragments, a sense of the vast and largest problems of human life, those who have caught a glimpse, whether in the temple or in the tavern, of the universe as a whole, all these may write something—however inadequate their attitude, however confused their representation of it—that will move us with a force akin to that of poetry truly philosophical."

The greatest philosopher-poets are however those in whom Vision has been unified in a philosophy of life, and in whose works, the scattered beams are strung together by a single thread of serious thought running through and colouring the texture of the whole. They are those who give us not 'a mighty mass of walks without a plan' but a view of life, founded on their experience.

V

The poet-philosopher is thus one 'who clothes in words of flame thoughts that shall live within the general mind.' He is one who 'drapes naked thoughts, good thoughts,—thoughts fit to be treasured up,—in sights and sounds.' He gives us not merely truth or wisdom, but 'the rose upon truth's lips, the light in wisdom's eyes.' He makes truth live in forms of beauty by the magic of ordered language.

The poet-philosopher's great achievement is that he humanises philosophy. He invests the dry bones of philosophy with flesh and blood and imparts to them warmth and colour. Philosophy in his hands ceases to be harsh and crude, and becomes, as Milton says, 'divine, as musical as is Apollo's lute.' It is lighted up, kindled, and heightened by emotion and conveyed through an artistic medium.

The poet-philosopher yields an instrument of great power and potency. While the philosopher merely appeals to the intellect, he appeals to the moral and spiritual nature of man; while the philosopher merely convinces him of great truths, he makes him 'feel them, realise them in imagination and so have the emotions they

are fitted to produce.' 'Philosophical poetry,' as a writer says, 'carries truths not into the understanding, but into the heart, where they can be vitalised and issue in conduct.' 'Who shall enable another,' asks J. C. Shairp, 'thus to feel truths which may be to himself the life of life? Not the reasoner. He at best convinces the understanding, does not satisfy the spirit. The inspired thinker, poet or other, can do more. He can touch others who are lower sunk than himself by a kind of spiritual contagion.'

The poet-philosopher can thus 'touch the heart, or fire the blood at will,' can wake the listless pulse to livelier speed.

He can stir men to their depths, transport them beyond themselves and throw them into a state of rapture and enthusiasm. He can make men glow with his own warmth and throb with his own feelings. He can quicken them into an emotional sympathy with his thoughts and make them burn into their consciousness and sink into their inner nature. The poet-philosopher thus wields an influence which the ordinary philosopher can never wield. He awakens and stimulates; he creates an enthusiasm, a fire that will burn and spread. He thus makes philosophy a thing of power, an instrument of good, and a spiritual force in life.

THE WIDOW

By SITA DEBI

NABADURGA became a widow, when youth had long been past. The calamity left her quite stunned;—it was too terrible to be understood all at once. She was the second wife of her husband and the house was full of the children he had by his first wife. Still, she had spent the thirty years of her married life in fierce independence, if not in happiness, because she was much favoured by her husband. She had never had to look up to anyone. On the other hand, the rest of the family obeyed her like servants. She was quite an autocrat over her small kingdom; even her husband, never dared to oppose her in anything. He felt it very much, that the disparity in their years, stood in the way of Nabadurga's marital happiness. So he never tried to restrain her even when she was unjust and tyrannical. If she could forget her misery anyhow, he would be content.

His daughters, once they were married off, never returned to his house any more. But his poor sons got more troubled and uncomfortable after they had married. They had to listen to abuse from both sides, that is, from the stepmother, and from their own wives. They had no answer ready. They were dependent on their father. So they could not quarrel with his favourite wife. They had to grind their teeth and hear all her stinging words. Their only hope lay in the fact that Nabadurga was childless. The old man could not last for ever. Then their turn would come. They only feared lest the old man should leave her a good portion of his property by will.

The old man intended to do so. He knew he could not deprive his sons of his paternal property as they were legally entitled to it. But he had saved some money, and had also built a house in Calcutta. These he intended to leave to his second wife by will. But fate had ordained otherwise. The old man died suddenly of an apopleptic attack without leaving made any will.

As she looked at the jubilant faces of her sons, Nabadurga's heart trembled within her. Even the death of a father had not been able to cast a shadow over their cruel gloe. But even in the midst of her dire misfortune, she had to own to herself, that it was she who was the cause of such unnatural conduct on their part. If she had behaved a bit less like the stepmother of fairy-tales, they, too, would not have behaved like devils at this time.

But was she alone to blame? Why did God frustrate all the young joyous dreams of her maiden heart? She was married off at the age of sixteen. She was the daughter of a widowed mother, and her relatives got rid of her somehow, by giving her away in marriage to an old man. At the time of the "auspicious look," the bride's eyes filled with tears. But nobody noticed it. She feigned illness and fled from the nuptial chamber, unknown to anyone.

So some one had to suffer for her frustrated hopes. Her husband's children bore the brunt. All the accumulated hatred of a bitter woman's heart was showered upon them. They were not guilty of any offence towards her, but there is no fair play anywhere. The innocent

suffering for the guilt of other is a very common sight in this world.

The days of mourning passed off somehow. She remained prostrate on the bare floor of her room, and no one enquired even whether she took any food or drink during twenty-four hours. The other mourners were stuffed with milk, sweets and fruits, but not a particle of these delicacies ever found their way to Nabadurga. It was, technically, a period of mourning, but to all intents and purposes, it had been turned by the rest of the family into a period of festivity.

The South ceremony too was over at last. It was performed with befitting splendour, as the dead man had been wealthy and much honoured in the village.

Next morning, the eldest daughter-in-law stood at Nabadurga's door and spoke from outside: "Are you up, younger mother?"

Up to this, the daughters-in-law had addressed her simply as mother, though the sons did not do so. Now she was no longer "mother" to any one of them here. But Nabadurga did not mind. She had no eagerness to be called a mother by other people's children. "Yes, I am up," she replied quietly.

"Your son was saying, that it would be better for you to go to Sankhral for a few days," said the young lady still from outside. "You will feel better for the change. We, too, are thinking of going away for some time."

Sankhral was the village where Nabadurga's cousins lived. She had no reason to believe that she would be welcome there. But she must keep up appearances before these creatures. So she said, "Yes, I am making arrangements for going away as soon as possible. You need not remind me of it."

The women would rather break than bend. The daughter-in-law pulled a wry face and went away.

As she had committed herself, Nabadurga had to make preparations for going away. She sent for a bullock cart and began to pack up her things. She did not know whether she would ever be able to return here. So it would be better to take away everything, she could consider as her own. What she could not carry away, she must leave with the neighbours, as otherwise she would never get them back.

But how could she know what was her own and what not? The clothes and ornaments she wore were the only possessions of a Hindu widow. She had clothings enough—her husband had never denied her anything in that way. But what use would those be to her now? She

had no daughter who could wear them, and no son who would ever marry and bring home a wife. She would rather throw all these costly things in the fire than give them to these wretched things, she had to call her daughters-in-law. Let these remain with her. She could give them to the womenfolk in which-ever home she lived and thus curry favour with them. As for ornaments and jewels, she had worn quite a lot of them up to this, but had she any right to them? Instead of having new ornaments made for her, her thrifty husband had given her all the ornaments she needed from his first wife's huge stock of jewellery. He thus saved a lot of money as making charges. His sons resented this bitterly, but they could not say anything. Their wives, too, would burn with anger, when they saw Nabadurga wearing these ornaments. But they, too, could only lay their grievances before their husbands who would ask them not to be so covetous. "You have got enough jewels of your own," they would say. "Let that woman die, then everything shall belong to you."

The woman did not die. Lest she should escape with the ornaments, the three daughters-in-law became unusually wary. The eldest one had tackled the mother-in-law once. So she refused to go again. "If we get the ornaments, they won't belong to me alone," she said, "so why should I take all the responsibility?"

So the second daughter-in-law had to go this time. She took her courage in both hands and advanced straight inside the room.

"Have you finished packing?" she asked.

"I have done as much as is possible, single-handed," replied Nabadurga, trying to suppress her anger.

But nobody cared about her anger now. "Your son asks you not to take the ornaments with you," said the young lady. "The roads are not safe and you are going alone."

Nabadurga had been fearing just this thing. So her stepsons really had decided to turn her out empty-handed? From her own family she had got only some gold hairpins and a pair of ear-rings. She had been a good-looking young woman when the old man married her, so nobody had thought of spending money, buying gold ornaments for her. All the gold she had worn up to this time and they had been considerable in value, had been given her by her husband. If he had had them made specially for her, no wretched creature would have dared to say anything now. But these things had been the property of the dead man's first wife. So Nabadurga had no real claim on them. If she tried to take them

away by force, she would only be insulted. What would be the use of that?

She took the jewel box, out of her big trunk and put it down on the floor with a thump. She picked out her own finny trinkets and said, "Take them away. I don't want anything that belongs to you. Guard them with your life. As I have lost my husband, I have no more use for the wretched things."

Her daughter-in-law picked up the box and left the room, nearly bursting with joy. They had not dared to hope for the recovery of the jewels up to this time. The three sisters-in-law became busy over the division of the booty. Their husband, too, came in, to join in the work. While they were thus engaged, Nababurga left the house. Her stepchildren were too much elated at getting back the jewels, so nobody came to see whether she was running away with the pots and pans.

Nababurga returned to her uncle's house after quite a long time. Her husband had taken her away after the marriage and had never thought of sending her back. She had become the mistress of a big household and could not afford to pay frequent visits to her uncle's home. It was not even her father's home. So Nababurga thought it beneath her prestige to come here too often. Her mother was nothing but dependent here. After much altercation, she had only once been permitted to come to this house. That was on the occasion of her first cousin's marriage. She remembered that her aunts and cousins had evinced some envy at the sight of her splendid dresses and jewels.

But then, both her mother and her grandmother had been living. Now she was going practically to a strange household. She had seen the wife of her eldest cousin only as a small bride; the second one's wife she had not seen at all. Now one was the mother of seven children and the other, of five. Nababurga did not know what sort of reception awaited her. Till then Nababurga had bewailed her childless state, but now she thought that God had been merciful to her in denying her children. How could she have brought up the fatherless things? Again she thought that, had she borne even a single child, nobody would have dared to turn her out like a beggar.

But she was received well on the whole. Everyone cried and lamented in the proper manner. Even the ladies of the neighbourhood came and joined in the lamentation. The children stood in a circle round them, watching. Thus passed off one hour.

Then the neighbours left. The children too dispersed to search of food and brighter recreation. Nababurga's trunk and bedding were taken to the store room of the family and she too went and sat down there. She had hoped for a separate room for herself, but found that was not to be. Her mother had always lived in the store room. But then her grandmother had been alive, and they had the use of her room also, so they had never had to suffer from want of space. The store room was big in size and had a wooden bedstead in one corner. It had more light and air than the other rooms. Still she felt the ignominy of it. She had given her eldest cousin's wife a pair of heavy gold armlets as wedding gift. She had not been present at the second one's marriage, but had sent a hundred rupees for buying a present. She had sent fifty rupees to help them at the time of her grandmother's death. They should have remembered all these facts and shown her a little consideration. But even a frog kicks at the old lion's mouth. Till luck had befallen her. So she could not expect good treatment from anyone.

She had taken her lunch before she had started, so she had no cooking to do that day. At evening she took some fruit and sweets and went to sleep. In the merciful lap of slumber, she forgot her misfortune for a while.

But they returned to her with redoubled force in the morning. She had spent all these years, ordering a lot of servants about and looking after daughters-in-law. She had never done a stroke of work herself. But now she knew that she must do all her own work, as well as some of the work of the household. This would naturally be expected of her. A widow's own work was considerable. Fetching all the water necessary from a tank was enough to kill her. The tank was not very close to the house either. She panted and had to sit down in the course of washing the room. Her cousin's wife looked in and remarked with a smile. "You have become quite unused to work, sister. But you will grow accustomed to it after a while."

Nababurga feared that she would die before getting accustomed to so much work. Her body ached all over and she could scarcely move, after the day's toil. She had an aunt at Calcutta. Though she too was a widow, yet she was the mistress of her own household. If she would give shelter for a few days to her unfortunate niece, Nababurga could have some rest. So she wrote a letter to the aunt, full of lamentations.

The aunt in reply invited her to come.

She sent no money for train-fare. Perhaps she did not understand that Nababurga could over want money, as she was known to be a very rich man's wife. Nababurga had only a few rupees in her hand. Out of that she prepared to spend some for going to Calcutta. A brother-in-law of her cousin was a virtual dependent in the house; he promised to take her over being eager to see Calcutta.

Her cousins' wives had no objection to offer. "Yes, go away for a few days," they said. "The change will do you good. It is difficult to settle down soon, at a new place."

Nababurga travelled third class and arrived at Calcutta. Her aunt's son-in-law came to the station to receive her. This man had made his wife's home his own. He was a favourite of the mother-in-law, to whom he would run to complain, if ever his wife upbraided him.

As Nababurga got down, the young man came up to her and bowed down. "I was looking for you in the second class," he said. "How should I know that you are travelling third class?"

Nababurga was displeased at this stupidity. "My good days are over, as you know," she said.

The young man showed his want of sense again. "Shall I call a hackney carriage then?" he asked.

"Yes, do," said Nababurga.

She had once before come to Calcutta, but that was long, long ago. This was her second visit to the city. It was a most wonderful place. So totally had it changed, that she found nothing that was familiar. She looked at the varied sights of the mammoth city and even forgot her own misfortunes for a time.

Her aunt received her cordially, though she did not lament overmuch about her misfortune. Nababurga was grateful for this. The house was good and there was no dearth of water. There were many good things to eat and her tired body and mind gradually got soothed. She bathed and had to wash her own clothes only. Though old, her aunt was yet active and could do her own cooking. There was another widow in the house, who also helped with the cooking. Nababurga had a good breakfast and a good sleep afterwards. At evening too, she made a sumptuous meal of milk, sweetmeats and fruits.

A few days passed off very well. She went all over the city, visiting all the holy shrines and places of interest.

Suddenly, one day her aunt's daughter

naked. "How long are you staying here, sister?"

"I have not decided yet," said Nababurga.

Her cousin Rajlakshmi was about to say something again but she checked herself. But Nababurga began to feel nervous. Why such a question, so soon? Had her aunt said anything? She could not sleep well, thinking over it, at night. As soon as it was morning, she took out a beautiful sari, with large checks of gold on the ground and entered Rajlakshmi's room.

Rajlakshmi had just got up and was busy, beating her youngest child, which was a son. She had a daughter too, who never went near her. She preferred the grandmother's company and remained with her. The son had yet to depend on the mother, for his supply of food, so he had to stick to her. But it was a miserable child and never let the mother sleep with his howling.

Rajlakshmi stopped at the sight of the sari and asked, "Whose is this sari, sister? It is very beautiful."

"It is mine," said Nababurga. "I have worn it only once. I thought this would suit you very well. If you don't mind—"

"Why should I mind," interrupted Rajlakshmi. "You are like my own sister to me and I can very well wear things that you have worn once." She almost snatched the sari out of Nababurga's hand. Nababurga then tried to make the baby's acquaintance, but he was in a bad temper from the beating. He kicked and struggled and would not let himself be touched. "Don't touch the wretch, he is sorely human," said his mother. "Have you got a large number of saris, sister?" "We are countryfolks and not accustomed to spend much on dresses," said Nababurga, "still I have got some."

"I shall go and see them, after breakfast," said Rajlakshmi. "I am very fond of good saris. But such is my luck, that I never see any. It is enough that I get my food. I get a few saris at the time of my marriage, and those are all I have got."

Nababurga had no desire to open her trunk before anyone. What was the use of showing her poverty to others? They all thought her very rich, let them go on thinking so, at least for some time.

But Rajlakshmi appeared punctually at mid-day. The wretched child had just gone to sleep, so she was at leisure for some time. Nababurga got up, she had been lying down. "Why do you get up?" asked Rajlakshmi. "Give me the keys, I shall see, whatever I

want to see." Nabadurga was extremely reluctant to hand over her keys to anyone. She got up herself and opened the trunk, taking out the saris, one by one. A childless woman, she had taken very great care of the cloths. There was quite a number of them, of every colour and texture, silk and cotton. They were from Benares, Dacca, Santipur, Bishanpur, and various other places. Rajlakshmi's eyes glittered with avarice.

"To whom are you going to give these?" she asked abruptly. "You have no child of your own. Are you going to leave them to the wives of your stepsons?"

"Why on earth shall I give anything to those burnt-faced women?" asked Nabadurga. "What are they to me? They have behaved abominably to me, in my misfortune." It was clear that Nabadurga's daughters-in-law were not going to get the saris. But it was not clear, who were to get them. Rajlakshmi sat still for a while, then asked again, "Where have you left your jewel box, sister? That seven-stringed necklace and those bracelets of yours, I saw at cousin Chitram's marriage, are still floating before my eyes. Were not they just lovely?"

Nabadurga could have easily answered with a lie. But her heart revolved within her. What was the use of fooling people with lies? she was a poor woman, let people know her as such. "I no longer possess any jewels," she said. "They have been taken over by their rightful owners."

Rajlakshmi's eyes nearly started out of their sockets in dismay. "Goodness gracious," she exclaimed, "So the wretches have taken away even the ornaments you wore!"

Nabadurga felt like running away. This sort of talk seemed to burn her ears. But she must say something. "Those ornaments belonged to his first wife, so why should her children give up their rightful inheritance?"

"Then how had the old man provided for you?" asked Rajlakshmi point-blank. "Has he left you a beggar?"

Nabadurga's aunt and the other widowed lady had arrived on the scene in the meanwhile. Rajlakshmi's question had been overheard by her mother, who too shrieked out at the same time, "Has not he left you anything at all? Oh Lord! So the old dotard cheated you into marrying him all for nothing? Then what is going to become of you?"

Nabadurga bowed her head and remained silent. Just then Rajlakshmi's husband entered a diversion by coming in with the howling brat. "You are enjoying a good

talk, while the child is dying of thirst!" he said reprovingly to his wife.

Rajlakshmi flared up at once, "I shall talk, whenever I like," she shrieked. "I eat no one's food and I am not going to obey anyone. If you cannot look after the child, leave him in the bedroom."

Her husband looked at the mother-in-law, with an air of grievance and said: "Look at her, mother, she always takes everything amiss."

But the mother-in-law was not in a good mood. "It is your fault, my son," she said. "The poor girl was just beginning to enjoy her short rest when you appeared with the squeaking brat. She is made of flesh and blood, after all." With these, she left for her room. Rajlakshmi too left, talking at her husband all the time.

Nabadurga picked up the saris and thrust them in a crushed and untidy heap into the trunk. She felt no mercy for them now. It was an evil moment, when she had gone to present Rajlakshmi with a sari.

This night, the supper offered to her was less sumptuous. It consisted only of fruits and sweets. There was no sign of milk or *bachi*.

Next morning, as soon as Nabadurga had finished her bath, her aunt came in and said, "Tara is not feeling well. Why don't you undertake the cooking today?"

Nabadurga went to the kitchen with a grave face. She cooked well, but for herself she had lost all taste for food. "Why don't you eat?" asked the aunt. "We, wretched creatures, can have only one square meal in a day."

"Oh, that does not matter," said Nabadurga. "I am not feeling well."

"A widow's health matters little," said her aunt. "But the few days you live you must put something in your stomach. You are not accustomed to hard work, and your husband has not left you anything either, I wonder, how you will manage."

"If I live, I will manage somehow," said Nabadurga. "Many people live on their own earning, I will do the same."

"That's true," agreed the aunt. "Many people work for their living. Look at Tara, she does all my work and she is quite comfortable here."

That night Nabadurga lay on her bed and thought and thought. Why did she desire an idle life so much? What was the use of being turned away from door to door? But what work could she do? She had not learnt anything, except ordering people about. Could

she make up her mind to work as a cook? Would she be able to live at Benares? Many destitute Hindu widows lived there. If she sold her ear-rings and hair-pins, she could easily pay her passage to Benares. Rajlalshmi's husband would gladly escort her, if she asked him.

This morning, too, the aunt was ready with some job for her. "Tara has got too much to do," she said. "Why don't you take charge of the family deity?"

"What is the use?" replied Nabadurga. "I can but take charge for a day or two. I won't be here always."

"Why cannot you remain here always?" asked her aunt rather displeased. "You have got to remain somewhere, have not you? Would it be beneath your dignity to live in my house?"

"I am thinking of going to Benares," said Nabadurga.

"Don't think it is such a fine place," said the old lady. "You will have to live in the midst of a crowd all the time and listen to their jabbering. Those old women over there are awful. It is better to work for your living than to live amongst them."

Nabadurga entered the room which contained the family idol and began to pray. "My god, show me my way. If there is no place for me on your earth, remove me from here." The idol of stone remained dumb. Nabadurga made all the arrangements for the morning worship and left the room.

It was customary for the widows to fast completely on Ekadasi day (eleventh day of the moon) in this family. They may not take even a drop of water. Nabadurga's aunt and Tara were rolling on the floor. Nabadurga had to follow suit, though she felt like dying of thirst. Her aunt noticed her condition and said, "If you find it impossible, take a sip of Ganges water."

"If you all do it, then I can do it," said Nabadurga.

"No, my dear, I cannot do it," said her aunt, turning away from her. "It would be causing him harm."

Nabadurga wanted to laugh out aloud. Causing him harm indeed! Nobody bothered

about any harm done to them, though they had yet a body of flesh and blood which suffered so bitterly.

So the days passed on. Discomforts went on increasing. Tara was unwell one day. Next day her aunt had invited her to go over to her house. Nabadurga's cousins had written urgent letters to her to come away immediately. One of the ladies were going to her father's house and the other was unwell. There was nobody to look after the household. So Nabadurga must come and take charge.

Rajlalshmi wanted a new sari every day. She went on despoiling Nabadurga systematically. Nabadurga's aunt too had got rheumatism and wanted to be massaged continually. Between them Nabadurga was leading a dog's life.

It was Ekadasi again. The aunt lay in her room, groaning. Tara had gone to wash herself. From the bathroom, she passed into the kitchen. Suddenly she rushed back, bolter skelter, into their bedroom. "Go and see what your precious niece is doing," she shouted.

The old lady sat up in consternation. "What has she done?" she asked.

"She is sitting in the kitchen, stuffing herself with rice and fish curry."

"Oh Lord! What is that you say?" cried the aunt and rose up with surprising alacrity. She rushed into the kitchen and dealt a kick on her niece's back, crying, "What is this you are doing, you wretched creature? You have brought disgrace upon us all."

Nabadurga went on eating calmly as she said, "Since nobody bothers about me, why should I go on bothering about everyone?"

"Go your own way, my dear," said the aunt. "In my house, such conduct will never be tolerated."

Nabadurga got up, after leisurely finishing her meal. "Yes I am going my way," she said. "Since I must work to live, I must eat so that I can work. If anyone had provided money for me to sit idle, I could have fasted for him." She rose and went into her own room and began to pack up.

*High caste Hindu widows in Bengal fast completely on Ekadasi day, and they do not take fish or meat or eggs on any day.



BOOK REVIEWS

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ENGLISH

THE REFORMS SCHEME: A Critical Study.
By D. N. BANERJEE. *Lacquerna, Green & Co., Calcutta.*
1935. Pp. V, 158.

Ever since the imperialists started the shadow-fights about the London Round Table confab, the agents of the British press bureau have been circulating the notion in America that India is to have a better rule, a dominion government, a democratic constitutional administration. Now at last, the net is out of the bag. In the Indian constitution which has just emerged from the London Partitioned, Americans find no guarantee of individual rights and liberties. There are no provisions of free speech, free assembly, or due process of law as understood in the United States. An Indian who disputes whatever is "official" has no rights, is law or equity. All the old gables about the dominion government is proved to be mere hot air.

THE REFORMS SCHEME by D. N. Banerjee considers the new Indian constitution mainly from the economic angle. He deserves favorable mention for steering the point. He brings out the fact that while the new scheme seems to offer a few scraps of concessions, they are far from being of the kind to disturb the pillars of the Governor-General. Moreover, the Indian nation is now to be subjected to a more severe and extended economic discriminatory competition than before. The Indian legislature is not only to be deprived of the fundamental control over the army, navy, foreign relations, banking and currency, but by a vicious system of "safeguards" the most important economic interests of the nation will be subordinated to those of the British Isles. Even the attempt to introduce a bill in legislature for the development of the coastal trade in India will be ultra vires, as it may interfere with the privileged interests of the foreign shipping companies. All this will be done, with restraint and discretion, under a so-called constitution. Professor Banerjee rightly concludes that under the new regime of a Governor-General, who is to be armed with absolute veto, the economic position of the nation will be even worse than it is today. It is a screaming burlesque upon representative government. Such a comment is sure to appeal to the truly type, the best-slapping type and all the other Kiplingemancipators.

To be sure, England under relentless pressure has yielded a little, but it has not given up anything to enlarge the profits of its investors and exploiters. India will still be under the domination of alien profiteers and privilege-hunters. Poverty, oppression and stagnation will hold the mass of the Indian people in a vice.

There are many quotations in Professor Banerjee's treatise from the great MacDonald, Hoare and Company which indicate that none can avoid the British when it comes to dressing the world's show-studio with moral platitudes. They intend and enchant the booby. They even impute a few timorous weaknesses who posture as Indian "leaders". But if and when the spell is broken, they will discover that India is still under the hoof of J. Bull—a part of the imperial commonwealth of knee-benders and snooters in parade.

The chapters in Banerjee's book are somewhat scrambled because they were originally delivered as public addresses or written as magazine articles. Moreover, they were prepared before the final amendment of the India Bill (1935) and were based upon the findings of the White Paper and the recommendations of the Joint Parliamentary Select Committee. A revision would help to improve the book. Even as it is, the author has produced a competent brochure on economic imperialism in India.

SUBHAKSHI BERA

THE DEAD-SEA APPLE.—A View of the Indian Reforms Bill. By A. BANERJEE, *The Book Company Ltd., Calcutta.* Pp. XXIV + 302. Rs. 1.

The author traces the sources of the "Safeguards" which are an outstanding feature of the constitutional reforms, in the main part of the book in a manner which shows how very wide is the culture of the writer, who chooses the hardly appropriate *nom de plume* 'A Banerjee'. It is only in the preface, which takes up almost exactly one-fourth of the entire bulk of the book, that he devotes himself to his other object, namely "to open the eyes of the present generation of his politically-minded countrymen to the regrettable and unreasonableness character of their aims." He holds, and many will agree with him, that we Indians are not yet "fully qualified to take over immediately the

sovereignty from the British hands and to govern the country as an independent state." He thus tacitly admits that some "safeguards" are inevitable under the circumstances.

High English authorities are quoted to prove that the Sepoy Mutiny was caused, not by "prodigious wickedness of the English," but by "turning the faces of India against each other," and the Queen's Proclamation is held to be the reward for the help rendered. The author has, of course, easily proved that the Proclamation has not been acted upon either in letter or in spirit—in short it has been treated as a "mere scrap of paper." The safeguards are then shown to be the natural results of the policy steadily followed by the man on the spot, supported by the Home Government, in contravention of the promises held out in the Proclamation.

Knowing human nature, so it unfortunately is, one should hardly be surprised at this. The Proclamation was not like the Magna Charta, intended by the powerful barons from an unending succession, who and whose successors knew well that if they did not abide by the Magna Charta their thrones would grow shaky. In India there was no shadow even of possible consultation for consultation in the background.

That the people of even an independent country get the government they deserve is a truism. The mere fact that the men of India allowed themselves to be turned against each other by the foreigners must have convinced the latter what kind of stuff they would have to deal with after crushing the revolt. The foreigners do not doubt highly appreciated the help given by the Indians but they could never have changed themselves into the belief that the Indians were their equals and as deserved equal treatment. In one prehistoric age Ravana's too had highly appreciated the help given him by Sugriva and Britanna and must have called them "dear allies," but could not have the same regard for these royal brothers as he had for Lakshman or Bharat. The English deemed it necessary to offer a few hoarded words, never meaning seriously to act up to them. This is my reading of the situation, which, I know, may not be acceptable to all.

In every society or in every state those, who have been exercising any sort of authority, are, it must be admitted, inevitably loath to part with it, and they reluctantly submit to be slowly shorn of authority as they find the pressure growing stronger and stronger, be the pressure moral or physical or alternately both. India has been passing through this experience.

The author has tried to charge Christianity, because of its Semitic origin, as being the root cause of race prejudice, race arrogance and colour prejudice. Like all highly developed religions Christianity has surely its strong as well as weak points, but the weak points can hardly be held responsible for these most unpleasant and unfortunate traits in the white followers of Christianity. It is well known that the Christians as well as the Moslems have no love lost for their spiritual ancestors, the Jews, in spite of their belief that the Jews were "the chosen people of God." As soon as a non Semitic Indian, whatever may be his race or colour, he is treated as a perfect equal, but the Teutonic race are utterly incapable of such equality. On the other hand the Latin race are not so exclusive. The "superiority complex" is due to racial characteristics and quick acquisition of power over the coloured people of the world, and not to religious beliefs. We must not forget that it was the Aryans in India who establish-

ed "Varnashrama dharma," based on the colour of the skin.

Let us hope that with the growth of higher moral ideas and spread of true culture these bad traits will at least partially disappear.

The book under review is written in a very attractive style and it is sure to find many readers.

B. GANESAN

A MANUAL OF HINDU ASTROLOGY: By Dr. M. V. Sarma. Published by the Author, "Suryodaya," P. O. Puttalam, Bangalore.

This book is an elementary treatise on Hindu astrology intended for the beginners who desire to have some idea of the mathematical calculations involved in the process of preparing horoscopes. Both the Hindu and the Western methods have been described. The process of calculation of the time of sunrise and sunset at different latitudes and longitudes could have been presented in an easier way. The datum on which the calculation of the 'ayanas' for different years has been based by the author is however still under dispute. We hope that the recent astronomical conference announced to be held under the presidency of Pandit Mahaveer will give a definite lead in the matter and settle once for all the age-long controversy with regard to it.

The price of the book is excellent but the price of the book (Rs. 4/-) is rather high. The book contains a Foreword by Bangalore Suryodaya Rao, B.A., M.B.A., F.R.S. etc., Editor of the Astronomical Magazine.

SURESH CHANDRA MITRA

THE ESSENTIALS OF FEDERAL FINANCE: By Glynne Chaud, Oxford University Press, 1939. Pp. 315. Price Rs. 7-5.

This is a book on Indian finance written before the long series of constitutional and constitutional changes the country with reports and recommendations. It was brought out two months before the publication of the first volume of the Simon Commission Report. It is naturally now considerably out of date.

It opens with a fairly long chapter on the evolution of provincial finance in this country. The survey though rapid is compact and replete with essential facts. The author then takes us through the proposals of Mr. Montagu and Lord Chelmsford to the appointment of the Mission Commission and the financial settlement which it chalked out. The system thus introduced is examined meticulously province by province and as far as the province of Bengal is concerned Prof. Chaud notices the injustice that has been done to it by this Award. "Bengal has," he observes, "since the signature of the scheme of decentralisation, received far less than its due."

The author by way of enlightening the readers as to the financial arrangements in other federal states gives us a rapid survey of the systems in vogue in the U. S. A., Canada, Switzerland, Australia and Germany. In the light of the experience which has already been earned in India and in the light of the systems which obtain in other federal countries, the author proceeds in Chapters VI and VII to recommend a re-orientation of sources and the redistribution of revenues between the central and the provincial authorities.

A special feature of the book is a number of tables that have been inserted in the book. From these tables one gets at once an idea as to the comparative financial position of a particular province. For an

instance it may be pointed out from these tables that if in 1927-28 the Government of Bengal was financially in a position to spend only Rs. 100 per one thousand population for education, that of Bombay could spend Rs. 245 and for medical purposes if Bengal could spend Rs. 100, Bombay could Rs. 141.

The printing of the book is too close for the general reader and neither in treatment of the subjects nor in the marshalling of facts the author has allowed himself to be very lucid and smart. In this respect the book compares unfavourably with Prof. Adair's volume. But none the less it is a useful companion to all students of Indian finance.

NARAYAN CHANDRA BHOW

DHARMA AND SOCIETY. By GAYATRIKUMAR B. MEH, M.A., LL.D. Published by N. T. Sircar—The Nagas, Lums & Co.—45, Great Russell Street, London W. C. 1, P. 2, XV + 295.

Sociologists all over the world have always been deeply interested in the social organisation of India. Some have, however, tried to understand it before distinguishing clearly between the actual organisation and the ideals of organisation which Indian social leaders set before themselves. By failing to do so, they also failed to understand Indian society and came to the hazy conclusion that it was not at all possible to do so. But a few scholars like Hiley or Nandhi went down to actual facts and tried to trace a history of Indian social development as best as they could. They discarded the social theories of the Hindus, and thus advocated one of the fancies which was intimately concerned in social evolution. This school of "realists" was followed by another who gave more importance to the theoretical speculations of Hindu sociologists. Among these, the name of Bhagwan Das and Kedar deserves special mention. Das was not so much concerned about the history of Hindu society as Kedar was; and so we find more of historical facts, and comparison between theory and practice, in Kedar's book than in that of the former.

The present book by Dr. Mees belongs to the second category. It is his principal task to explain the Hindu conception of varna and the different meanings attached to dharma in connection with varna organisation.

In order to do that, Dr. Mees has constantly had to compare varna and caste; and thus set the distinctions between them. He has explained that the later Hindu languages often made a confusion between varna and caste. We believe Dr. Mees is not justified in this remark. If Hindu languages changed the meaning of varna from its original one to what Dr. Mees means by caste, then it is our business, as scientists, not to complain against it; but to note the fact and search for the causes which led them to do so.

Originally varna organisation may have meant an organisation of society in which men were divided into "natural" classes marked off by difference of character, both mental and physical. But it is sure that in the actual work of social organisation, when newly conquered tribes had to be incorporated, legislators did not discover their varna by a dispassionate consideration of habitual attitude and inner temperamental character, but went by the simple rule of birth. There was also a decided tendency in them to subordinate conquered or foreign tribes into the fourth and last varna. Manu's theory of heredity is too well known to require recapitulation.

Dr. Mees has not duly emphasised the historical events of conquest and subjugation which led to a change in the meaning of varna. Moreover, the economic aspect of varna or caste organisation has not also received adequate treatment from his hand. Just as varna were marked off from one another by difference of spiritual abilities and moral codes (p. 121), so, we should not also forget that there was difference in their estimates of purity or otherwise. And these estimates were made on the basis of asceticism. Manual labour generally, and many occupations in particular were looked upon as impure. Dr. Mees says that varna has had nothing in common with economic class divisions as in the West. That may have been so in the very earliest times; but varna-organisation in the time of Manu, was certainly another form of class division, which secured more leisure and honour and privileges to the upper three varnas and less of them to the Sudras or the working class.

We must say that Dr. Mees has brought out the original meaning of varna very clearly; but he has not been equally successful with regard to its subsequent development. His examination of Indian social theories has been more intensive and less based upon so extreme a view of facts than it might have been. And that is why he has been more successful in the interpretation of dharma, which was less subject to historical changes than varna.

In any case, Dr. Mees's book will remain a valuable addition to the understanding of Indian social theories.

NARAYAN KUMAR BOSE

LIFE AND SPEECHES OF SIR VITHALDAS THACKERSEY. By Hiralal Lalubhai Kaji and a Foreword by Sir M. Visvesvaraya. Pp. XVI and 685, D. S. Thaparwala Sons & Co., Bombay.

Sir Vithaladas Damodar Thackersey was an all-India personality. Born in 1873, he became a Justice of the Peace in Bombay at the age of 24, a member of the Bombay Municipal Corporation at 25, a member of the Bombay Legislative Council at 30, President of the Bombay Corporation at 34, a member of the old Indian Legislative Council at 37, and a member of the Indian Legislative Assembly from the very beginning. His merit was recognised by the Government by a Knighthood at 35. At one time or another he held most of the important public positions ordinarily open to an Indian of his day. He was President of the Indian Merchants' Chamber, President of the Mill-owners' Association, Chairman of the Bombay Rock Bay Scheme; and a member of the Bombay Port Trust. He died early at the age of 49 in 1922. His uncommon business ability, his rapid rise in public life and the high standard of industry, self-discipline and public duty which he set before himself deserve to be more widely known and better appreciated. Mr. Kaji has discharged his duties well. The value of the Life has been enhanced by the inclusion of the Foreword and an index. It is indeed an addition to the long too long register of Indian political biographies. The printing and get-up are of that excellent standard we have come to associate with Messrs. D. S. Thaparwala.

PANDEIT MOTILAL NEHRU—HIS LIFE AND WORK. Published by Modern Book Agency, Calcutta. Price Rs. 1-8.

This is a nicely printed volume of 176 pages giving, in the words of the compiler, "in a handy form a brief account of the life and work of Pandit

Motilal." The life proper is given in the first 28 pages. Chapter II and Chapter III describe the last seven and funeral rites and the Trade Ceremony and Motilal Day. Chapter IV describes the feeling in the country on his death. Chapter V and Chapter VI give the leaders tributes and press appreciations. This finishes the book proper; and in two appendices are given the Pandit's Presidential address at the Calcutta Congress and the Indian Constitution as drafted in the Nehru Report.

The idea of putting together leaders' tributes and press appreciations in a permanent form along with the life proper is an welcome one. It gives one an idea as to how Pandit Motilal's activities appealed to men, competent to judge of him and things, in various spheres of life; but to enable the intelligent reader to make his own estimate the life ought to have been a fuller and more detailed one. The sketch of life as given is in some places obscure, and a little more would have made it more intelligible. For example, at p. 7 it is said:—"When the Jaganmohal Amendment relating to communal representation came up for discussion before the Council, he boldly spoke out his mind although the Opponents included such names as Pandit Madan Mohan Malaviya and although the Press and the public in one accord were loud against him." Apart from too lavish use of capitals it does not say who moved the Jaganmohal Amendment, what it was about and what was the original motion, or when it was moved. Of the various leaders' tributes and press appreciations in Chapters V and VI it dates were given also; those appreciations appeared, it would have lightened the task of a future biographer, and made the perspective clearer. The book is illustrated with several blocks depicting various scenes from Pandit Motilal's life, but in some days of high class book printing one would have expected much finer pictures.

JAYNARA MISHAN DAVIA

THE COBBLER AND OTHER SHORT STORIES: By M. Pichayee Khan. Published by the New Hyderabad Press, Statistia Road, Secunderabad, Deccan, India. Price Rs. 15.

The book under review contains eight short stories chiefly meant for boys and girls of tender age. The stories have a peculiar pathetic touch especially appealing to the young readers. An illustration may be mentioned the story of "The Purple Book" which is highly interesting. The stories are written in a simple style well-suited for students of high English schools. It would have been of greater interest if some of the stories were illustrated. While going through the book, one wishes that the proof-reading was better and several printing mistakes that have crept in would not have marred the beauty of the book. The grip-up and printing are good.

BOOK OF RAM BY MAHATMA TULSIDAS: Reprinted into English by Hori Prasad Shastri. Published by Luzac & Co., 48, Great Russell Street, W.C.1, London. Price Rs. 8d.

The Ramayana or Book of Ram sets forth the story of Ram Chandra, known as the Eldest Incarnation of God upon earth. The teachings of the Ramayana are well known to the masses of India. These teachings were put in an epic poem by Mahatma Tulsi who was one of the medieval Hindu saints. His "Ramayana" is read daily by millions of souls

and has been a source of inspiration to a very large number of people during the nearly four hundred years since it was written. Only such extracts from Tulsi's Ramayana as contain the ethical and philosophical teachings are translated in this book. These translations are meant for those who have no acquaintance with the Hindu literature of India. The translator thinks that the teachings of the Ramayana should be read by people all over the world, as the teachings of the mighty and compassionate world-leader Ram are India's contribution to the dawning day of peace on earth and goodwill amongst men. We cannot, however, predict how far the translator's ambition will be fulfilled, but it must be admitted that he has presented in a good readable form the principal teachings of the Avatars before the English-speaking world. The translations have preserved the charm of the original and have been a faithful rendering. To make the cited texts more intelligible to non-Indian readers, the translator has introduced foot-notes and remarks under almost all the difficult passages. The editing and set-up of the book leave nothing to be desired.

DIRECTIONAL ASTROLOGY OF THE HINDUS: By Dr. V. G. Kola. Published by D. B. Sampurnanand Sons & Co., Ramji Road, Fort, Bombay. Price Rs. 2.

This is an exposition of the Astrology of the Hindus as propounded in Vissottant Dasa. It consists of two parts; the first part gives the theoretical rules and is an effort to find out the basis of Vissottant Dasa which is mostly used by Indian Astrologers for predicting future events; in the second part its applicability to the horoscope is worked out in detail reasoning at the same time the principles of prediction, according to the Indian System, as far as we can trace the methods of finding after them in the words of Sankar's literature on the subject. In the first part the author gives the methods of directing and describes the Vissottant Dasa System; he also shows how different periods are assigned to the Planets and by way of comparison mentions the applicability of Vissottant Dasa to European Horoscope. In this connection the author gives a chart to explain the periods of planets. But the important work begins with the second part where the author gives the precessional quantities and shows how to cast a horoscope and what the houses and their peculiarities signify; he describes the peculiarities of different planets, what the different planetary periods signify and how to judge them. He also gives in detail the general effects of periods and sub-periods of planets according to their position in the horoscope. The subject is treated in an interesting and illuminating manner and will prove a very good handbook for ready reference to those interested in Hindu Astrology. The printing and set-up are excellent.

SUKUMAR BANJAN DAS

THE PABA FUND SILVER JUBILEE NUMBER: Published by D. R. Nayak, R. E. Secretary. Price Free, 683, Malabar Hill, P-408, P. 308.

The book is a history of the Paba Fund which was started to be made up of contribution of a pice each per year, from at least half the population of India. The money thus raised was to be used for fostering different industries in the country. But rules

of simple mathematics have a habit of going astray when human factors are involved. We therefore find the organisers faced with the difficult problem of translating life action a noble idea with the modest resources of a couple of thousand rupees instead of the anticipated lakh. Activities are consequently narrowed down to one field, which by accident happens to be the Glass Industry. Nevertheless the efforts are laudable.

However much we may differ in opinion as to the method applied for attaining the end, we must pay our tribute to the organisers for their pioneering zeal; and a determination to succeed in their enterprise in the face of great odds. Their efforts have produced the experimental glass plant at Talagone which is turning out skilled glass workers, whom the plants located in the Western Presidency find profitable to employ.

The book is useful as a review of the Indian Glass Industry. It would have been of greater value if it had dealt more with the facilities for scientific investigation on glass which exists at Talagone, and avoided the cynical remarks about other Indian industries and the sarcasms as insignificant percentages not connected with the glass industry. The presentation of the subject-matter has somewhat been inspired by the love use of scientific terminology. We find sometimes in agreement with much that have been written about the causes of the present deplorable state of the Indian Glass Industry. But the evidence of a bold initiative on the part of the industry, to put its house in order, is lacking. One cannot help wishing for the rise of a Jamshedji Tata for this industry, who will have the vision to realise that mass production of commodities and the application of scientific method in these manufactures are the surest ways of cutting down the cost of production.

H. K. MITRA

THE FATHER OF MODERN INDIA: COMMEMORATION VOLUME OF THE RAMMOHAN ROY CENTENARY CELEBRATIONS, 1833
Compiled and Edited by Sate Chandra Chakravarti, M.A., ex. bachel. of the Rammoohan Roy Centenary Committee. Office of the Rammoohan Roy Centenary Committee, 210-6 Connaught Road, Calcutta. Royal Octavo. Cloth. More than 200 pages. With a foreword in colours and 18 other illustrations, and 1 facsimile copy. Price Rs. 5 per copy; packing and postage Rs. 1 extra. Members of the General Committee of the Centenary Celebrations will get the book at a concession rate of Rs. 4; packing and postage extra.

Mr. Sate Chandra Chakravarti has done his work carefully and with great industry. The result is a very valuable volume, which is indispensable to all lovers of India who want to know Rammoohan Roy from the point of view of numerous Europeans and Indians acquainted with his many-sided personality and achievements. It contains:

(1) Addresses, Papers, Articles and Messages in connection with the Centenary Celebrations of Raja Rammoohan Roy in 1933 by such eminent persons as Balakrishna Tagore, Mahatma Gandhi, Sir J. C. Bose, Sir P. C. Ray, Prof. Sylvan Levi, C. F. Andrews, Rev. J. T. Sturges, Rev. F. C. Southworth, Rev. W. H. Drummond, Rev. W. S. Unwin, Sir R. N. Seal, Sir C. V. Raman, Sir S. Radhakrishnan, Dr. R. C. Panigrahi, Mohanlal Pathshahi, Prasanna Nath Tarkabachau, Pandit Bharat Tattvachaudhri, Sir Bhagendra Nath Mitra, Sir Abinav Banerji, Sir

Hastula Brinovan Sastri, Sir Ramaswami Chetty, Sir P. Sivaswami Iyer, Prof. Rishi Bhan Sahai, Mr. Sarojini Naidu, The Dargah Mahomed of Moorabang, Herajit Devi, Rajkumari Arani Kam, Madama L. Morin, T. L. Vassant, Sir Rood Rowland, Madari Mohd Karim, Sir Abdul Qadir, Ramamunda Chatterjee, C. Y. Chittamoni, Dr. Nandak C. Sen-Gupta, Dr. V. Ramaswami Rao, Mr. Prasanna Chatterji, Prof. Kishor Mahan Sen, Dr. Kalidasa Nag, Dr. Sami K. Das, etc.

(2) Biographical and Tributes by Maharshi Debendra Nath Tagore, Keshab Chandra Sen, The Abbe Gergire, The Earl of Maudslayi, Max Muller, Madama Blavatsky, Sir Gomonas Banerji, Dr. Mohendra Lal Sinar, Sir Samendra Nath Banerji, Mahadev Govind Ranade, Bipin Chandra Pal, Dr. Ramendra Chandra Mahtab, Sir H. Venkata Ratnam Naidu, etc.

(3) Full Reports of Meetings held in connection with the Centenary all over India and in various countries of the West, a short Biography of the Raja, a Bibliography, a Catalogue of his relics, medals and some other portraits, facsimile copies of the Raja's handwriting, etc.

(4) Mr. Axel Hogen's *Rammohan Roy, the Man and his Work*, the Publisher's Booklet of the Centenary, which was so well received at the time of its publication. The book supplies the need of a comprehensive and exhaustive study, from all points of view, of the "Inventor of the Modern Age in India," and the "Universal Man." It is a unique record of an India-wide homage which had the counterpart in England, France and the United States of America.

The get-up of the book is commendable.

SILVER JUBILEE VOLUME OF THE POONA SEVA SADAN SOCIETY, containing *Review and Report of the Varied Activities of the Society at its Headquarters in Poona and its various branches*. Price Rs. 10. Postage Rs. 1-4 extra.

This nicely get-up volume gives one a clear idea of the great and very useful society known as the Poona Seva Sadan Society, whose beneficent influence has been felt even outside the home of its philanthropic activities. It consists of 30 sections: (1) A short account of the Society; (2) Affairs containing sub-sections I to XII, in which are to be found numerous portraits of celebrities connected with the Society in some way or other and photographs of the Society's multifarious activities; (3) Extracts from Reports of Indian and Bombay Educational Departments and Royal Agricultural Commission; (4) Speeches, Remarks, Tributes, etc., by the Viceroy and the Viceroynes of India and the Governors of Bombay; (5) Extracts from Books, Reports and Newspapers, relating to the Society; (6) to (9) Remarks of visitors from foreign countries and of visitors from the Central and Provincial Governments, the Indian States and from British India; (10) Supplementary. There are, besides, index of visitors in sections (6) to (9) and index of visitors in section (10).

C.

THE UNIVERSITY OF NALANDA: BY H. D. Sankha, Published by R. G. Paul & Co., Madras. Pp. XXVI+280. Price Rs. 5.

A complete and detailed cultural history of ancient and medieval India is yet to be written. Unfortunately materials for such a history are not abundant and what materials exist have not been fully

exploited. In this valuable contribution to such a history Mr. Sarkisala tells us the story of Nalanda. Nalanda was one and perhaps the greatest of the Buddhist centres and universities which for more than a millennium were the centres of Indian culture in all its varied aspects. Their story would be the story of the cultural life of India in all the centuries extending from the beginning of the Christian era up to the time of the Mohammedan conquest.

Mr. Sarkisala has mainly depended upon the descriptions of the Chinese pilgrims for the materials of his history. He has also freely used the results of excavations carried out in the site of Nalanda by the Archaeological Department. The evidence has been excellent. His book can be looked upon as the most authoritative history of Nalanda that has been published up till now.

Though a specialist Mr. Sarkisala has successfully avoided the usual defects which often creep into the works of specialists. Their books have a tendency of becoming too technical, dry and lifeless strung up of historical facts. But Mr. Sarkisala's book will be read with interest not only by historians but also by laymen interested in the story of Indian culture. To students of education this book will be particularly welcome because, here, perhaps for the first time, we get a connected and detailed account of a great Medieval University, its life, and students and the subjects they studied under some of the greatest teachers of India.

THE LEAGUE OF NATIONS' COVENANT: By E. R. R. Smyth. Published by the Dent Press, London. Pp. 322-4. Price 2s. 6d.

This is an excellent juridical study of the Covenant of the League of Nations by a sympathetic student of International Law. Just now the League is in disrepute and it is not fashionable to champion it. Yet we cannot doubt that the League of Nations, however imperfect and rudimentary it is, has been so far the first international organisation of importance working for world peace. Whether or not the League will survive the onslaught of warring nationalisms and imperialist interests of today its history and ideology will always be worth our study. Mr. Smyth has ably discussed the juridical aspect of the Covenant and has incidentally given a short account of the origin of the League and some of its achievements in the field of international law.

The book is a reprint of two lectures delivered by the author before the Madras Law College. As such it shows some of the defects common to lectures. There are perhaps too many quotations. But on the whole the author has succeeded in maintaining his thesis and giving us a readable book on the League and some of its activities.

A. N. RAO

POVERTY AND PLENTY: By W. R. Lester. Hargrett Press. Pp. 11. Price 1s.

This pamphlet is one of the well-known Day Pamphlets; it deals with an interesting subject, but unfortunately in an uninteresting manner. That the present "illness are out of joint" is usually admitted, and most of us are only too thankful that we do not have to complete Bacon's phrase. It is natural therefore that various remedies, some old, some new, should be brought forward, and it is desirable that each suggestion or theory should be examined. Mr. Lester is an ardent follower of the late Henry George, who traced all our difficulties to

the monopoly of land rent by private individuals. "The monopoly of land rent by private individuals is the greatest of all the mistakes of civilised society" (p. 28). If land values are created by the community, then they should belong to the community, and this would enable the community to carry on without needing any other source of income. The present depression can therefore be ended by first using the value of land as public revenue; second by the abolition of the taxation of industry; and third the promotion of Free Trade. This whole idea has the merit of simplicity, but though it might have had some advantages in the past it has none today. Henry George was trying to bring about what might be termed "Communism without tears," and in the nineteenth century when he wrote his celebrated "Progress and Poverty" rent was certainly a preponderantly larger item in the costs of production than it is today. The increased mechanisation of the present century, has made machinery a more important factor, and has also enabled the manufacturer to spread the more congested areas for the situation of his factory. Any attempt therefore to apply this theory would result in the scattering of manufacturing institutions, and the land values would as a result fall to zero. Another set of critics have also pointed out that land monopolists are not the only ones who exploit the needs of the community, and especially in America the exploitation of the cities by the "public utilities" companies (electricity, water, gas, etc.) is being increasingly resented. The second theory dealt with in this pamphlet is known as the Douglas Social Credit Theory. During the closed War Machine Douglas was struck by the way in which money was forthcoming for production when in times of peace the same productions were held up by lack of money. In short it seemed to him that production was dependent on money, and that as the banks controlled the money by the issuing or refusing of loans, credits, or overdrafts, therefore the banks were the rulers of the community. His ultimate aim therefore is that the banks must be controlled, so that the amount of money is dependent on the amount of production. The Social Credit analysis of how this comes about is interesting, and put briefly it is as follows: production can continue only as long as the Selling Price is equal to the Cost of Production; secondly the Cost of Production always exceeds the purchasing power of the community, because part of the Cost of Production represented mainly by wages, credits etc. instead of being used for the purchasing of commodities is invested again for the purposes of further, or increased production; therefore only a part of the money spent in producing is available for purchasing, and there must always be a surplus of unsold commodities, unless the amount of money is deliberately increased, thereby increasing the purchasing power of the community. The dangers of uncontrolled inflation are realised, and a formula is suggested by which increased production can be continually absorbed by increased creation of money. These ideas are more modern than those of Henry George, and are more realistic. In the recent Canadian elections for example, the Social Credit Party in Alberta completely captured the legislature. Mr. Lester has no difficulty in pointing out the weaknesses in the arguments, and also some of the difficulties in the way of the theory being put into practice, and above all the fact that the present scheme will not "do anything to level out the present monstrous inequalities of fortune" (p. 28). As Mr. C. P. Leslie an ardent Douglassite, once said,

Social Credit will solve the social problem "without asking anyone to give up all atom of his wealth."

Now whether one agrees with either of the above outlined theories or not, it is obvious that both theories are based on a refutation of existing injustices and inequalities. The Social Credit schemes in England, for example, are strongly supported by many socially-conscious clergy such for example as the present Dean of Canterbury. They seem to provide a palatable solution of the Unemployment problem, and are also entirely constitutional in the sense that propaganda, and ultimately success at elections is the policy to be followed,—no talk of Civil War, or Violence. Unfortunately it is doubtful how far such dreams can come true, especially if one considers for a moment the implications of Mr. Lester's remark, "the present monstrous inequalities of fortune." Some of the Social Credit writers—who are agreed together about as much as the economic experts—think that the destinies of increased Social Credit money can be controlled. But even if this is possible, still the monopolies will remain, and it is becoming increasingly clear that the progress of civilization means that the big establishments gradually absorb the smaller, and come to terms with their equals, until the whole field of production is parcelled out. After that comes Rationalisation, which means reducing the Costs of Production, practically always, either directly or indirectly, by reducing wages.

The weakness of the present pamphlet is the fact that it is uninteresting. The matter itself is all right, but the manner in which it is stated is dull; it is like good food, badly cooked. A pamphlet-writer must remember that he is not writing a book, and that his object is to arouse interest, to start people thinking. Lack of space prevents him from writing conclusively or exhaustively. Lightness of touch is essential; satire and epigrams should calve in his pages; the reader is the weapon to be used, not the bludgeon. Unfortunately an enthusiasm is usually so much in earnest, that he becomes tedious except to the already converted. Such is the case with Mr. Lester. In all Mr. Lester's one page the one really effective and interesting point he makes is contained in a footnote on page 23 when he quotes from the British Island Revenue Report for 1934 giving some idea of the distribution of wealth in the nation.

CHAMPAGNE ARMOIR

INDIGESTION AND CONSTIPATION : By J. C. Bant, P. O. Dargabogh, Agre. Pp. 410. Price Rs. 8-0-0.

Most people after their meals, specially those living in cities, are victims to the disorders which form the scope of the book, and they will find practical suggestions for keeping fit in the pages of this volume. The companion volumes on more of the nose, teeth, mouth, eyes etc., show that thorough care and attention must be the price with which we may buy that rare commodity, health, and this particular volume may safely be recommended to seekers after "a sound mind in a sound body."

P. R. BAN

SANSKRIT-ENGLISH

MATHA-YOGA-PRADEPTKA. OF SVAT-MARAMA SVAMIN : Part I & II. (Greatest Series No. 16). Published by Theosophical Publishing House, Adyar, Madras.

The name itself is an endorsement of the contents of the book. Part I of the book is an English

rendering of Part II which is in Sanskrit. But the translator feels that all occult practices cannot be made yields without any risk whatsoever. The translation of some portions of the original has, therefore, been omitted, "as the same may be considered obscure" (Part I, p. 63). This is not a compliment to the Science of Matha-Yoga.

In Matha-Yoga, we are told, "the least mistake may end in death or insanity;" and "it is absolutely necessary to have with one a Guru who has passed successfully through the course" (Part I, p. 8). As we have no such Guru to lead us to light, we refrain from making any further comment. But we cannot overlook the fact that the book is published by the Theosophical Publishing House.

V. C. BHATTACHARYA

HINDI

YASKA-YUGA: By Chaturvedi, N.A. Published by Bhawan Prakashan, Varanasi, India. Pp. 100. Price Rs. 6.

It is quite clear from the Nirukta of Yaska that in and before his time the interpretation of Vedic texts was not definite, there being different views held by different teachers. Gradually these views came to be different schools of interpretation, which could not be ignored, and Yaska has referred to them in his work. The present treatise is concerned with the methods or methods of interpretation attended to above, and as such is an interesting study showing considerable labour and thoughts of its author, though one may differ from him on certain points.

Yaska often speaks of *śikṣa* 'legend' or *śikṣa-samgraha* 'agreement of those who are well-versed in legendary lore,' and *Antarāṅka* 'Historians.' Mr. Chaturvedi in his book deals with these two schools and the school of the *Nirukta* 'Etymologists.'

Even in the form of the Vedic texts are often described in a legendary form, and Yaska says that Rishis were delighted in doing so.

It appears then the *Ādihika* school owes its existence to the *śikṣa* or legend. Our author has gathered some passages from Yaska as well as some maxims on which they are based containing legends and has discussed as to what they actually mean. His interpretations, however, appear in some cases to be very fanciful and far-fetched.

That the Vedic maxims are eternal (*aitya*) is a very old view. This can be proved even by the statements of a *Brāhmana*. It has strongly been established by *Mīmāṃsā* meeting all objections that can be put against it. One of these objections is that in the case of eternality of the maxims there can be no notion of things in them, which are not eternal, but in fact mention is made of such things in them. For instance, names of particular Rishis are to be found there. Certainly these Rishis are not eternal. *Mīmāṃsā* have, however, attempted to explain it away in their own way (see *Aṅgavākyas* I. 1. 21: II. 10, 22 with *śikṣa*). Mr. Chaturvedi does not refer to it, but accepts the view maintaining that Yaska, too, is of the same opinion. It seems, however, that the latter is not so definite on the point; for while he actually says that maxims are eternal (*aitya*) by Rishis, he can equally be shown from his own words that a Rishi is the author (literally 'maker,' *karta*) of maxims. Mr. Chaturvedi would explain it away saying that the word author (*karta*) means here 'reveler' (*ānukāra*). According to him there is originally no proper room as a name of a person, all

being common means which afterwards became proper ones.

It is well known that in accordance with Yaska the light between Indra and Vira is in fact the light of wind and the cloud, the former meaning wind and the latter the cloud. Similar legends also represent the different events of nature. The author points out that the commentary on the Nirukta by Mandanavalkya (properly speaking, by Maheswara and Shandakavalkya) helps one much in this matter.

It is true that Yaska interprets the matter in the light of nature, but he has not confined himself only to it, for his explanation is sometimes also adjectival or with reference to soul. For instance, he explains (X. 30) the meaning of Rigveda X. 62. 2 first with reference to the sun and then with reference to soul (soul). The author has shown that it is not a solitary case.

Indra is not, according to Nalakhita, lightning, as says the author (pp. 14, 16), but Yaga 'wind'. His interpretation of the matter on p. 39 (Indra here 'unstable') seems to be fanciful. Here the word actually does not mean 'unstable' (unstable), but 'placed into' or 'fallen into', as Soma, rightly explains (p. 39). The discussion on the word Prayudha is not very good. It may be pointed out that the word in the original is not in the plural number, as the author says.

VENKTESWARA BHATTACHARYA

GUJARATI

GATA ASOPALAV: By 'Seekamchali'. Published by the Prakash Karyalaya, Ahmedabad (V.S. 1930), Cloth bound. Pp. 117 + 243. Price Rs. 1-5.

Sri. Kankari B. Desai, better known by his pen-name 'Seeko-mchali', has already won himself a name as an accomplished poet and patriot. Here, in this book under notice, we meet him, however, in a new role, that of a story-writer, and we welcome Gata Asopala, a collection of his seventeen short stories. 'Seeko-mchali' remains essentially a poet even when he takes to story-writing.

Mr. Desai is labouring, it appears, under certain limitations. Right of the shortest stories either end in, or minor round, somebody's death. The plots, as also these developments, are such as would appeal to the more speculative type of readers, to those who live, move and have their being in urban atmosphere. In some places, however, the author strikes an entirely original note, characteristic of the poet in him, which will make a universal appeal. On the whole the book will certainly enhance the reputation of Mr. Desai as an ingenious story-writer.

PADADHYANI: By Bhawanilalchaker Vyas. Published by Urmil Prakashan Mandir, Kharaki (V.S. 1930), Cloth bound. Pp. 224. Price Rs. 2.

This is a collection of eleven stories by Sri. Bhawanilalchaker Vyas, who seems to be conscious of the world that he describes, and is wide awake to the grim realities of every-day life. A sensitive and sympathetic observer of the tragedies occurring in the lives of ordinary folk, Mr. Vyas gives us his life-like reflections in these stories and he writes mostly in the earnest mood. One would wish that the book would be more perfect and that the book would contain fewer mistakes of spelling.

MANDAL PATEL

ISVARNO INKAR: By Narendrakabhai Isambhai Patel. Published by Prakash Karyalaya, Ahmedabad. Paper One only.

This is a treatise (No. 5) included in the series known as Vichar-grehanakari, and discusses an old but interesting question in an interesting way. Is there a God? Did He create this world and does He still guide it, listening to our prayers? If not, why have generations of men, and among them the best and the wisest, offered their homage and worship to Him? But, then, had the primitive man any religion or dogma? Is it not truer to say that man made God in his own image? These are some of the questions with which the author deals, and deals in no uncertain manner but as a man who has been haunted by years of study and thought and who writes from conviction, not for the love of display. The work is published in the 60th year of the author's life, and so can claim to be the expression of his mature opinions.

One is however tempted to remark that such an opinion, maintained carefully through years of youth and age, has given for the author into a habit which is difficult, if not impossible, to remove. Secondly, the well-known line of Omkar Khayyani due to the readers' lips, though without any cynical association. The beautifully expressed ideas are nevertheless enjoyable, because evidently they are prompted by the desire to seek truth.

P. R. SES.

FANSHIAR: By Nandani. Published by Mandal I. Desai, S.D., Bombay. Pp. 190. Thick card board. Full cover coloured illustrations. Price Rs. 6/- (1932), Part I.

Col. Madhwa Thakur's 'Confession of a Thief' has been translated into Hindi, Marathi and Gujarati. The Gujarati translation was made more than a generation ago and was merely a translation. The present work (translation) by Mandal has many novel and attractive features. Not only is the translation free and therefore the readings were natural but the Introduction and the several footnotes disclose a deep study of the subject from a historical and psychological point of view. The Thugs came from both communities, Hindus and Mussalmans. They both took a vow at the altar of the Goddess Bhavani, and were given to understand that they were conferring a boon on humanity by killing men without shedding blood. Thus a religious background was given to this evil practice of strangling unsuspecting travellers with a handkerchief and nothing more. Col. Sleeman's work in this connection is well known; it has been studied by the writer. Social conditions obtaining in India about a hundred years ago also are brought out prominently by him in his observations. In short it is an intelligent work accomplished from a scholarly point of view.

RAS KUNJ: By Mrs. Shanti Barhade. Printed at Mr. Khodiyal Printing Press, Ahmedabad. Paper cover, pp. 224. Price Rs. 1-4 (1932), Second edition.

RAS RAJANI: Published by Nandakishor Mahadevi Thakur, Princess Street, Bombay. Cloth bound with illustrated jacket. Pp. 214. Price Rs. 1-8 (1932), Second edition.

RAS NANDINI: By Jemadar Nandakishor Thakur. Printed at the Anand Printing Works, Bombay. Thick card board cover. Illustrated. Pp. 100. Price Rs. 1 (1932).

RAS NIKUNJ: By Gulabhai F. Shah. Printed at the Anand Printing Works, Bombay. Third Card Board cover. Illustrated. Pp. 32. Price Rs. 5 (1935).

The very fact that we have to notice at once and the same time, four books on the subject, shows how popular Ras Nikipunj and Ras Nijung has become in Gujarat. The fact that the first two which are well made selections from Ras poems have run into two editions. The first is a selection from his other Ras poems by the author, and the fourth is a collection of original writings. Ras songs and poems now deal with a wide range of subjects and are confined to the love of Radha and Krishna only. Mrs. Shanti has been fortunate enough to secure two fine forewords, one from N. V. Davalia and the other from

Mr. Maghani, who has now made considerable progress in his study of this and allied subjects. We repeat what we said in reviewing Mrs. Shanti's first attempt, viz., *Ras Rajee*, that the compilation is one of the best of its kind. *Ras Rajee* presents a selection of 280 songs all worthy of selection; it has hardly left yet any deserving occupation. *Ras Nikipunj* shows how well the composer of these 12 poetry songs has entered into the spirit of the subject and produced attractive work. *Ras Nijung* contains a short introduction from the pen of Mr. Harshad Desai, a rising novel-writer of Gujarat, and the contents show Mr. Gulabhai at his best.

J. M. J.

GOVERNMENT OF INDIA CIRCULAR LETTER ON EDUCATIONAL RECONSTRUCTION

By K. S. VAKIL, M. ED., LL.B. (Retired)

IT is, indeed, gratifying that after a period of inaction dating from the abolition of the Bureau and the Central Advisory Board of Education on the recommendation of the Inchaup Retrenchment Committee in 1925, the Government of India have publicly recognized the genuineness of public dissatisfaction with the present system of education in this country and invited opinions on the subject from Provincial Governments. Notwithstanding the transfer of Education to the control of the Provinces, the Government of India cannot divest themselves of their responsibility for the direction of the general policy in Education in India, since India is one federated unit whose general advance depends largely on the extent and quality of the education of the people of the provinces federated in it. India is represented, treated, and judged as one unit in all international educational organisations, committees, and conferences, such as those of the League of Nations Committee on Intellectual Co-operation and the World Federation of Educational Associations. The children of the people of the provinces are as much potential citizens of India as they are of their respective provinces. The Indian citizenship of the people is indistinguishable from their provincial citizenship. The provincial Departments of Public Instruction were all organised on the general lines indicated in Wood's Education Despatch of 1854 and still retain much of their original

character. Further, as the Auxiliary Committee of the Indian Statutory Commission (p. 277) observed,

"Education is a subject in which fresh advances are being constantly made and India cannot afford to remain behind other countries in educational progress. New and more efficient methods of teaching are constantly being introduced all over the world. Moreover, it is essential that each province should be kept constantly in touch with the experience and progress of other provinces. The Annual Review published by the Government of India and the Quarterly Review are quite insufficient for the purpose."

The first resolution of the last Universities' Conference at Delhi recommended, as a practical solution of the problem of unemployment of the educated and as a means of enabling Universities to improve their standards of admission, "a radical readjustment of the present system of education in schools in such a way that a large number of pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions." This resolution implied that in the opinion of the Conference, diversion of pupils unfit for literary education should take place on completion of the secondary stage of their education. The Conference appears to have left out of consideration the educated unemployed standing below the level of matriculation, e.g., passed boys and girls who are turned but by our primary and middle

schools is larger numbers every year than are instructed by our secondary schools. If the problem of unemployment of the educated is to be effectively attacked, it appears necessary to take into account not only the unemployed graduates and matriculants but the much larger numbers of the unemployed primary and middle school pupils, for it is unemployment of these latter that drives a not inconsiderable number of them to secondary schools and swells ultimately the number of those seeking admission to the Universities.

Further, if a radical readjustment of the present system of education is to be attempted, the readjustment should proceed from the bottom upwards, i.e., from the primary stage to the secondary and from the secondary to the University; not from the top downwards, as appears from the wording of the second resolution to have been done by the Conference. The Conference first laid down the minimum period of study at the University for the Pass degree; and then the normal length of the total period of instruction at school and college. This contrarywise treatment of the question of educational readjustment by the Conference is exactly what was done by the builders of the present system of education in India. They built from the top and began with the establishment of colleges and universities and thought of organisation of the primary stage of education at a much later date. They worked on the "downward filtration" theory that the higher education of the few would in course of time filter down to the bottom and be the means of education of the masses of the population. It is, however, satisfactory after all that the Conference included the Primary stage in its consideration and restored it to its proper place in the division which it indicated of the total period of instruction.

Lastly, one cannot help remarking that the consideration given to the question of radical readjustment of the present system of education is so scrappy and so inadequate (Dr. Paranjpye who moved the first Resolution in the Conference did not himself consider the Resolution "satisfactory" or "of great immediate practical use") that the resolutions, as they stand, can be used only as basis for further and fuller discussion of this very important subject, as they have been used by the Government of India. To do full justice to the subject, it appears desirable and necessary for the Government to treat "Education" as an organic whole, including in it all its stages from the lowest to the highest.

and to make it the subject of detailed consideration by a body of educationists concerned not only primarily in University education but in Education as a whole from start to finish as a means of progress and uplift of the entire population of the country. For such comprehensive consideration, nothing less than a Royal Commission on Indian Education appears to be needed at the present juncture. The Indian Education Commission of 1882 considered the primary and secondary stages of education; the Indian Universities Commission of 1904 considered only the University stage; and the Calcutta University Commission considered largely the problems concerning the Calcutta University. The question of Education in all its stages has not yet been considered in a public and comprehensive manner.

The Conference recommended that the total period of education should in no case extend beyond 15 years and that it should be divided into four stages called Primary, Middle, Higher, and University. Proceeding more or less on the basis of these recommendations Provincial Departments of Public Instruction would be well advised to readjust their present systems of education as indicated below:—

- (a) *Primary stage* consisting of standards I-IV and covering a period of 4 years, with the vernacular as the medium of instruction and with literacy and simple manual training as its main objectives. It is pertinent to note in this connection that the Bengal Government have proposed in their recent scheme a four years' course for the Primary School stage.
- (b) *Middle stage* consisting of standards V-VII and covering a period of 3 years, with the vernacular as the medium of instruction. Its objectives should be to give a fair knowledge of the mother-tongue, elementary arithmetic, provincial history and geography, elementary physiology and hygiene, drawing, light wood-work, needle-work for girls, and, where there is an effective demand for it, English and pre-vocational training in agriculture, industry, or commerce.
- (c) *High stage* consisting of standards VIII-X and covering a period of 3 years, with the vernacular as the medium of instruction in all subjects except English. Its objective should

be to give general school education corresponding to what is given at present in our high schools and, where there is an effective demand for it, vocational training in agriculture, industry or commerce, and, for girls, in home economics.

Education in this stage should close with a School-Leaving Examination to be held by Divisional Examining Committees under the direction of the Department of Public Instruction and to be recognized by Government and other public bodies as qualifying for admission to lower branches of the public service, to primary training colleges, and to industrial and technical institutions. Recognition and inspection of schools up to the end of this stage should rest entirely with the Government Department of Public Instruction. The University should have nothing to do with it. Thus would High Schools be enabled to free themselves from the domination of the University Matriculation Examination.

- (d) *Higher stage* consisting of a course of 2 years for High School pupils who have passed the School-Leaving Examination and who desire to prepare for the University Matriculation Examination. The medium of instruction in this stage should be English in all subjects and its objective should be preparation for the University Matriculation Examination. It should give instruction of a higher grade, than is at present given in our High Schools and by our present school teachers, in subjects leading to the Arts courses or Mathematics and Sciences courses of the University. The Higher School course should close with the University Matriculation Examination which would be held either in Arts subjects or in Mathematics and Science subjects. The proposed Higher School would be a higher type of secondary school between the present-day High School and the University likely to produce a better quality of recruits for the University. Inspection and Recognition of the Higher schools proposed should rest entirely with the

University. The Government Department of Public Instruction should have nothing to do with it.

- (e) *University stage* covering a period of 3 years, offering bifurcated courses in Arts and Mathematics and Science from the first year.

The scheme of educational re-adjustment outlined above provides for practical training as well as for intellectual training and is calculated to meet the present insistent demand for a practical turn being given to education. If education is to be divested of its present literary character, a beginning in this direction should be made in the school by inclusion of practical work in its curricula for the different stages. Under the scheme outlined above, the Primary school pupils would do drawing and handicraft. The Middle school pupils would do drawing, geometrical geometry, light wood-work, and needle-work, and would also be given agricultural, industrial, or commercial training of a pre-vocational character, if there was an effective demand for it. The High School pupils would in addition to their ordinary instruction, receive agricultural, industrial, commercial, or domestic training of a vocational character if there was an effective demand for it.

In the Philippines, after the first four years of the Primary course, three alternative Intermediate courses, each of 3 years, viz., a General Course, a Farming Course, and a Trade Course, are provided to suit different needs and aptitudes of pupils. Again, at the end of the Intermediate Course are provided 7 alternative Secondary Courses, each of 4 years, viz., (i) a General Course, (ii) a Home Economics Course, (iii) a Farming Course, (iv) a Trade Course, (v) a Commercial Course, (vi) a Normal Course for those who would be elementary teachers, and (vii) a Nautical Course for sons of sea-faring people living on the sea coast.

The 'Mittelschule' which is a post-war development in education in Germany and is based on the four years' course of the 'Grundschule' is both cultural and vocational in aim and offers vocational (industrial, commercial, domestic economy, and other) as well as general courses of instruction.

Even in England, the Education Committee of the London County Council has recently suggested "the establishment of a system of post-primary education which will function as an integral whole rather than in separate departments or types of school like the present system of senior, central, secondary,

and technical schools which are now administered under different sets of regulations" and the organisation of "a new type of school which would be large enough to provide within its four walls most of, or all, the activities now carried in existing types of post-primary School." It is considered that "more fluidity between all types of post-primary schools is desirable in order to secure that every pupil gets the type of education most suitable to his ability and particular bent." This new type of school would, it is expected, "help to break down any prejudices which may exist regarding the relative merits of one type of post-primary education as compared with another."

The suggestion that vocational training should be ordinarily provided in separate vocational institutions after pupils have completed the proposed shortened secondary course does not appear likely to produce the desired result. Pupils who have been nurtured on literary instruction for 9 years are hardly likely to turn back from the literary course

they have pursued for such a long time and take willingly to an altogether different kind of course in a separate institution designed for pupils considered unfit to proceed to the higher secondary course and, by so doing, get themselves damned as 'inferior' in public estimation. The history of industrial and technical schools in the country bears witness to the fact that because of their general treatment as inferior, they are not able to attract the same quality of pupils as ordinary secondary schools.

According to the scheme above outlined, there would be only two public examinations:

- (i) The School-Leaving Examination to be conducted by the Department of Public Instruction at the end of the 10 years' course and
- (ii) the University Matriculation Examination at the end of two years' instruction in a Higher school.

COMMENTS AND CRITICISMS

"What the West can learn from the East in Hygiene"

After explaining the necessity of washing the part after attending a call of nature and other matters Dr. S. L. Bhanded has, in the July number of this journal, concluded by saying that "in spite of Kipling, East and West combined can bring out the salvation of the world much quicker..." May I suggest that these remarks apply very well in case of personal cleanliness after attending a call of nature. That is, if paper is used first and then the part is washed (preferably with Carbolic soap and water) & will avoid the unpleasant feeling of touching foul matter with one's own fingers and at the same time secure thorough cleanliness.

Another matter that the doctor could have mentioned

is the clean and hygienic habit of all the upper class Indian ladies and many (uniformly not all) Indian gentlemen of washing the part after urination.

Western doctors and clinicians have lately realised the necessity of washing on these occasions, vide *Sexual Hygiene* by Dr. Van de Velde and *Practical Birth-Control* by Mrs. Horthrope.

In big cities, where a tooth-stick (dantam) is not easily available everyday, I think we can reduce the dissemination of a noxious germ to a minimum by purchasing a good sterilised one, holding it under a tap, at various positions after use and drying it in the sun besides washing it with Carbolic soap as a solution of perspiration of poisons, after cleaning the crevices with a fine stick, daily or occasionally.

NIRMAL GHANSHA DAI.

ERRATUM

June, 1933, page 633, column II, line 6
for Sallendra Sen read Soilendra Chandra
Bannerjee

FOREIGN PERIODICALS

Culture and Religion

Do Culture and Religion go hand in hand? Mr. S. Walter Yeomans is of opinion that a learner's years in a University are wasted. In *Blackfriars*, September, 1935, he puts the situation thus:

Love of learning, or learning itself? Culture, or the acquisition of specialised knowledge? This is the great problem which faces every university in the modern age. Some, indeed, claim to have solved it to their own satisfaction. Others are still grappling with it.

The problem has been caused by the passage of time and the opening up of fresh fields of thought and knowledge. Applying equally to both the old and the new world, it is of universal importance, inasmuch that on the solution of it depends the future, not merely of our educational systems, but of our civilisation itself. . . .

Culture does not necessarily mean the accumulation of large quantities of unconnected knowledge. Any system of education that aims at being cultural, must consider both sides of the question. The acquisition of a certain amount of knowledge may be, and is, important, but equally important is the knowledge of how to use our leisure. Modern education makes no attempt to train the growing mind to use the time of leisure profitably—in fact, the student of to-day has no time left for mental leisure, so great is the demand and the necessity for the acquisition of more and still more knowledge. No provision is made for that wide reading which is so essential for a true conception of life.

This is the one great handicap that the university graduate has to overcome when he, or she, goes out into the world. The university man may have a far more extensive knowledge of his subject than his less fortunate brother, but he lacks the experience necessary to apply it.

It was respect the universities are worse off to-day than they were in the Middle Ages—they lack the ideal that religion used to give them. Religion brought at the modern university is a state of things. It lacks co-ordination and unity. No attempt is made to link up education and religion. While admitting that a return to the old religious conditions of the universities is impossible, they could at least insist on a greater degree of religious instruction, based on fundamentals, and avoiding controversial dogma.

Æ

Archib de Blarney pays the following tribute to the famous Irish man of letters, Mr. G. W. Russell (Æ) in *The Irish Monthly*, September, 1935:

Few men of letters in our time have made a bigger stir than Mr. George W. Russell ('Æ'), who died in July. The many tributes paid to his memory, by men

of different lands, races, creeds, callings, tastes, interests, tributes which had the ring of grief, prove the range of his influence. He had become a legend, even while he lived, like Dr. Samuel Johnson, with whom he may be likened—not as to nature, indeed, but in this: that he wrote little that will live of its own merit, yet was the centre of a circle of writers, and a leader of many.

He expressed his nature best in his paintings of sunsets and dawn on the sand-dunes of Dussan, great sweeps of coast, light split through trees, fishing water, dunes, glimmering twilight scenes. He resembled Turner in his intonation with light and sunny hues. He was made to be a seascapes painter at landscape. It was a pity that he lacked the discipline to turn his gift to perfect use. The best impression of life can be got from the best in the Municipal Gallery, Dublin: a great lexicon, meditative hand among the images of many other men of distinction, whom no land but Ireland could breed. This was the man, doing the art that he loved, and working with words that he never had mastered, who yet was a master of his time, admired and even loved by many. How did that mind affect so many others? By the gift of talk. Æ was the greatest talker of the time. . . .

Where Æ was at his best with the pen was in these remarkable essays week by week, in the *Irish Homestead*, in which he dealt with the co-operative system and with rural life in general. . . . He developed a plan for a co-operative commonwealth which amounted to a draft constitution. Many thought his scheme Utopian, but it was more practical and sound than many schemes which have come into vogue in Europe since the World War. His book on *Co-operation*, and three volumes *The National Being*, set forth his ideas on these matters, and deserve study. Perhaps some part of his proposals will be embodied in an Irish constitution yet. . . .

It is needless to discuss his doctrine, his pantheism, which made gods of us all and denied the transcendent God of Heaven. He declared that Prometheus was just as historical as Christ—but Christ Himself was simply another symbol, named by man's unthinking mind. In facile, high-coloured verse, he sang of our supposed journey home to a heaven from which long ago we descended into the earthly world. He believed in reincarnation, and once in youth told Mr. Yeats that he was assigned to wait until his next life on earth for the realisation of his desire in art or poetry.

His influence lives, perhaps, in many disciples of his co-operative doctrine, but yet more in the many whom he helped and encouraged, who were stimulated by his mental eagerness, diffused from him, yet went farther in more orthodox paths than they would have gone if he had not set them thinking hard.

Lancashire and India

Under the caption 'Lancashire Looks at Missions,' Mr. Cecil Northcott presents the

following pen-picture in *The International Review of Mission*, October, 1935:

The great weaving industry of the cotton industry in north-west Lancashire was almost wholly dependent on its enormous trade with India. The simple, white dhedis poured out ceaselessly through the Liverpool docks. Repeat orders came almost automatically every six months, warehouses emptied, weaving sheds emptied, money was saved and the magic phrase "it's home" were round. Then came Mr. Gandhi's boycott, difficulties in the silver market and increased Japanese competition in the Far East. The bottom fell out of the industry, manufacturers went bankrupt in a night and thousands of workers were thrown on the unemployment dole.

In 1935, Mr. Gandhi stood in the centre of Darwen—a typical east Lancashire cotton town—and watched the people as they passed him in the street. He had been brought from London by a well-known Congregationalist family, deeply interested in the work of the London Missionary Society, in order that he might see for himself the state of a Lancashire town. He watched the people passing from a machine at a cinema and noticed that most of them were well dressed and well fed. He could hardly believe that they were unemployed, and asked how much money they got. He gazed at a figure the twenty-eight shillings a week for a man and his wife, fifteen shillings for a single man and thirteen for a woman. Some of his Indian brethren were only getting that a year.

That visit of Mr. Gandhi was a revelation to many Lancashire people of the real state of the people of India. For the first time many realised in their own terms that had though the slump and unemployment were, the permanent state of villagers in India was indescribably worse, and that their great industry had grown up and boomed as trade with people infinitely worse off than themselves. For the Lancashire mind at its best is international in its thinking, and its great doctrine of individualism, international peace and free trade have been practical ideals as well as practical politics and good business. The little figure of Mr. Gandhi is his robe by the train-track was a sign to show them that their religion and their industrial prosperity were international.

There has been little movement against India so far as I have noticed in Lancashire, although here and there one has heard of decreased support of missions because of the Indian situation. There is resentment and bitterness against Japan as the arch-enemy in the piece, and many monstrous stories about slavery in Japanese mills, low standards of living and unfair competition are readily believed. But the ordinary man is senseless enough to see that Japan is passing through a period of industrial expansion similar to the British expansion of a hundred and more years ago, and that she is able to take over or *steal* the gifts of industry of science and discovery which have made her growing pains less serious and her achievements more spectacular.

So, Mars has Staged a Comeback

The following observations on the doom of disarmament appear in *The People's Tribune*, October, 1935:

Several years ago the fact was joyfully proclaimed around the world that war had been outlawed by all civilized nations, but it is now very evident that Mars has "staged a comeback," as the sports-writers say, and the outlaw has returned to his former haunts as bold as

ever, if not bolder. With the League of Nations pronounced as a skeleton from which it is doubtful whether it will ever get up again, recent events at Geneva have very clearly shown there is no prospect of anything practical being done in the direction of disarmament for a long time to come. It did not need the Indo-Abyssinian crisis to make this fact clear. Four years ago a certain "incident" at Moinon indicated the coming of a storm which would wreck all hopes of any international agreement in the way of reducing armies and navies and air-arms. What has happened in various parts of the world between mid-September 1931, and the sixth month of 1935 has made it only too painfully clear that until there is a very considerable change of heart all roads, disarmament is doomed. As Britain's Prime Minister recently said:—"The only defence is in offence, which means that you have to kill women and children more quickly than the enemy if you want to save yourselves."

Thus it is not surprising to read of a handbook being published by the British Government for the guidance of its citizens as to the most effective precautions to be taken in the event of air-raids upon England. It is seriously stated, in this official publication, that every house and every business establishment should have at least one man to which all inmates could retire in the event of a gas-attack from the air. To provide effective house precautions against gas attacks would mean setting up a complete shelter for the entire population of Great Britain at an estimated cost of between 1,000 and 1,500 million pounds, which even the British Government cannot afford to lay out in these hard times. But according to the Home Office handbook, every house in England should have one man selected beforehand and suitably equipped to meet the emergency.

Naturally nervous people have not been made less so by the result of a recent "raid" on Portsmouth, Gosport, and Southampton, conducted at the request of the naval and military authorities who wished to test the plans they had made to defend Britain's great naval base. For nine hours the three towns were completely "blacked out"—not a light was allowed to be seen save the rays from fifty searchlights trying to "spot" several squadrons of heavy-bombing-planes, which were in dropping hundreds of "bombs" upon vital spots in the naval base of Portsmouth and the shipping port of Southampton. If the attack had been a real one, the enemy would have destroyed his objectives with much the same success as attended an earlier "raid" on London, when the "enemy" crashed the planes he desired to bomb with a facility which showed that progress in planning effective defence against air-attacks has not kept pace with the increasing powers of attack. And in the event of a real enemy hovering overhead the only thing for non-cookhouse oven, women, and children to do is to make tracks for the nearest bomb-proof, gas-proof shelter, where they may meditate as leisurely upon the fact that poisoned gas and Lewisite gas on the ground is liquid down and may continue to kill for several weeks after a raid, and that boiling may be necessary to free clothes from contamination, and that anyone who walks in a street which has been contaminated with poison-gas may have to take his leather boots to be treated at a special depot, and if a concrete surface has been soaked with liquid mustard gas ~~may~~ be necessary to break it up and relay it. Of all forms of death known to man there are few more painful than that which results from the effects of mustard gas, though some of the new gases, which are being kept in reserve in various countries as the "surprise weapons" with which every army hopes to win the next war, are said to produce even more intense agony.

All of which shows that Mass injury is more makrolala, as well as more prevalent, than ever. Not only are soldiers and sailors to be blown to bits, blundered, maimed for life, and shell-shocked, but civilians of all ages and both sexes are to be exposed to the most heinous terrors which can be devised by the devilish ingenuity of districts.

Exclusiveness of European Clubs in India

In an open letter to His Excellency the Viceroy, Sir Chimanlal Bantvalad of Bombay has raised the question whether official patronage should be extended to the clubs which exclude Indians. The Australian cricketers who are now in India have refused invitation from such a club at Karachi. Philip Morrell discusses this 'very delicate question' in *The Asiatic Review*, October, 1935, and says:

I know the argument for not admitting Indians, even when highly educated and intelligent men—the sort of men whom we meet as friends in England—to English clubs in India. A club, it is said, is a purely private affair, and if Englishmen in India like to have their clubs to themselves, so as to preserve the home atmosphere, what right has anyone to object? But the answer is, I think, that a club composed almost entirely of people in official positions can never be a purely private affair, and the existence of these exclusive clubs tends to do what we do not want to do—make social intercourse between Englishmen and Indians far more difficult than it would otherwise be. It is a pity that the admirable example set by the present Viceroy in the boarding of the Willingdon Club at Bombay has not been more generally followed.

I have come to the second difficulty: that Indians themselves are often over-sensitive and therefore unreasonable; but here again there is a bad tradition to be overcome. If Indians are sensitive, it is because too often in the past they have had their feelings hurt, and because they are not yet convinced that in social matters, as well as in politics, the English, who have so many social advantages in India, are ready to disregard differences of race and creed and what is called the colour bar. In the Indian States these troubles hardly exist. In Mysore, in Jaipur, and Indore we found admirable clubs, in which English and Indians met and played bridge and tennis and sat together on perfectly easy terms, and one of the happiest evenings I remember in India was at a dinner party at Bangalore, in which the members were exactly divided between the two races, and the conversation was as frank and unrestrained as at any English table and in some ways far more interesting. The trouble is that in the open, though some from a different point of view. As the necessary official differences on our side—as sooner or later it must and will—the over-sensitiveness on theirs will disappear also.

A Cotton War?

The Living Age, October, 1935, makes the following comment on the 'Heaven-sent opportunity' of having a Jap-America Cotton War:

Japan's attempt to develop a cotton empire of its own in the Far East bids fair to become one of the outstanding factors in Roosevelt's 1936 campaign. The United States grows about 12 million bales of cotton

a year and exports about 7 million, of which Japan buys nearly 2 million, Germany and England taking less than 1½ million bales each. Now Japan will plant 2 million acres of cotton next year in five Chinese provinces—Hopei, Shantung, Kiangsu, Honan, and Szechwan. Although China produces 2 million bales of cotton a year and next year is expected to produce 3 million bales, not including those areas enumerated above, where the Japanese are displacing cottonseed from other crops. What has made this scheme possible is Japan's military conquest of North China and Manchuria, where the land best for cultivating cotton lies. Needless to say, British propaganda, eager to involve the United States in war with Japan, have a thousand-fold opportunity here. Roosevelt depends on the home of King Canas for re-election and is not likely to let American control of half the cotton markets of the world pass into Japanese hands without a challenge. The fact that Japanese capital must invade China by force of arms before undermining the economic conquest of our Southern States supplies the necessary moral respect for the next campaign to make the world safe for democracy.

Relations Cordial But . . .

'Relations between the British Empire and Saudi Arabia are cordial. But there has been no settlement of a very troublesome dispute'—so comments W. N. Ewer in the *Daily Herald*, the *Labour Daily* of London, and proceeds on to say:

King Haia Saud and the British Government are, and have for some time been, at loggerheads over the ownership of some hundreds of square miles of sandy desert—completely barren, uninhabited except for the occasional visits of nomadic tribes. Nevertheless, the Arabian King is very stubborn in his claim that this desert patch is in his dominions. And the British Government is equally stubborn in its claim that the patch rightly belongs to the British-protected emirates, whose tiny 'states' lie dotted along the Trucial Coast of the Persian Gulf.

Why should there be any quarrel over such an undesirable freedom property, across which no one has ever troubled to mark out a boundary? Why has it become as coveted as Nebuchadnezzar's vineyard? The answer is to be found in a single syllable—oil.

We are not quarrelling over the seeds of the desert. We are quarrelling over the oilfield that may—or may not—lie beneath. There is oil across the Gulf in Southern Persia. There is oil in Kuwait at the head of the Gulf. There is oil in the Bahrein Islands, a little way up the coast. Likely enough, the geologists say, there is oil under the desert lands of Haia and under the desert lands behind the Trucial Coast. Anyway, the discovery was good enough for big oil companies to be very interested, the governments to be very interested.

A Road to Ruin?

There are people who think that Abyssinian War is nothing short than Italy's road to ruin. *Giustizia e Libertà*, an anti-Fascist paper of Paris, says:

Even if one covers on a rapid victory (which is putting the best possible face on the matter), the African war seems for Italy the road to ruin. The Italians that we are spending and still spend on roads, canals,

provisions, soldiers' pay, etc., we shall certainly not get back where the Abyssinians were at—any more than we get back the far fewer billions spent in Ethiopia and Eritrea. If for the soldiers the war means death, for the Italian economy it means inflation and ruin. Exchange rates, debts, money, prices will rise vertiginously while the people, upon whom in the end the immense costs of the war will fall, will be forced to reduce still further their already miserable standards of living. And the responsibility for this must be placed squarely at the door of the criminals whose delusions of grandeur and desire for personal power are leading the nation to catastrophe.

The Next Viceroy

Lord Linlithgow has been appointed Viceroy of India. 'He has been influential behind the scenes rather than prominent on the stage of public life' and the following observation by P. Q. R. in the *Spectator*, the *Conservative Weekly* of London will be read by Indian readers with much interest:

In appearance and manner he is a fine type of British aristocrat. Tall, robust, and erect in figure, he has a way of leaning his head like Jesus on Olympus. An impression of dignity and poise is conveyed as he walks, and still more when he takes the chair. As a speaker he first strikes by his deep voice and powerful lower jaw but is rewarded by a humorous mouth, kindly eyes, and the brow of a thinker. Clearly a dominating personality with a force of character and stability of intellect above the average.

Lord Linlithgow assumed the responsibilities of adult life at an early age and has had a wide and varied experience. According to his father's title and estates in 1906 at the age of twenty-one, he married at twenty-four and served with distinction in the Great War. After taking the posts of Deputy Chairman of the Conservative Party and Civil Lord of the Admiralty, he left politics for industry and became a director of several companies. As chairman of the Committee on Distribution and Prices of Agricultural Products and of the Royal Commission on Indian Agriculture, he acquired the reputation of being an ideal committee chairman—fair-minded, hard-working, calm, and quick to seize a point and, when necessary, to steer clear of the rocks. He can administer a rebuke with devastating pungency or disarming mildness, as the occasion demands. But much of his success is due to a Puckish impetuous humor, which breaks out now as light banter, now as brilliant repartee, and frequently as a lightning-conductance in an atmosphere charged with thunderclouds. A man who can in a moment turn from grave to gay is both master of himself and well equipped to be leader of others.

Of his qualities of mind the most outstanding are versatility, sound judgment, and tolerance. Agriculture and India are his special subjects; but he can hold his own with experts on literature, art, economics, and scientific research. He knows more about business than the average economist and more about economics than most business men. In the course of a conversation he will surprise you by giving the latest prospects of a cure for the common cold or an outline of the effect on China of America's silver policy, as well as a ray of light on the Scottish manner. His cast of mind is curious, skeptical, radical; not positive and dogmatic. He is more prone to listen than to speak; and, if he lets down the law in a challenging epigram at one moment, he will in the

next be weighing up and accepting a large measure of truth in its precise opposite. As Mr. Baldwin said in reply to a parliamentary question, the older he gets, the more impressed he becomes with the masochism of truth; but, whereas Mr. Baldwin's tolerance and wide sympathies are associated with a certain indifference to, if not distrust of, science and economics, Lord Linlithgow is keenly appreciative of the achievements and possibilities, as well as the limitations, of scientific methods.

Like Mr. Baldwin, he judges men by their character and ideas by the character of the men who hold them. But, like many of the survivors of his age who fought in the War, he is more conscious than the older generation of the ferment of new ideas with which the Conservative instinct for stability and stability has to make its peace in a rapidly changing world. Lord Linlithgow has had the advantage of contact with all classes, particularly of the lower classes, and has the gift of making varied friendships in all walks of life. In this he resembles his grandfather, General Lady Waghpoor of Nidder, whose popularity with the Scottish working classes was remarkable.

Like his predecessor, the new Viceroy will be greatly assisted by the personality of his wife. Tall, sturdy and serene, with a ready smile and easy manner, she is ideally suited to play her part in promoting the right atmosphere for introducing the new era in India. She accompanied him during his visit to India in 1926-28 as Chairman of the Royal Commission on Indian Agriculture and shared his intensive studies of village life. It must have fallen to her to explain to the Englishmen who have obtained so detailed a knowledge of Indian life and politics without having served in the Indian Civil Service; and, indeed, there must be few Indians who have acquired so clear a picture of agricultural conditions and problems in every province. Lord Linlithgow worked with terrific energy during his two years in India. All who have served with him in that or any other high office in his business and government to colleagues and subordinates and to the thousands and thousands of grasp with which he tackles the business in hand.

The Viceroy Designate is still young and has yet to prove that he possesses the highest gifts of statesmanship and administration. But his friends feel very confident that there is no man living, of his generation, better qualified by character, intellect, and experience to assume the burden of guiding India's destiny in these critical times.

Twelve Years of the Turkish Republic

Frederick T. Merrill who visited Turkey in 1934 and has made a special study of Turkish nationalism, writes in *Foreign Policy Reports*, October 9, 1935:

Since 1923 the Turkish Republic has been carrying on a fundamental revolution based on five principles: republicanism, secularism, nationalism, modernization of industry and agriculture, and complete economic independence. The flight of Mohammed VI on the English battleship *Albion* in 1922 ended the despotic rule of the sultans. With the abolition of the Caliphate and the secularization of education in March, 1924, the abrogation of the religious provisions of the constitution in 1928, and the more recent acts restricting the garb and speech of the clergy, Turkey has become a secular state. Fear that unsympathetic minorities might prove to be a source of weakness and unrest intimidated the nationalist bourgeoisie which reached after the war in the final eradication of the Armenians, while

later the Greeks were forced to migrate to Greece by the 1923 agreements for exchange of populations. Similarly, all foreign elements have been gradually eliminated, either by assimilation and suppression, as in the case of the Kurds, or by legislation in the economic and social sphere affecting foreign residents in Turkey. At present this nationalistic feeling, expressing itself in "Turkey for the Turks," is clearly evident. Worship of the state is filling the void caused by the decay of Islamic tradition and leadership. The desire to become a self-sufficient, industrialized state has led Turkey along the road of economic nationalism. Here again the state is omnipotent, for the government aims to control all economic activity. Thus the political, religious, social and economic theories of the Kemalists have shared virtually every phase of life in Turkey since the establishment of the Republic.

He concludes as follows:

In the face of seemingly insurmountable obstacles, Turkey has made remarkable progress during the twelve years of the Republican regime. First-hand observers of Turkey continually remark on the rapidity with which the Turks are assimilating Western methods and civilization. In the political sphere a purely national, sovereign state, commanding the loyalty of its people and the respect of other nations, has been created. The social program of the government has made definite progress in popular education and the emancipation of women. Health and living conditions have also been improved. As for social sphere, Turkey has adopted its foreign obligations, and by instituting a policy of "pay as you go" in its internal affairs has strengthened its credit abroad. Economically, the new regime is developing agriculture and establishing an industry in an effort to become self-sufficient in manufactured goods. On the other hand, economic nationalism, restriction of foreign trade, heavy appropriations for national defense, and the government's liberal financial policy are at present the major difficulties which beset the Turkish people in their struggle to gain economic and political security. The first steps of the Turkish revolution have been effectively completed. The final stage, that of consolidation, is now in progress.

Toward World Unification

As the American colonists extended their patriotism from state to nation, so now the peoples must learn how to extend their social loyalty to embrace the world—thereby not decreasing but making more effective their natural patriotism for their own nations and in the World Order, October, 1935, Willard P. Hatch says:

Geographical barriers that retarded with internationalization, causing various languages to be developed among communities thus kept apart, have been swept aside by the God-given inventive genius of the modern age. Steamship lines, rail lines, airplane and automobile carry legislative humanity to all parts of the globe. The cable, the telegraph and telephone make the dialogue of each nation the breakfast reading of all other peoples.

The interesting lines of commerce, industry, sciences, art and music are world-wide and world-embracing. Also the literature of the world receives its contributions from the authors of all nations.

More and more do the nations consult one another regarding the affairs of paramount interest to all mankind.

The result of all the above is that the nations of the world, through an ordained evolution and maturing of events, stand in relation to one another, in about the same relative position that the original Western colonies occupied each toward each.

There is nothing contrary to such panism in the idea of world-unification—there are backward nations, it is true, just as there are some states in the United States that fall behind others in education, and are still afflicted with bigotry, provincialism, prejudice of religion and race, and a strong and perverse attitude toward anything that is new, whether the new thought and mode of action be beneficial or not. Be that as it may, such things did not prevent a successful unification of the colonies that was in consequence in the United States. Nor could one justly be accused of being unfaithful to his state because he saw the benefits of a union with other states; any more than one can rightly be accused of disloyalty to his nation, because he sees clearly the benefits that will result from union with other nations in a world wherein that will eliminate war.

Negroes and American Textbooks

'Revise the textbooks' this is the demand made by the Conference on Education and Race Relations, an organization of one hundred Southern educators, with headquarters at Atlanta, because they, these books, omissions and inclusions in these books, 'make for much misunderstanding' as far as Negroes are concerned. *The New Republic*, October 2, 1935, describes the situation thus:

A study of textbooks in common use in American public schools to determine what kind of material they contain relative to the Negro has just been completed by the Conference on Education and Race Relations, an organization of one hundred Southern educators, with headquarters in Atlanta. Twenty standard textbooks in history were examined and it was found that seventeen of them leave the student in complete ignorance that Negroes ever rendered the slightest service to the flag of their country. Eighteen of the twenty histories made no mention whatever of the Negro's progress since emancipation, and there was a general failure to assess fairly the relative responsibility of the southern freedmen and their white leaders for the misdeeds and crimes of the Reconstruction era. Fourteen of the principal textbooks in civics were studied, and nearly one-half of them made no reference to the Negro or to the problems incident to his presence in this country. Three treated the subject so lightly as to leave scarcely any impression, three brief treatments tended to deepen existing prejudices, and only one made any real attempt at adequacy and fairness. Thirty-eight textbooks in literature were read, and twenty-five of them contained no suggestion that the Negro has ever made the least contribution to the literature of America. Eight books mentioned briefly only a single writer (either Phillis Wheatley or Paul Laurence Dunbar); one named both; and only four mentioned as many as three or more Negro writers. In view of these findings of "omissions and inclusions that make for misunderstanding," the Conference seems justified in calling for a considerable revision of American textbooks.

The British Would Have Grabbed It

The Inquirer, October 12, 1935, gives currency to a fine story with good humour:

There is hope for the British as long as they can enjoy a joke against themselves. I found the following story in an English weekly paper. A missionary in India was having an earnest talk with a Hindu when he began to convert to Christianity. "Come now," said the missionary, "wouldn't you like to go to Heaven when you die?"

The Hindu shook his head in polite regret.

"I do not think," he said, "that Heaven can be very good, as the British would have grabbed it years ago!"

The Paltry General Shop

The special correspondent of the *Unity* at Geneva is no admirer of the League of Nations. In a recent issue of the paper (October 7, 1935), he says:

Newsdread when one knows what he wants and the majority want nothing. Mussolini is the man of the moment. While the others, like swells in dry weather, have crept into the shelter of his house and turned the entrance, Mussolini has ventured out into the middle of the road. Only those who want something, want something.

Look at the Japanese! They wanted to have Manchuria. While they took it, they told the League of Nations that they were not taking it. When, a year later, the League of Nations got to know through its committee what it had known all along, *to wit*, that Japan had taken Manchuria, it was finally necessary to come to a determination. And the League decided to doey facts and not to recognize Japan's conquest of Manchuria. Japan, proud of her victory, got offed and left. Members of the League, who had made much money by selling arms to Japan during the war about which they knew nothing until it was over, now turned to concluding trade agreements with Japan in Manchuria which they did not recognize as belonging to Japan.

Japan is the prototype. If only one wants something, then one gets it. So now Mussolini wants to have Abyssinia and he has already begun to be a hero merely because he wants something.

The League of Nations wants nothing, for the League of Nations is nothing. No League of Nations results merely because a number of representatives of despotic governments are assembled under the same roof. The meaning of the word *despotic* is life. A league is an association whose object is a common course of action founded upon common interests. But the members of the League of Nations have no interests in common. Each one uses only the interests of his own country. Each merely laughs about his own country's advantage. "You let me escape condemnation when I am a bandit, and then I'll support you when you are one." That is the principle, and thereby a common course of action is precluded. It is on this principle all their talks of color peace or justice are based. The history of the League can teach this to anyone who will allow himself to be informed.

The League of Nations has a pact which the nations have all signed. The most important clause, Article 15, forbids them to enter on war. Then, when the loss, they do so much as war, some prefer to remain in the League, others to leave. It is of no consequence whatsoever

whether those who fight leave the League and those who tell them arms remain despoiled, or stay armless.

World Patriotism

While paying a glowing tribute to the late Miss Jane Addams, whom he calls 'World Patriot,' Currier W. Reese speaks of world patriotism as follows in *The Christian Register* (October 10, 1935):

Today among enlightened leaders there is a widespread movement in the direction of a more profound patriotism, in which movement Miss Addams was a pioneer. In both national and international politics this sense is now the dividing line between men and policies. The basic question is—shall the nations remain armed camps, each seeking to outdo the other, or shall they be woven into a brotherhood of the world where each will seek the good of all? The answer depends very largely upon whether the citizens of the world allow themselves to become the tools of narrow-minded rulers as whether they maintain their independence. The best time to build mind patterns on a world scale is while the mind is young. In Hall House, children come in contact with the children of other racial and national groups. There they learn that no race or nation has a corner as regards. These friendships are formed that span the globe. Some day this attitude will be taken over by the school system; the textbooks of the schools will be rewritten, so that children will be taught to honor and glorify the men of toil and industry and art and science, rather than the men of war. Every pedagogical principle known will be applied by the most able men and women to the elimination of action patterns that lead to war and toward action patterns that lead to peace. This will be no easy task. The road is long and difficult. Old ideas die hard. Hate and prejudice have an iron grip. Suspicion is well entrenched. Vested interests fear innovation; headlines feed constantly attack another's freedom. These difficulties can be overcome only by students who regard freedom as a sacred right, and resolve to defend it at all costs.

A second important step in the development of world patriotism is the bringing of all sorts of international organizations—scientific, humanitarian, governmental, and in this Miss Addams was ever active. Every organization whose membership crosses a national boundary has in it a possibility beyond its definite purpose. International federation of clubs, of educational associations, of fraternal movements, of religious fellowship, are all units of a new world order. They should definitely plan their programs so as to integrate differences and create world unities.

The integration of differences is especially important, for we are coming to understand that a world order cannot be constructed of Homogeneous alone, but that differences also must be built into the structure. We must create world patriotism by ignoring differences, much less by seeing them. Back of all education efforts to build a world patriotism must be not only the dynamic and creative but also the tolerant and receptive mind. The lowest tribes have active virtues that are needed by the most cultured civilizations. Exchange of values is as essential to world life as is the creative of values. Every culture must have equal opportunities to develop the best that is in it, and to make its special contribution to the culture of the world.

INDIAN PERIODICALS

Toward Understanding India

Professor George P. Conger, the American author of *The World of Epitomizations: A Study of the Philosophy of the Sciences*, who last year spent a few months in India, studying the philosophies and religions of the country, sets down, in an interesting article in *The Aryan Path on Toward Understanding India*, a few points which seem to him to mark the way of understanding:

The first point is geographical. In this respect, India is, in rather striking fashion, comparable to Europe. If we take Asia and Europe together as the continent of Eurasia, Europe is a peninsula at its western end, and India is a peninsula at its southern end. Each peninsula is a subcontinent, with a mixture of races, languages, governments, and religions. Each peninsula has records and remains of ancient cultures, among them in each case an culture which extended over the boundary lines of many present-day divisions and is still widely influential. The influence of that which we may call Sanskrit culture in India is certainly comparable with that of its cognate Latin, or Greek and Latin, culture in Europe; it would be a profound and shrewd rewarding study to pursue this comparison in detail. Each of the two peninsulas affords a home to more than one of the world's principal religions, although the Muslims in Europe are less important in their possessions than are the Indian Muslims in theirs. Consciousness of racial and political unity and cohesiveness, if not actually further advanced in India than in Europe, is at any rate a more living ideal.

My second point concerns morals and social conditions. If we of America would understand India, we need to remind ourselves pointedly of the obvious fact that every social system has its evils as well as its excellences. It is entirely Indian as American to expose or deplore the evils of India, unless he thinks also of England in Chicago, the diverse misery-gone-down at Rome, the false glamour of Hollywood, the long story of injustice to the Negro, and the growing bitterness of American economic conflicts. A just comparison of evils of India and America is hindered by a characteristic slant imposed in each of the two peoples. The Indian, coming from the East, is naturally sensitive to the four things of life, and sensitive to any failure to achieve them and to any criticism because of such failure. On the other hand, the American, coming from the West, is comparatively less sensitive, and has often been ready to regard the essential standards, and even the superiority, of his own civilization as beyond question. Each race in this respect needs to meet the other halfway.

If we of America would understand India, we must get rid not merely of the notion—that is not so difficult—but also of any lingering prejudices which here and there accompany the notion—that differences of skin pigmentation give any man cultural or spiritual prestige as compared with any other man.

If we of America would understand India, we must get away from missionary situations and missionary problems. This is not denying that if we wish to help India, the missionary point of view may be valuable; still less is it denying that there are in India many missionaries who understand Indian life with real insight and appreciation. With all this granted, I think it is of primary importance that if we wish to understand India, we should learn about it from the Indians themselves.

I doubt if "the man in the street" in India is any more religious, or any better example of his religion, than is the man in the street in America.

Finally, if we would understand India, we must think of India as (unwittingly) helping herself out of her own difficulties. Notable achievements are beginning to show—witness the brilliant administration of affairs in some of the native states, the developing *selfishness* and sense of brotherhood within, it can be yet altogether between, various communal groups, and the work of the beloved Gandhi in the villages. Everyone sees that there are still formidable obstacles. We of America cannot yet see how India can help herself effectively so long as the same system is allowed to stifle ability or cramp a person's choice of occupation, nor how agriculture can hope to prosper without better measures against animal pests. But the beginning fact is the whole situation is the number of Indians who, in their own ways if not in ours, are dealing themselves with utter concentration to the problems of their people.

The Pioneer of Indian Folk-Lore

Freda M. Bedi writes in *Contemporary India*:

Love for one's country is not only expressed in political activity, or in more obvious forms of social service. Anything that demands one's whole life in the service of some form of national renaissance is of great value—of incalculable value—is the rebirth of a country. Pundit Devendra Satarthi has, since 1925, devoted his whole life and small personal resources to the single-minded ideal of collecting folk lore in some suggested and permanent form from the rich treasures of his folk-lore from their hiding-places in the villages. He has listened to the people of India singing their immemorial songs, and has written them down, and translated them from their original dialects into both English and Hindi, so that all India will be able to share their unspoiled beauty. He has gone into the villages of Bagal, into the mountains of the Frontier, to Gilgit, to the mines of culture in the United Provinces, to the lonely shepherd of Kashmir—no corner of India has failed to contribute to his unique collection, and it grows more varied and representative every month.

The very soul of a people bubbles forth in its indigenous songs and dances—these marks of joy in life and village festivity that are as old as the hills themselves. Its heart pulses in the beat of the music

and speaks in the simplicity of the word. The elemental surges and lullapasses of the people's lives, their love for home, for nature, the infinite companions of those who live near the earth for wild animals, their belief in the understanding and pity of the gods—all are mirrored in their spontaneous expressions of song and dance. Uday Shankar has made the old and golden world of ancient Hindustan live again in his dances, till the crest of the new world echoes with the beat of his dancing feet. He has reproduced the peasant dances of Meatra on every stage of the world, and made the postures of the figures in the Ajanta Caves live again on the soil of Modern India. Devadasa Sanyathi is doing the same work in the sphere of music, for the turmoil of change and the invasion of the machine, we lose sight of the sources of our being and our inspiration—the black and fertile soil of the plains and the mountain heights of India. His message is one for every corner of India, and it may be that like another messenger of national spirit, he will follow in the footsteps of Uday Shankar as a great ambassador of Indian racial and culture to the Western world.

The result of Devadasa Sanyathi's collection will be published in the near future from Calcutta. The exact time depends on the cooperation of patrons. There must be many lovers of music and India who will be glad to contribute however little for the publication of a work of such commanding value, and in some way associate themselves with it. Prof. Sanyathi needs their help, in money, in encouragement, and in new followers of the path he is taking with so much enterprise and courage. A special presentation copy inscribed with the names of patrons will be given to all who show that they have the cause of the people of India and their heritage at heart. The address is The All-India Folk-Lore Mission, Madurai, Madras State.

The Hindu Tradition in Maratha Politics

In showing that Shivaaji's emergence into power during the epoch of the Hindu Renaissance in Southern India is not an accident of history, but is in keeping with the Hindu tradition and idea of non-submission to foreign domination, Prof. Benoy Kumar Sarkar observes in *The Hindustan Review*:

The Maratha positioners such as in politics that took shape in the *Dharmawajya* of Shivaaji is not an isolated phenomenon in the Hindu culture of Southern India or of the Deccan. Among the formative forces of Shivaaji's *Mahad* *Samrajya* are to be detected from his mother's side the memories of the war of self-defence against the Moors conducted by the Yadavas of Devagiri (c. 1200-1318). And on account, again, of his father's experiences in the Vijayanagara Empire (1346-1606) which successfully upheld Hindu liberty for several centuries, although with vicissitudes of fortune, the ideas of Hindu steadfastness were imbibed by Shivaaji as a matter of course. Shivaaji can thus be regarded not a continuator, under Moghul conditions, of the traditional Hindu spirit, the *Dharma*, which is obstinate enough not to submit to foreign forces, in Shivaaji's ambitions, exploits and achievements are further to be seen the embodiment of the same *paradharma* (prowess) and *dharmadharma* (conquest of the quarters) which enabled Chhatrapati Marathe to emancipate the north-western frontiers of India from the Hellenistic Seleukos (c. 305 B.C.). In subsequent times the same assertion

of the Hindu spirit against foreign domination found expression in Shandagupta's expedition of the Huns (c. 455 A.D.)—defeating thereby another proselyt to Shivaaji's triumphant service to Hindu culture. Historically, however, it is the South-Indian exploits of the Yadavas and of the Vijayanagara Rajs that is point of time as well as region served to inspire Shivaaji with direct examples.

Shivaaji was a nationalist in reborn. "Back to Hindu traditions" may be said to have been his war-cry. It is the language of the *Mata Samaja* and the *Niti Samaj* that was on his lips on the most important problems of life. . . .

It is as an apostle and embodiment of *Mahad Samrajya* (Hindu independence) and *Dharmawajya* (Kingdom of Dharma), i.e., Law, Duty and Justice as conceived in the *Niti Samaj* that he wanted to build forth.

There are other items in the Maratha tradition. It is not the strength of the Hindu tradition. It is not of rulers, emperors, potentates, shopkeepers, barbers and even amiable makers that the Maratha saints and prophets of the sixteenth and seventeenth centuries drew.

The rise of the lower tribes into the higher orders of the Hindu society has been an eternal fact of Indian micro-history since the earliest epochs. . . .

Shivaaji the *Rhanda* himself is alleged to have belonged to a low caste (cultivator). And prior to becoming he had to be dubbed a *Kshatriya*. Not only Shivaaji but all his successors down to the last Peshwa had to retreat the army from the lower tribes or castes, Hinduisedness, carpenters, shopkeepers, men of mean birth always constituted the backbone of the Maratha army, as says the *Tarikh-i-Mulki* towards the end of the eighteenth century.

In the matter of organising his army from among the lower orders Shivaaji was but following in the wake of the Hindu generals and ministers of yore. He followed the Hindu tradition in other ways too.

Message of Rabindranath

The *Vijaya-Bharati* News of November appears with this message of Rabindranath on its front page:

There are offerings about which the question comes to our mind whether we deserve them. We must frankly acknowledge that explanations are not offered to us. As it does not help us in the least to complain let us rather be worthy of the challenge thrown to us by them. That we have been wounded is a fact which cannot be ignored, but that we have been brave is a truth of the highest importance. For the former belongs to the same world of cause and effect, while the latter belongs to the world of spirit.

A School of Mankind

The same paper contains an article from the pen of the former director of the Odenwaldschule of Germany, Paul Geheeb, who discusses the century-old idea of *A School of Mankind*. In dealing with the question of the relation of the individual and the nation to mankind he says:

One ideal remains fixed before our eyes: that of the economic and cultural co-operation of mankind itself.

together in one brotherhood. Such a movement should be mirrored in its essential features in the recesses of the school curriculum.

As considering all human and natural evolution we must start with the individual. Human growth is first of all a completely individual matter. Pader's saying "Because what thou art!" expresses the final aim of all human development. Goethe formulated the same ideal in the verse:

"Gleich sei Keiner dem andern; doch gleich sei jeder dem höchsten."
We das zu suchen? Es sei jeder vollendet in sich."

(Let none be like another; yet each be like the Highest.

How can that be? Let each be perfectly himself.)

Thus, too, the development of mankind is primarily a matter of individual peoples, individual nations. Each of us is first of all a Sicot, or a German, or a Frenchman, and develops as such. All education is conditioned by nationality, is dependent upon the geography, economics and political force of the particular nation. Every civilized state requires national education to protect the child from abuse by the family or by society, and to assure to the individual free development and education, thus treating the individual as an end in himself. Hence the nation whose leaders wisely confine themselves to this task and allow full freedom to the individual for cultural development, following the conception outlined by Wilhelm von Humboldt in his early work entitled, "Ideen zu einem Versuch, die Grenzen der Wirksamkeit des Staates zu bestimmen" (An Essay on the Limits of State Activity).

National education is inevitable in so far as every child grows up surrounded by the history and culture of his country, the ruling element of which is both historically and organically the mother-tongue.

Passive Resistance—Old and New

Passive resistance, Satyagraha and non-force are treated in India as new effective weapons forged by the hand of Mahatma Gandhi to cope with British imperialism. According to Sir Hari Singh Gove they are neither new nor effective: Christianity and the great Chinese wall are the outcrop of human devices to thwart the impact of direct force by, what is now called, passive resistance. It appeals to people enured to quietism. The defensive armour of passive resistance has not enabled Hinduism to meet successfully the attack of proselytizing religions, such as the Islam and other aggressive creeds. For today seventy-six millions have already left its fold. Sir Hari Singh concludes the article on passive resistance—old and new, in the *Calcutta Review* with the following remarks:

The Mongols (called the Moguls) came burning their peaceful Buddhism in the fiery coal of Islam which as a new religion was anxious to make itself a world religion by force or persuasion, and of the two methods it found force more effective. The early Christian fathers found the same method as yielding more success, and the two religions, then made a serious attack upon the two essentially Aryan religions, Buddhism and

Hinduism, driving the former back from the ramparts of Rome to within the great wall of the East, and the latter by the mere conversion of Persia, Afghanistan and the whole of Central Asia; and later on it swept a still richer harvest by the conversion of 70 millions of Hindus who became Moslems not only to escape the hell-fire of the next world, but also that of the Mogul fanatics who had enslaved Hindustan, destroyed and despoiled their temples and sacred shrines and placed a price upon their inked heads.

Hinduism never faced this new menace to its existence except by the self-same device of passive resistance. There would be something ludicrous, were it not pathetic that the Hindu sages should have resorted to passive resistance by the old childish stages of self-incapacity and done nothing to awaken in the minds of the people the little instinct of self-protection, not to speak of self-defence. All the ideals of our metaphysics are nothing but naked dogmas in disguise with the proved facts of science. The doctrine of predestination and Karma has been shown to the waste with the fundamentalism since the theory of Evolution became established. It was at all times an illogical and a depressing doctrine, and what have it has not played with its unimpaired vitality.

What India now wants is a more manly philosophy and a more practical outlook. We can no longer feed upon the dry leaves of old tradition. We should no longer accept the old because it is old, but struck it out on the discarding table of reason. There should be no tender regard for ancient authority which has pointed all our history as yet with one aim alone. What India wants is a Renaissance, which must accompany a revolt against traditional beliefs and traditional morality. What India needs is an intellectual broadness, a fearless Mahatma who will depose not the stone idols of our faith but the still more dangerous idols of our superstition.

Meaning of Non-Violence

The following is the abridgement of an article reproduced by Ahimsa from the *Haripur*, which contains the advice given by Mahatma Gandhi to the Hindu inhabitants of a village in Andhra Pradesh, where violent acts of aggression were committed by the Muslims of the village supported by outsiders:

The Hindu inhabitants were described as helpless and pacifistic. They knew nothing of non-violence. The writer wanted to know what the villagers so situated were to do in the face of daily increasing violence on the part of the Muslims of the village supported by others coming from other villages.

Non-violence cannot be taught to a person who fears to die and has no power of resistance. A helpless mouse is not non-violent because he is always eaten by a cat. He would gladly eat the mouse if he could, but he can't try to run from her. We do not call him a coward, because he is made by nature to behave no better than he does. But a man who, when faced by danger, behaves like a mouse, is rightly called a coward. He harbours violence and hatred in his heart and would kill his enemy if he could without being hurt himself. He is stronger to non-violence. All screwing on it will be lost on him. Recovery is foreign to his nature. Before he can understand non-violence he has to be taught to stand his ground and even suffer death in the attempt

to defend himself against the aggressor who hits him to overthrow him. To do otherwise would be to confer his overlord and take him further away from non-violence. While I may as actually help anyone to resist, I must not let a coward seek shelter behind non-violence as a shield. Not knowing the staff of which non-violence is made many have honestly believed that running away from danger every time was a virtue compared to offering resistance especially when it is fraught with danger to one's life. As a teacher of non-violence I must, so far as it is possible for me, guard against such an unwelcome belief.

Non-violence is the greatest force at the disposal of mankind. It is mightier than the eighteen weapons of destruction devised by the ingenuity of man.

But I see quite clearly that this truth about non-violence cannot be delivered to the helpless. They must be taught to defend themselves.

Resistance is self-defence is allowed in law. Self-defence, then, is the only legitimate course where there is no law for self-protection.

And in future, if and where such incidents happen, they must be prepared to defend themselves. It is better if they can maintain peace and allow themselves to be subdued, instead of fighting in defence of their persons or property. That would indeed be their crowning triumph. But such forbearance can only be exercised out of strength and not out of weakness. Till that power is acquired, they must be prepared to meet the wrongdoer by force. The citizen will most decidedly be true in order to defend the honour of his women. The doctrine of non-violence is not for the weak and the cowardly; it is meant for the brave and the strong."

Reminiscences of Swami Vivekananda

Prabuddha Bharat publishes some historic unpublished reminiscences of Swami Vivekananda by the late Sister Nivedita. An idea of the Swami's attitude towards non-resistance may be formed from the following extracts:

This morning the lesson on the Gita was given. It began with a long talk on the fact that the highest ideal we see not for all. Non-resistance is not for the man who thinks the repelling of the sword is the worst, by the sword mind, with "Eh, Brother!" disgusting and horrible. Non-resistance is practised by a mother's love towards an angry child. It is necessary in the mouth of a woman, or in the face of a lion.

Let us be true. Non-resistance of our life's energy is spent in trying to make people think of that which we are not. That energy would be more rightly spent in becoming that which we would like to be. And so it goes—beginning with the intention to be a liberationist:

Salutation to thee—the God of the universe,

Whose footstep is worshipped by the gods.

Thou art anubhava Soul.

Physician of the world's diseases.

God of even the gods.

To thee our adoration.

Thou we salute. Thou we adore. Thou we adore.

In the Indian voice—by Swami himself.

There was an implication throughout the talk that Christ and Buddha were inferior to Krishna—in the grasp of problems—because as they grasped the highest ethics as a world-principle, whereas Krishna saw the right of the whole—in all its parts—to its own differing ideals. But

perhaps no one not familiar with his thought would have noticed that this lay behind his exclamation, "The Sermon on the Mount has only become another bondage for the soul of man."

All through his lectures now, he shows this desire to understand life as it is, and to sympathize with it. He takes less of the "Not this, not this" attitude and more of the "Here comes and now follows" sort of tone. But I fear that people find him even more out of touch as a first lecturer than ever used to be the case.—New York, 1900.

The Utility of a Library

Rabindranath Tagore, in estimating the usefulness of a library, condemns, in the *Indian Library Journal*, the passion for accumulation of books. He says:

This library alone can be called hospitable which does not eagerly to invite readers to the feast at its disposal—it is such hospitality that makes a library big, not its aim. That the readers make the library, is not the whole truth; the library itself makes the readers.

If this truth is kept in view, we at once realize what a great function is that of the librarian. His duty does not end with the acquisition, classification and arranging of the volumes in his charge; in other words, multiplication and division do not constitute the main aspect of his duty; he must have a proper understanding of his books as well. If a library is too big, it becomes practically impossible for the librarian adequately to acquire such true understanding. That is why I feel that the big library can but function as a store-house, and only the small one serve as a refinery, which can furnish the intellectual for daily sustenance and enjoyment.

My idea of a small library is one that keeps books on every subject, but only select books, not one of which is there only as an offering of worship to Number, but one of which stands on its own merits; where the librarian is a true devotee, devoid of selfish seeking, free from pride in the mere hoarding of volumes, capable of disinterested rejection. A library which makes few enough provision that can be placed before its guests for their selection, with a librarian who has the qualities of a host, not a store-keeper.

Guru Nanak

Nearly four hundred years ago, on the 10th of November, 1538, at the age of sixty-nine, passed away Guru Nanak, the great founder of the Sikh Religion. Soham in an article on the Guru, describes his last days:

During his last days Nanak discarded the habits and gait of the labor and settled with his family at Kartarpur. Nanak continued to preach his new faith by precept and practice, attracting a large number of followers. Out of the offerings made to him by his disciples, he built almshouses and gave charities. He was humble to the core and did not arrogate of himself any greatness or power but said that he was sinful and mortal like others. He taught that God was all in all and referred as Him was the "one thing needed." "Think, pray and praise Him always," was his exhortation to all.

Nanak made the entry of the Supreme Spirit the

basis of his doctrine and his teaching was "God is one, He is the God, not of the Hindu, not of the Mohammedan, not of the Christian, but of mankind. Order wherever made He is worshipped—Jehovah, Allah or Kuan—He is the One, Invisible, Eternal, Uncreated." According to him knowledge of God is the most important of all knowledge, which all have a right to seek for themselves and worship of God is a service, in which every man has a right to participate. It is a duty which cannot be performed by one man on behalf of another but a personal one, which must be done in truth and devotion, needing neither income, nor burnt offerings, nor sacrifices. He gives a very high place to morality in his teachings and the coded moral code that is to be found in the *Grantha Sahas* is rarely found elsewhere. Purity of life is said to be the highest object of human endeavour and that nothing which man can attain is more acceptable to God.

He enjoyed on all a righteous life, characterised by brotherly love and hospitality, abjuring all superstitions and bias.

The Englishman at Home

In *The Young Builder* Shri Ram Narayan Agarwal gives the following description of the Englishman at home:

Except the high-class papers like the *Times*, or *Manchester Guardian*, all the rest are full of nothing but market-tales, divorce-sues and thrilling events, especially in the world of sports. There is hardly any mention of the Parliamentary proceedings in the popular dailies. Frequent articles on various subjects are headed to reduce their sale. The proceedings of the India Bill in both the Houses of Parliament were given as preminence at all, and the general public is absolutely ignorant of the details of the new India Act. They never care to know the true facts about India; their only sources of information are some films like "The Lives of a Bengal Lancer" or "The Clive of India," which give the worst possible impressions of our country. To the mind of an average Englishman India is a hot and uncivilized country with black, ugly, uneducated and dull people; and full of wild beasts and snakes. It is difficult for them to believe that we can also speak and write English; and that there are Indians who are as fair and handsome, as they think themselves to be.

I have great admiration for the Englishman's assiduous and the capacity to keep his house in order. It is almost impossible to find a house which does not possess a small, but well-kept garden. In the houses, everything is neat and clean, arranged in proper order. But the people are very backward to personal hygiene. They do not wash their mouth after meals, and very few care to clean their teeth. Their system of laundry and bath is most defective. Very few Englishmen had the necessity of taking bath more than once a week even during summer, which can be sometimes very hot, indeed. Nobody can fail to mark the democratic spirit of the people. Even the ordinary labourer and the newspaper-seller is conscious of his political rights and shows an inferiority complex before officers, who are imbued with the true spirit of public service. The London police, especially, is very efficient and helpful. Unlike the Indian policeman, the London policeman is very well familiar with all the roads and localities, and can give all kinds of information about shops, hotels and transport services.

The intense loyalty and love for the Royalty among these democratic people sounds, at first, like a paradox.

The Jubilee celebrations were most remarkable for the love of the people for the King, the Queen, and the Royal Family. This strange paradox is solved when it is realised that the King is regarded not as 'the first official of the Nation,' but as the head of the *Britannic* family.

England is legitimately proud of its countryside. Thanks to the outdoor movement in the past, the rural landscapes are very pretty indeed. The countryside looks like a well-laid-out garden, and the undulating ground adds to its charm. The whole country is equipped with nice roads, and there is hardly any village which does not have a regular bus-route near it. In the villages, the houses are built apart from each other and are not crowded together like those in India.

A Diploma in Journalism

The *Educational Review* of Madras has the following note on a diploma in journalism:

The recommendations of the Committee appointed by the Syndicate of the Madras University to lay down courses in journalism seem to be generally quite sound. The entrance qualifications have been fixed at the B.A. degree with groups of subjects suitable for journalistic work, though we are not sure if science men also should not have a chance, particularly in those days of increased scientific activities and the need for well-informed scientists. The Committee recommends that the course in journalism should extend over only one year, though we are not sure if two years would not be more suitable. It is also recommended that candidates should learn shorthand and typewriting, as it is difficult for any journalist to make headway at least in the earlier stages without these qualifications. The following subjects are intended to be taught in a compulsory way: (1) Indian constitutional law; (2) legal studies and (3) composition, press-writing, news editing, including reporting, editorial and column writing, reporting of speeches, proceedings of meetings, conferences and the legislature, interviewing, reporting of sporting events, radio and film news analysis. It is also recommended that not less than two of the following subjects should be studied as optional subjects: (1) the constitutional law of England and the British Dominions, (2) modern political constitutions; (3) public administration; (4) public finance; (5) international trade and tariffs; (6) banking and exchange; (7) rural economics and co-operation; (8) civics and self-government. It seems to us that Foreign Affairs might very well form a separate subject though it is included partly in the study of foreign constitutions. It is surprising that the Committee should not have thought of insisting on a knowledge of one of the Indian vernaculars in addition to the course. There is increasing scope in India for development in vernacular journalism and it is already an advantage for a journalist to know at least the modern Indian language with which his neighbourhood is concerned. It is also desirable that the English journalist should be familiar with what is being written in the vernacular press. Otherwise, he cannot have his pulse on the real public opinion in the country. The students will be expected to work in a newspaper office and acquire practical experience. If these recommendations, with the modifications we have suggested, are accepted at an early date and the University is able to make arrangements for carrying on the work efficiently, the Madras University will have accomplished a valuable educational reform, in advance of all other Universities in India.

Psychology and Medicine

In an article on *Psychology and Medicine* in the *Journal of the Indian Medical Association*, Major T. H. Thomas makes this interesting observation:

Throughout the history of medicine there have been some doctors who have shown the right kind of appeal to the minds of their patients, and who have been described as having a good bedside manner. On the other hand, there have always been others who have entirely failed to gain the confidence of their patients. One might almost say that in the case of the physician is a variation to the effect, a mere matter of bloodthirst.

To a certain extent, the true physician is born, not made, since doctors were naturally so given the correct side in the minds of their patients and from the very onset of their careers are able to show that sympathy which makes the true appeal.

It may be said that on the whole the doctor with the greater knowledge and skill, and the greater capacity for applying it is naturally more capable of inspiring confidence in the minds of his patients than his purely social leader of lower attainments. This may certainly be true to some extent, but there is no doubt that some men who are endowed with excellent medical and surgical knowledge and practical skill are completely lacking in that one which makes so much difference to the welfare of their patients.

It is within comparatively recent years that medical men as a whole are beginning to realize that their patients' progress depends not merely upon the treatment they receive but also upon what they are told, and what they are led to believe about themselves.

Man and the Universe

Dr. Dharendra N. Ray of the University of the Philippines concludes an article on man and the universe in *The Orient Gaze* with the following remarks:

At any rate, it is now very clear that our planet does not hold an exalted position in the grand scheme of the universe. Compared with the vast outside it stands like a simple grain of matter.

And how does man stand in this wonderful scheme? Is he not just a "solitonic creature" on this grain of matter?

But that need not be a depressing fact for man. The comparative insignificance in his outward cosmic existence does not minimize his mental greatness. He loses the real joy of his greatness in his self-consciousness, or, as we say, as he builds up his own world centered around him. His greatness lies in his ability to transcend his narrow self and catch a glimpse of the infinite in all his surroundings. He is apparently surrounded by false objects and if he cannot see anything more in them it is because his own opinion obstructs his vision and pre-occupation in his personal objects. The egoism clouds his his unconscious perception upon the future, and he begins to see the infinite unfolding itself in and through them. Take, for instance, just a little seed. Does it not

all the story of the infinite in its own finite form? It can produce a number of seeds each of which again can produce an equal number and so on and on until you can see that their number increases very much in any possible figure almost pointing to the infinite. That one little seed holds such possibility in it. Take again a cosmic dust, even an atom. Can we not tell that each minute atom is a wonderful world in itself? Do we not know that every bit of atomism has all the realities of the great macrocosm? The man who can realize this profound truth has his own greatness which bears no comparison. Is the spark smaller than the flame in any essential aspect? If not, man has no reason to be depressed on account of his place in this cosmic order.

Civic Life

Professor Dwain Chand Sharma in an article in *The New Coll* on constructive citizenship, estimates the value of civic life:

At the very outset it is needed that a young man should think himself to be an Indian first and everything else afterwards. This is, however, something very difficult to do, India is at present a patchwork of communal crises. We are all Hindus or Mohammedans, Sikhs or Parsis, Brahmins or non-Brahmins, but not Indians. It has a very bitter suffering which a gentleman, who was a member of a royal commission, made, when he said, "We have examined many witnesses and they are all either Hindu or Mohammedan, Christian or Buddhist, Sikh or Parsi. It is a pity that we have not seen anyone say Indian to him." What he meant to say was that though Indians were consciously conscious, they were not nationally conscious. They were carrying their national heritage for a sense of communal postage. Thus every Indian young man who has a desire to serve his country has to suffer his faith everyday if his life is to be an Indian first and last. If this is once grasped, everything else becomes easy. Co-operation thus becomes a wasteful and much waste of national effort is eliminated, for then we come to feel as the Romans felt in days gone by:

"Then none ran for a party.

Then all were for the State,

Then the great men helped the poor,

And the poor men loved the great,

Then lands were fairly partitioned,

Then spoils were fairly sold,

The Romans were like brothers,

In the house days of old."

But it is not only the spirit of pulling together that is necessary, we also need self-effort. Then will man's task be arduous and not playing too much trust in others. It is truly pointed to us how much time young men waste in blaming others and especially the Government for the sad plight in which they find themselves. This does not mean that the Government is not at all to blame, but what is needed is the girding up of our own loins. Only by doing so can we achieve real national greatness for which all of us clamour so much.

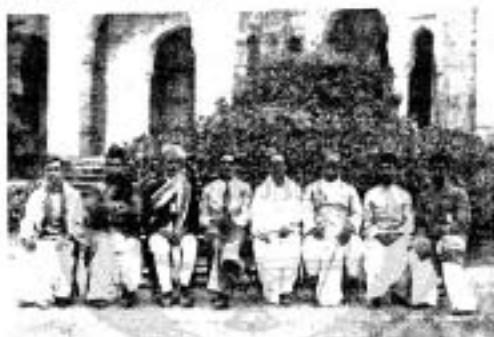
THE ALL-INDIA MUSIC CONFERENCE AND THE ALLAHABAD UNIVERSITY MUSIC CONFERENCE AND COMPETITIONS

The recent All-India Music Conference which terminated on October 30, was unanimously declared to be a grand success, over a hundred and twenty-five musicians and about two hundred and thirty competitors took part in the Conference. Among the competitors, the following were declared to have obtained honours in the subjects noted against their names:-

- | | |
|------------------------------|-------------|
| 1. Miss Sharada Bhattacharya | -- Bharata. |
| 2. Miss Bessie Saha | -- Sitar. |
| 3. Miss Alana Bhattacharya | -- Tabla. |

- | | |
|--------------------------------|---------------|
| 4. Kamaal Shiva Kishan | -- Sitar. |
| 5. Miss Sadha Mathur | -- Tabla. |
| 6. Miss Birsa Kamaal Doh Bazar | -- Vocal. |
| 7. Miss Binda Basal Roy | -- Harmonium. |
| 8. Mr. Bala Pradyum Ghosh | -- Tabla. |
| 9. Mr. Suresh Krishna Bhowa | -- Tabla. |
| 10. Mr. N. H. Bhattacharya | -- Harmonium. |

The documentation by Hindustani in 75 per cent was one of the highest order. All problems in India were represented and the musical treat provided for a



India



Presidents and Office Bearer



Dr. D. R. Bhattacharya, M.A., Ph.D.,
Chairman, Hoogly Music Committee.

work at Alakhnand has never been surpassed before. The management was all that could be desired.



Bhattacharya Family
Winner of Championship Cup for 3 years

There were 41 gold medals and 107 silver medals awarded by the public.

1. The Championship cup has been awarded to Bhattacharya family by obtaining the highest total of marks. Dr. D. R. Bhattacharya family stands 1st for three successive years and won the cup outright.

2. The Runners-up Cup goes to Sangeet Kala Bhawan, Calcutta, which obtains 83 marks.

3. The Third cup is awarded to Gnan Vadan Kala Bhawan, Jaldhapers and Bhawan Family (Bhaskarnath Thakur).

First prize is awarded to Prof. Girija Shankar Chakravarty, his people having obtained the highest total of marks.

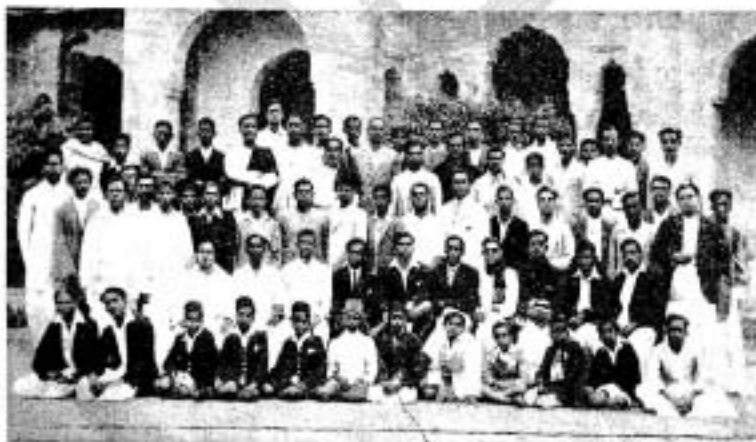
Second prize is awarded to Prof. N. H. Joshi and Prof. Jeta Prasad who stand bracketed second.



Winners



Prize Winners (Girls)



Prize Winners (Boys)



Volunteers and Workers.

INDIAN WOMANHOOD

Mrs. COMOLATA DUTT has been appointed head of the Board of Studies in Music in the



Mrs. Comolata Dutt

Nagpur University. As a musician she has a style of her own in which she uses Indian ragas in their purity with the European method of counter-point, which means playing one or more melodies against each other and yet keeping to the notes of the ragas. Some of her European songs have been and are frequently broadcasted in Europe, and she has been asked to send her compositions to the B. B. C. so that a whole hour can be devoted to her works.

Mrs. MIENMOVEE ROY has returned to India, after undergoing a course of Nursery School training in England and gaining first-hand knowledge of the working of different types of schools for the children in Scotland, Ireland, Paris, Berlin, Vienna and other places. She intend to open an infant and nursery school in memory of her dead son, Jatindra Narayan. She holds her Kindergarten Teacher Certificate from the Maria Grey Training College of London.

Miss SUJATA RAY, secured a first class first in English in the last M. A. Examination of the Calcutta University.



Mrs. Minakshi Rao

MISS MANJARI DAS GUPTA, daughter of Mr. D. N. Das Gupta, Professor of Chemistry, Maharaja's College, Vizianagaram, stood first amongst the successful girl students in the last Matriculation Examination of the Calcutta University. She was bracketed with Miss Arati Sen in the list of successful candidates. In the August issue of our Review, another name was inadvertently substituted for Miss Das Gupta. The mistake is all the more



Miss Sujata Rao

regrettable as Miss Manjari passed away on 28th August last.

NOTE ON LABOUR IN JAMSHEDPUR

By J. L. KEENAN.

General Manager, Tata Iron & Steel Works, Jamshedpur.

BEFORE I speak about labour in Jamshedpur, I think we should consider labour, in general, and in India, in particular, in this year 1935.

We have always been too prone to sit back and feel contented. We have seen statistics showing that the labour in Jamshedpur are higher paid than anywhere else in India and that our Welfare work, including Hospitals and other amenities far surpasses that paid in any other part of India. As a general rule, we heave a sigh of relief and consider ourselves as having carried out, not only the Welfare work that we personally would like to see done, but we think that we are carrying out what that great Founder, J. N. TATA,

intended us to do. It is our personal belief that we are falling very far short, and I think in this note I will be able to prove that we are not doing what he aimed at doing.

In this connection, I would like to give a few facts compiled by the American Iron & Steel Institute on January 30th of this year:—

"AMERICAN STEEL WORKERS BEST PAID IN WORLD."

"The steel industry's pay roll in this country last year totalled \$457,842,517, according to a compilation by the American Iron and Steel Institute, which showed that an average of 489,389 persons were employed by the industry throughout the year.

"At the same time the Institute made public a survey based on records of the department of labor and the League of Nations which showed that mill employees at the steel companies in this country

earned an average of 120 to 130 per cent more in hourly wages than workers in foreign mills.

"American workers who are paid on an hourly piece-work or bonus basis earned an average of 44.7 cents an hour in November 1933, the latest month for which such information is available," the Institute said. "This average hourly rate compares with the unweighted average of 21.6 cents in Belgium, Czechoslovakia, France, Germany, Great Britain, India, Italy, Japan and Sweden according to latest available figures."

"The Japanese wage rate was 9.5 cents per hour and in India 16 cents per hour in 1933. Employees of Belgian mills averaged 37 cents per hour in 1933, while in Germany in 1933, the average hourly rate was 35.9 cents. French steel mills paid an average of 39 cents per hour in 1934. The 1933 average in Great Britain was 25.4, and in 1932 employees of Swedish mills averaged 29 cents per hour. In Czechoslovakia the hourly wage rates for 1934 averaged 22.7 cents; Italian steel workers earned an average of 27.6 cents per hour in 1933."

These figures speak for themselves.

SOME of your readers will remember the great CARROM who carried ten stone seven pounds and won the Melbourne Cup some forty-five years ago. Another horse, whose name I have forgotten, but who, I think, was named LIGHT ARTILLERY, ran second to him carrying seven stone seven pounds, and this horse came to India and won the Viceroy's Cup two years in succession, and had no trouble. I am speaking of "Racing" only to show you that the difference between TATA and the general run of labour in India is nothing to brag about. At the present time, TATA can consider themselves as LIGHT ARTILLERY, foremost in India, but you will notice they are three stone behind CARROM, and Mr. J. N. Tata never contemplated that Indians would require a handicap of three stones against outsiders. However, we are sitting down here; we think we are doing good work; we brag about our hospitals, we boast about our wages paid, but do we stop to think and make a comparison between India and Europe or America? I certainly can state that we do not.

When comparing the wages we pay now with the wages paid by other firms in India, we are not living up to the principles set down by our FORERUNNERS. We know that he studied the history of India, we know that he realised the poverty of India; we know that he decided that he would spend his life to raise India from the social status that he found it in when he was born, and tried to bring that up to the status of the West, and rightly so. He realised that India from the time of MANU was condemned to be a country of capitalists and slaves. He decided that he would try to change

the old order that had gone on for some thousands of years. He ~~understood~~ ^{understood} IN THE SOUL OF LABOUR. He knew that in India, before his time, the mere name of a labourer must be expressive of contempt, so that the labourer's proper standing would be immediately known, and if you have any doubt about this, you have only to consult MANU, Chapter X, Section 120, in Jones' Vol. 3, page 401, and again this law was pointed out by MILL in his *History of India*, Vol. 1, page 196. We also know from reading the histories of India that a labourer was actually forbidden to accumulate wealth and though he was a slave, even if his master gave him freedom, he was still a slave; THAT GREAT LAW-GIVER, MANU, stated: "FOR A STATE WHICH IS NATURAL TO HIM BY WHOM CAN HE BE DEFEATED?"—*Indivisi of Manu*, Chapter 8, Section 414, *Works of Sir William Jones* Vol. 3, page 333.

There is no instance on record of any tropical country in which wealth having been extensively accumulated, the labourer has escaped his fate; no instance in which the heat of the climate has not caused an abundance of food and the abundance of food caused humanity which made the great men rich and the labourer poorer.

India has its Ganges valley; the rains bring an abundance of water with resulting crops. India has its physical aspects of nature, its earthquakes and various other features which inspire superstition and fear in the minds of the populace. J. N. Tata decided that the installation of industrial units in this country would relieve the minds of Indians and give them an opportunity to advance. The Tata Iron & Steel Company Limited, Jamshedpur, the Empress Mills at Nagpur, and the Tata Hydro-Electric Company on the Bombay side are the results of his dreams and energy. We have done a lot, but let us not compare the wages we pay our workmen with the wages that are paid to others nearby or afar off. We must compare the emoluments we pay our workmen with the wages that are paid in Europe. So much for that.

II

In thinking about labour today, in this year 1935, we must bear in mind two concrete facts: we have two kinds of labour; one, labour that works through "necessity," and the other labour that works for "motivation." The sooner the countries of the World, not only India, but my own country, America, and Europe, realise these facts, the

sooner the earth "shall slumber laps in Universal Law."

Say what we may, the World has slipped back, and, in most of the countries, men are labourers of "NECESSITY."

In looking over labour of NECESSITY, we can go back a few thousand years and find the Jewish race in their Bible in GENESIS stating that God commanded Adam to go out and work and earn his bread by the sweat of his brow; that was the start of labour of NECESSITY. The world rolls on in the lathes of time and we find Homer describing Ulysses on the island of Ogygia, labouring and labouring for the same reason, the labour of NECESSITY. Later on, in the same book, we find Ulysses arriving in Ithaca, only to find his wife Penelope pursued by three hundred suitors; walking into the garden he finds his father, Laertes, tilling the soil. Why? LABOUR OF NECESSITY. In olden times in Europe, we had only one form of Labour; LABOUR OF NECESSITY; in olden times in India and up until the time of J. N. Tata, we had only one kind of labour in India: LABOUR OF NECESSITY. LABOUR OF NECESSITY seldom paid dividends. Men had to work by the sweat of their brow; it was necessary for them to work for the small wages given and they, in return, only gave the physical exertion required to earn these wages. In olden times, they were satisfied. Even though they were asked to build pyramids in Egypt on starvation wages, they pretended that they were satisfied. The day of labour of PROGRESS had not as yet arrived.

Some seventy years B.C. there was born in Mautus the golden voiced Vision. To my mind, he was noted for two things; one, he predicted in his fourth Eclogue the coming of a savior who would end the reign of Saturn. His prediction came true half a century later in Bethlehem. Again, he devoted his time to writing his Bureaucies, in which he taught the husbandman how to increase his production per acre, so that the man's labour would not only be a LABOUR OF NECESSITY but, by following out his teachings, it would make his labour one of PROGRESS. He would not only be able to raise sufficient food to exist as Adam taught, but he would have a surplus which he could sell and purchase luxuries. For this surplus, he must be paid. He certainly would not expect the added toil to produce this surplus unless he expected a return. The day of labour of PROGRESS was then advertised to the World.

Again, the world rolled on and times were

not too good. The world forgot about Virgil. Again, men ceased to labour for PROGRESS and we have, as a result, the Dark Ages, and so dividends are being paid.

We have to wait until the THIRTEENTH, the greatest of centuries and the FORTY-SEVENTH, until we find Europe overrun with wandering Priests. They came to England and one of their greatest songs was, without doubt, the cause of the French and the present Russian Revolution. They started to sing "When Adam delved and Eve span, who then was the Gentleman." The workmen of England began to realise that when this song was heard, anything that Adam gained from delving or Eve won by spinning, belonged to Adam and Eve, and it was not necessary to pay any fifty per cent tax to the Lord or the Maharajah. As a result of this song, we all know that Wat Tyler caused a rebellion in the month of May in the year 1381 and we can take this month and date as the real start of "LABOUR OF PROGRESS."

It was possible for men to go from seventy B.C. until Wat Tyler's rebellion in 1381 and forgo "LABOUR OF PROGRESS." At the present time, in my opinion, due to economic factors, the entire labour of the steel world, with the exception of the labour of the Tata Iron & Steel Company Limited, have forgotten that they are "LABOUR OF PROGRESS" and they are "LABOUR OF NECESSITY." The United States of America is hunting and searching around for a method to end the depression. They have not found it yet, and what it took this little old World about 1400 years to do, cannot be cured in a few moments. The labour must again be taught to be "LABOUR OF PROGRESS." There is nobody in the United States of America today, in my opinion, at least in the ranks of labour, who are attempting to get out of the category of LABOUR OF NECESSITY, and we have at the head of the country a President, assisted by a group of academic Professors, Instructors in Economics, who never knew what it was to have a callus on the hands, attempting to tell Mr. Roosevelt how to get out of his difficulties. With "LABOUR OF NECESSITY" you are born, you exist and you die. With "LABOUR OF PROGRESS" you are born, you buy luxuries, and pass on some of your earnings to your offspring. When labour works in this manner, the country in which this labour works, undergoes, what is commonly called, a "boom." When labour works the other way, papers, editors, writers and speakers talk of a depression. There is no doubt that each and

every one of us realise that we have had a depression from 1928 until 1933 in India. The same depression exists in other countries. The Tata Iron & Steel Company, in my estimation, is the only Company in the steel trade which has advanced, and, as far as making steel in India is concerned, that Company has ended the depression in that trade and I think that Company should be proud of this fact.

If two men work for a rupee a day, and both men do the same amount of work, and only produce what they are paid for, a Company does not earn dividends. If, however, one of those men so works that he produces Rs. 2 a day, while the other man only produces Re. one, he will demand pay for that extra exertion, and rightly so. When we employ workmen who only work for "NECESSITY," we can take it that we will never pay dividends on the other hand, if we employ workmen who are "LABOURERS OF PROGRESS," you can take it that the Tata Iron & Steel Company will pay dividends.

In 1929 and in 1930, our entire staff were labourers of necessity. From 1931 our entire monthly staff, with the exception of a few whom you could count on the fingers of two hands, were "LABOURERS OF PROGRESS." The Steel Company earned dividends last year and this Steel Company, rightly, paid their "LABOURERS OF PROGRESS" a reward for that extra effort which they had put forth. The labourers had given their all during the lean years between 1931 and 1934 and the Company rightly repaid them. Again, this year, with added incentive, partly due to that payment, our men have so worked and have so carried on that this Company should be proud to realise that the return which the men have given, places the Tata Iron & Steel Company as the Company which can show the greatest percentage of returns in the Iron and Steel Industry in the world today. This, I think, is something to be proud of. This is something, I think, the Fournier would be proud of. You can take it that this hundred per cent body of workmen who are "LABOURERS OF PROGRESS" must receive due consideration, and you can take it that these men deserve the same consideration which they received last year. They all feel that they are now sharing in the profits and this feeling must be encouraged.

III

I have already written a note on an extension to our Hospital to take care of our

injured men. After talking this matter over with Mr. Bhida, our Town Engineer, I find that the expenditure will be four and a half lakhs. I know that this expenditure will be sympathetically received, and I suggest that the two Wards in the proposal which I am putting up, should be called the SIR DONALD TATA WARD and the R. D. TATA WARD.

IV

A short time ago, I went on a trip to the Mines. We have saved a lot of money by letting out contracts on the tender system. In fact, the cost of mining ore at one of our Mines had dropped from annas fourteen to annas seven, but I might tell you that I have found out, on enquiry, that the average wages of labour at one of our Mines has dropped to three-quarters of an anna per day. The price of rice has dropped a good deal, I know. But at the same time I cannot say THAT THE WAGES THAT OUR CONTRACTORS ARE PAYING AT THE MINES IS ANY CREDIT TO THE TATA IRON & STEEL COMPANY, AND IT IS HIGH TIME THAT WE TOOK SOME DRAMATIC ACTION TO ENSURE TO THE WORKMEN A WAGE SUFFICIENT TO KEEP THEIR BODIES AND SOULS TOGETHER. For the past three weeks, Mrs. Keenan has been impressing this fact on my mind, morning, noon and night. While we were at one of the Mines, a girl, who was about eighteen years of age, carrying a baby in her arms, who could not be over two months, stepped my wife's trolley. The girl's breasts were not only useless but they were sagging. Although my wife could not understand the Koli language, even an amateur could gather that the woman was trying to show that her child was starving, and, pointing to her belly, that she also was lacking in food, and illustrated the child's condition by lifting one of her breasts. Instead of the child being appeased, although it appeared to be receiving milk, it kept on crying, which only emphasised the fact that there was no milk in that breast.

We can cut down our costs in the Works. Let us by all means not imitate Mr. Woolworth and have all our goods on display in JAMSHEDPUR, but let us also think of the aboriginals who live back on the hills, many of whom live on top of the ore properties which we now own and whose ancestors have lived there for centuries. Let us realise this fact and ensure that these workmen get a living wage. Even if the cost of mining ore goes up, by a small amount, I think you can take it that our Show Window will reduce our costs by other

methods—but I certainly believe that we have no right to so curtail our cost of ore at the expense of these poor people.

The labour employed by the Tata Iron & Steel Company are now "LABOURERS OF PROGRESS." As such, they expect a return for their endeavours. Let us do nothing to

attempt to drive these 19,700 labourers in our works back into the category of "LABOURERS OF NECESSITY." We only have to read our Balance Sheets of the year 1934-35 when our labourers were "LABOURERS OF PROGRESS" and compare that Balance Sheet with one of 1930-31 and we have the answer.

UNIVERSITY FOR ASSAM

By ANILCHANDRA BANERJEE, B.A.

THE inauguration of Provincial Autonomy seems likely to usher in a fresh period of disintegration in the history of this country. Whether there is any causal relation between the former and the latter, it is very difficult to ascertain; but the movement for the creation of new provinces and of new Universities, and the cry for the reservation of every province for its 'natural-born' citizens, leave no room for doubt that the unity which centralised British administration and a new-born national consciousness gave to India is steadily giving place to the upstart creed of provincial nationalism. It is yet too early to pronounce upon the merits or demerits of this significant transformation in our outlook, but we cannot afford to allow it to go too far.

The question of the establishment of a separate University for Assam has of late come into prominence. A few months ago Maulvi Munawar Ali gave notice of the introduction in the Assam Legislative Council of a Bill prepared by him called the Assam University Bill. Sir Michael Kenne, the Governor of Assam,

"took the responsibility of referring section to the introduction of a private member's bill which would impose so great a charge on the revenues of a province at the present moment hampers."¹

But His Excellency felt that he owed,

"it to the very considerable volume of public opinion that daily voices its deep interest in this question to initiate a proper enquiry into the various aspects of this difficult and controversial subject."²

His Government has, therefore, appointed Mr. Cunningham, who has been serving for

some years as the Director of Public Instruction in Assam, as a special officer,

"to make a survey of the possible alternatives with a brief note of the facts, historical and practical, underlying such alternatives and of the cost of different schemes."³

In the meanwhile attention has been focused on the subject. We are told that,

"our Assamese brethren have carried on a vigorous agitation to impress upon the authorities the need of a separate University for Assam. Public meetings have also been held by them to press for the demand; articles have been contributed to newspapers with that end in view; and what is more, Assamese students in Calcutta and other places have gone the length of observing the Assam University Day. All this gives us idea of the warmth and zeal with which the Assamese have been trying to have a University of their own."⁴

On June 1, last the Assam Legislative Council passed a resolution recommending to the Government that a scheme for a University in Assam be immediately prepared and placed before the Council, the members of the Treasury Bench remaining neutral.⁵

If, however, we enquire into "the very considerable volume of public opinion that daily voices its deep interest in this question," we find that the proposal is "supported by the Assamese and opposed by the Bengali residents of the province, while the Hill tribes maintain an attitude of indifference."⁶ Maulvi Abdul Hamid, Education Minister of Assam, admitted in a speech in the Assam Legislative Council that "a substantial body of opinion in the

1. Op. cit.

2. Editorial remarks in *Assam Star Patrika*, May 29, 1935.

3. *Assam Star Patrika*, Town Edition, June 2, 1935.

4. Op. cit., June 28, 1935. Article by Mr. S. K. Pal.

1. Sir Michael Kenne's address to the Assam Legislative Council on May 27, 1935. *Assam Star Patrika*, Town Edition, May 29, 1935.

2. Op. cit.

Surma Valley was against the proposed University.⁷ Three Surma Valley members of the Council opposed the above-mentioned resolution asking the Government to prepare a scheme for a separate University, and two other members from the same Valley supported the resolution but made it clear that they were against any University for Assam.⁸ As a matter of fact, as the President of the Council remarked, "Valleyism" had unnecessarily been dragged into the question,⁹ although the Governor had requested the members only a few days ago "to put aside Valley bickerings."¹⁰

To say that public opinion in Assam demands the creation of a separate University is hardly justifiable. It is clear (apart from the question of the attitude of the Hill tribes, to which we shall refer later) that the proposal has not found favour with the people of the Surma Valley. It may be argued that the Assamese-speaking residents of this Valley want a separate University, although we are not aware of any evidence which may lead to this conclusion. But the number of Assamese-speaking residents per 10,000 of the total population of the Surma Valley is 10 only;¹¹ their demand, if there is any, is negligible. On the other hand, the Bengali-speaking residents of the Assam Valley, whose number is 4,289 per 10,000,¹² are definitely opposed to the creation of a new University.

Putting "Valley bickerings aside" in response to Sir Michael Keane's appeal, we find that the Bengalees, who constitute 42 per cent of the total population of the province, oppose, and the Assamese, who constitute only 21.8 per cent of the population, support the proposal. The attitude of the Hill tribes being one of indifference, it is clear that the voice of Assam as a whole is against Maulvi Munawar Ali's remedy for the regeneration of his province.

But we are not dealing with a simple question of statistics. "Valley bickerings" are increasingly becoming a potent factor in Assamese public life because they conceal beneath them racial jealousy as well as economic and cultural strife. The Assamese, a home-born minority in a province that is named after them, are beginning to look upon the Bengalees as intruders. They are afraid because the

Bengalees, by their superiority in number as well as in education and economic resources, may establish an uncompromising and intolerant majority rule. They are afraid because what they call indigenous Assamese national life may be submerged under Bengali ideals. They are afraid because Assam may be reduced to the position of an annexe of Bengal.

Our Assamese brethren will do well to consider the problem from the view-point of the Bengalees. The number of Bengali-speaking people in Assam is 3,986,000; the number of Assamese-speaking people is 1,995,000.¹³ The number per 10,000 of Bengali-speaking people using Assamese as a secondary language is 554; the number per 10,000 of Assamese-speaking people using Bengali as a secondary language is 7611.¹⁴ These figures abundantly justify the conclusion of the Census Report for 1931¹⁵ that "Bengali . . . has really made enormous headway in the Assam Valley." Again:

"It is interesting to observe that in spite of the large increase in the population of Assam at every census since 1901 the percentage of speakers of Assamese in the total population has remained very steady."¹⁶

Further:

"It will be of intense interest to observe whether the Assamese language . . . will . . . be able in the future to defend itself against a new and a very powerful invader in the shape of Bengali which, with the coming of the Eastern Bengal settlers, has established itself firmly in all the districts of lower and central Assam."¹⁷

Before our Assamese brethren decide to "defend" themselves against the "invaders" from Bengal it is necessary for them to remember that most of the Bengalees resident in Assam are, *bona fide* sons of the soil, that very few of them are birds of passage, and that some portions of historical and geographical Bengal have been included within Assam for administrative convenience. The history of the immigration of the Bengalees into Assam is interesting and even practically important, for it will be seen that they did not go as "invaders" and exploiters. The Bengalees went to Assam in the past as cultural and religious leaders, and the debt of the ancestors of the Assamese people to those pioneers is not inconsiderable. It is unnecessary to repeat old stories; but it should not be forgotten that

7. *Op. cit.*, June 2, 1925.

8. *Op. cit.*, June 2, 1925.

9. *Op. cit.*, June 2, 1925.

10. *Op. cit.*, May 29, 1925. Sir Michael Keane's address to the Assam Legislative Council.

11. *Assam Census Report, 1931, Part I, p. 184.*

12. *Op. cit.*

13. *Op. cit.*, p. 176.

14. *Op. cit.*, p. 184.

15. P. 177.

16. *Op. cit.*, p. 177. Percentages of Assamese speakers in total population: 1901-32.8; 1911-31.7; 1921-31.6; 1931-31.5.

17. *Op. cit.*, p. 181.

Assam cannot afford to treat her Bengali-speaking sons with step-motherly affection.

The gradual encroachment of the Bengali language upon Assamese should not make the Assamese suspicious and jealous. We are told that,

"even in matter of language their script is the same (indeed with small exceptions) and many are the similarities of words, syntax and orthography which have led to the consideration of the Assamese Language as having a common origin and concurrent development with Bengali. . . . If they (i.e., the Assamese) cannot keep up their separate identity, it is surely due to the weak and paucity of the Bengali culture and civilisation, is the inherent weakness of theirs."¹⁸

If the weaker and poorer Assamese language and culture cannot defend itself against the virile strength and accumulated wealth of Bengali language and culture, the latter is not to blame, for here we find the operation of a well-known historical law. Moreover, the Assamese should welcome this opportunity of enriching themselves and of widening their intellectual horizon by coming into close contact with a culture which is far more developed than that of their own. Diversity of cultural types is a recognised stimulus to the progress of civilisation. If the Punjab, Bombay, Madras, Central Provinces, and Bihar and Orissa can tolerate and even foster bilingualism within their borders, there is no reason why Assam should be afraid of the language spoken by 42 per cent of her population.

Racial and linguistic jealousy is probably at the root of the University problem. The Assamese want to give the impress of Assamese culture on the province as a whole, forgetting that it is unjust to ask a progressive majority to accept the culture of a backward minority in preference to that of their own. The Bengalees want to preserve their own culture, to maintain their close historical and social relations with their kinsmen beyond the artificial administrative borders, to refuse to sacrifice their mother-tongue at the altar of a language which offers very few intellectual advantages. It is a keen contest between Assamese and Bengali culture; not a free contest in which each party is allowed to prove its case by its own merits, but an unfair contest in which one party tries to exploit political and economic issues for its own advantage.¹⁹ We are

extremely sorry to observe that ill feelings have already been imported into this contest, and that each party is betraying an increasing anxiety to put forward extreme demands. A member of the Assam Legislative Council stated that "even if Sumra Valley people do not want a University there is no reason why Assam Valley should not have a University."²⁰ He forgets that neither the principles of natural justice nor the ideals of democracy justify a Government in taxing the majority for the satisfaction of the minority. On the other hand, some of the Bengalees in Assam are claiming that the name of the province should be changed to "Eastern Province"²¹ in order to correct the erroneous impression that the Assamese-speaking people are in a majority in Assam. Let Assam retain her old and historic name; but let her Bengalee sons have a place under the sun.

We have already said that the Hill tribes of Assam have adopted an attitude of indifference to the University problem. This indifference is partly due to their ignorance, for they are, as a whole, not yet civilised enough to take an intelligent interest in cultural questions. The Hill tribes speak diverse languages; they are in no way connected with either of the two principal languages. It is difficult to decide which of them would best suit them, and probably the question will admit of more than one answer. But if one language and cultural type is to be imposed on them, preference should be given to the richer and more progressive one.

Let us assume, for the sake of argument, that the Bengalees in Assam should be made to pay for the establishment of a University which is calculated to destroy, or at any rate weaken, their culture. What sort of a University can Assam afford to have? Sir Michael Keene refused sanction to Maulvi Musawar Ali's Bill on the ground that it "would impose so great a charge on the revenues of a province at the present moment bankrupt." That this bankruptcy is not a temporary phenomenon is clear from the fact that

"Assam's indebtedness to the Central Government at the close of the current financial year will be no less than 213 lakhs of rupees, which means that her debts will be almost as high as a whole year's revenue receipts."²²

For Assam in this deplorable financial plight a separate University is more than a luxury.

18. *Assam Star Patrika*, Tura Edition, June 25, 1935. Article by Mr. S. K. Pal.

19. A member of the Assam Legislative Council plainly accused the Government of "step-motherly affection" for the separate University for Assam. *Assam Star Patrika*, Tura Edition, June 2, 1935.

20. *Op. cit.*, June 2, 1935.

21. See a letter published in *op. cit.*, July 17, 1935.

22. Editorial remarks in *Assam Star Patrika*, Tura Edition, May 23, 1935.

The University of Calcutta depends more on fee-income than on Government subsidy; can the proposed University for Assam do the same? The following figures²² speak for themselves:

Number of institutions and pupils in Assam:

Class of Institutions	Recognized	Number of Institutions	Number of Pupils
Arts Colleges ²³	..	3	1,181
Law College	..	1	68
Secondary Schools	..	496	67,912
Primary "	..	5,804	266,396
Training "	..	11	387
Other special "	..	138	4,460

Unrecognized: Details not available.

It will be seen, therefore, that the number of institutions to be controlled by the University is 600²⁴ (Arts Colleges, Law College and Secondary Schools) and that the number of students coming within the range of the University is 69161²⁵. It is a poor prospect, indeed, for a self-sufficient University.

We may be practically certain, therefore, that the new University in Assam, if we have one, will be crushed down by poverty even from the day of its birth; there is absolutely no chance of its being born with the silver spoon in its mouth. A poor University is a poor instrument of progress. In these days education, specially higher education, is very expensive. A University that cannot afford to impart instruction in the higher branches of Arts, Science, Law, Engineering and Medicine does not deserve its name. Will the Assam University be able to do it? Will it be able to

appoint teachers of recognized merit and eminence, to equip useful laboratories, to encourage research work by scholarships? Will it be able to offer to the children of Assam the opportunities now enjoyed by them under the Calcutta University? Will it be able to provide for the establishment of a school of Assamese culture and fulfil the desire of our Assamese brethren? Or shall we have a pseudo-teaching University, acting mainly as an examining body?

A University which is unable, through poverty, to discharge its proper functions is not only useless, but also dangerous from one point of view. It creates ill-trained, ill-equipped matriculates and graduates who steadily swell the number of the unemployed, and thus endanger the economic stability of the country. That Assam is not free from this potential risk will be readily admitted by anyone familiar with her present condition. The Census Report for 1931²⁶ says that the problem of unemployment "is now getting to a stage where, if a solution is not forthcoming, an infinity of misery and disillusionment will be in store for the youth of the coming generation." The Times of Assam²⁷ observed in a leading article:

"The problem of unemployment among the educated young men of this province is now getting increasingly acute. Until a few years ago the employment market in this province was wide enough to absorb the increasing numbers of young men that were turned out annually by the educational institutions. Times have, however, greatly changed, and the supply has now far exceeded the demand in the employment market."

As things stand now, "the supply" will go on exceeding "the demand" in the natural course of events. If an artificial stimulus is given to the production of graduates by the creation of a University crippled by poverty and unable to satisfy the demand for true education, the problem of unemployment will be more serious still. The existence of unemployment is, generally speaking, no argument against the creation of a University; but with regard to the peculiar condition of Assam, the problem should be considered from this point of view as well.

²² Part I, p. 127.

²³ May 26, 1931.

²⁴ Assam Census Report, 1931, Part I, p. 146.

²⁵ The Census Report includes the Sikkim Sanskrit College (with 30 students) within this category, but this College will not come under the jurisdiction of the University. So there were 2 Arts Colleges in 1931. Now there are 5 Arts Colleges (Gurukul, Syntet, Sikkim, Rabighat and Jorhat). We do not know whether the number of students has increased.

²⁶ New 502.

²⁷ This number includes 36,563 pupils who read in the Secondary Schools but belong to the primary stage. Of the total number probably not more than 5,000 are Matriculation candidates, and probably not more than 500 are I.A., I.Sc., B.A., B.Sc., B.L. and M.A. candidates. These numbers give us a rough idea about the prospective fee-income of the University.

POEMS OF THE WINTER SOLSTICE

By MAUD MacCARTHY

(At the time of the Winter Solstice there is a birth in every soul. This is the real festival upon which Christmas is based.)

Eve of the Winter Solstice INVOCATION

Be Thou born in me —
Thou Ineffable, without name or form!
Thou Beauty beyond the sun,
I look to Thee!
Thou Sweetness treasured by the bee,
Live in me!
Verdure of the pleasant earth,
Clothe me!
Sap of plenty,
Adornment of the poor,
Enrich me!
Star beyond darkness —
Shine into me!
Mystery of the deep sea,
Enrich me!
Love of all loving things,
Enfold me!
Fragrance creeping on still nights,
Intoxicate me!
White wings of the Dove,
Carry me!

Carry me O Dove —
With a swaying motion
In the bright air
And through scintillating ethers,
Away and away
To the feet of my Dearest
Carry me, White Wings —
Moving towards that
For which I have panted
In the arms of a thousand loves —
The Beloved without name or form —
The Still —
The Ineffable.

Let not the beating falter.
Waver not.
Be it a certain flight —
Direct.

Tarry not upon the pastures —
The gay fields
Laid out
With odorous flowers of spring.
Press — press on —
Bird of Life —
Bird of single flight!

CONFESSION

I have thought of Him,
But thought ended.
Sleep took my mind
When it sank into that Infinity.

I panted for Him but found Him not.
I laboured, but His beauty came not to me —
I lay in wait for my Beloved.
But the night wore on, unresting.

Came death.
And I awoke to life.
I am made one —
I am taken into That
Which is without name or form.

Night of the Winter Solstice

THE MESSENGER ("FATHER CHRISTMAS")

Holy messengers go forth to bring the Birth-Gifts to the world. A messenger is received in the household of a devotee, in a far-off city of the West.

Thou comest with gifts —
In Thy hands, peace,
In Thy breath, peace.

Thou comest with gifts —
In Thy voice, music,
In Thy feet, rest.

Gifts are with Thee,
Gifts within Thee,
And about Thee rich gold clouds!

Thou comest in clouds of gold with gifts;
For golden robes are Thy portion —
O Poor Man from a far-off mountain!
Thou comest with gifts
To men less poor than Thee.

Stealing over sleeping multitudes
At the birth hour,
Thou comest
With gifts of gold
Frankincense and myrrh.
From that lowly cave wherein Thou dwellest
O Poor Man from the far-off mountain,
Thou stealst forth!

Only children have remembered
That Thou comest with gifts.

Father of this birth-time!
Only babes await Thee still
In childish ignorance
The wise ignore Thee
Who art here
Wish gifts the richest.

Thou hast come into our house
With Thy gifts of golden beauty
And laid them upon each sleeping soul therein.
O I was asleep when Thou camest,
Father of this birth-time!

Mine eyes were open,
But I saw Thee not.
Yet—I felt the weight of Thy gifts
Pressing upon my couch.
I heard the music of Thine attendants,
And Thy garment
Brushed my face.

Thou camest with gifts,
But O my soul slept—
I saw Thee not!

THE KINGLY VISITOR

The Devotee sees a Kingly One approaching the dwelling, and joyfully receives him.

O King!
Generously pass through my house—
Gathering your cloak in tight folds
About your shoulders!

The pointed ends have touched
The threshold of this dwelling.
You pass through,
Out with a sweeping curve—
But your kind eyes look back
Upon the eyes that look after you!
In that look
Is the promise of remembrance.

O King!
Gazing after you,
I move not from the point of your departure.
Presently I will turn back
To the dwelling which has been honoured—
And there
Mark the imprints
Of your footsteps.

THE ANGEL

A holy Angel comes to the home of the devotee.
You wanted to show me your face—
But I only smelt the perfume of your presence.

Your great heart's love
Would have shown me
Your face, as you stayed there by my window.
But my blindness conquered your love!
I only smelt the perfume
Of your sweet, hidden presence.

Trying again, you smiled at me
From my doorway.
Then my heart saw your face—
So far you prevailed.
But even your love
Could not open my blind, stubborn eyes.

You wanted to show me your face,
But, instead,
I only felt
Your heart of flame.

THE BIRTH IN THE HEART

At the solemn midnight hour, the devotee enters into contemplation, and the Holy Birth of the Winter Solstice takes place within the Cave of the Heart, in the presence of the Guru.

Loved in the waters of my birth,
I am born in a cave,
Rising as a flame
Through a stream which extinguishes not.

Thou bringest the waters of my cleansing
From an eternal fount;
And this is my birth and my baptising—
My reception into Thy world
And the end of long waiting.

Thy world takes birth in me
As a dripping of dew—
The sweet, cool stream,
As a pillar of crystal
Descends upon me.

Lo! Thou hast stolen into my heart
With a lamp
Which is Thyself!
And there, the little child—
My Spirit—
Gazes into Thine eyes without hindrance.

With a swift movement
Thou sayest
"Be born!"
And the little child comes forth alone,
With Thee.

THE DEORIS

By A. V. THAKKAR

ON the morning of the 22nd October, 1935, I was taken to the village of Nam-Deorigam, Sibsagar, which is about six miles from the Ghát of the steamer landing place on the bank of the Brahmaputra.

The Deoris are one of the 18 aboriginal tribes, mentioned by Mr. C. S. Mallan, in the Assam Census Report of 1931. It is said that they number about 8,000 and live in Sibsagar and Lakhimpur Districts of Upper Assam. They are a section of the Chutiyas, some of whom have preserved their own dialect and have not become Hinduised like the Hindu-Chutiyas and the Ahom-Chutiyas (Assam Census Report, Part I, page 229).

The three prominent features of the villages inhabited by the Deoris that will strike any new visitor are (1) the special construction of their houses, which are called *Changs*, (2) the presence of pigs in large numbers in their straight wide streets and underneath their houses, (3) their open weaving sheds, in which you will find the women at work on their above-ground looms working on either mill-yarn or endi or muga. The house or *chang* consists of a big long platform, three or four feet above ground and supported on bamboo or wooden piles. On the top of the piles is laid a frame-work of bamboo, and a flooring of split bamboo, well-woven. The platform is about 20 feet wide and 40 to 80 feet long as per individual requirements. One end of the platform is used as either covered or uncovered verandah and the remaining part is enclosed by walls of split bamboo woven work and roofed over by thatching grass. Though the split bamboo walls allow plenty of ventilation, as they are not plastered with anything, they do not allow sufficient light, as no windows are kept. The one long room, say, of the size of 50 feet by 20, is divided into several compartments, by the same kind of split bamboo partition.

They object to their change being mounted by anyone who is not an Assamese high-caste man. They will not allow a Kaibartta or a Namadira much less an ex-begarden coolie, who may have his cultivation even next door to him. This is because all coolies imported from other provinces for tea-garden work are considered very low, whether they may be working in the gardens, or those-expired men settled as ordinary cultivators.

They rear pigs and eat them also. They make some money out of this animal and

though they consider it below their dignity to go to a *Asl* or weekly market for selling them, they pass them on to Miris, who sell them in bazaris. The streets of a Deori village, and specially the open spaces below the *chang*, are very much fouled by the pigs. The kitchen water from the *chang* platform drops down on the ground below and not being drained away, prepares an ideal place for the pigs to welter in. Each house is isolated from the other and all built in straight lines. The streets and cross streets are also at right angles to each other and are fairly wide, being 10 feet to 30 feet wide.

The art of hand weaving is as fresh in Assam as ever. Every girl before she can get married must learn how to spin and weave. At Nam-Deorigam, the Deori village visited, almost every house had a small weaving shed, detached from it and in which 2 or 3 looms fixed on bamboo frames could be seen at work. It is the women's exclusive prerogative in Assam to weave. Not only cotton, but also endi and muga fabrics are woven. Though the mill-yarn has mostly supplanted hand-spun, the hand spinning is yet practised by women and they also gin the cotton and make slivers after carding. But the endi and muga-yarn is still spun by them and woven into very durable fabrics. In the matter of clothing the Deoris seem to be self-sufficient and do not buy mill-made, much less any foreign cloth. Their small spinning wheels and their other appurtenances form part of the household of every family.

The Deoris are, both men and women, very industrious. Besides rearing pigs, they keep buffaloes and sell their milk in the nearest market town of Jorhat. They also keep poultry and also cows and bullocks. They are good agriculturists, and on their plots of land they grow chiefly mustard and paddy and also sugar-cane. They also grow potatoes, more for their own food than for sale. Young boys and girls go fishing in streams close by as a morning pastime.

Besides being industrious and devoted to manual labour, they are not averse to literary pursuits. There is a Deori practising lawyer in the town of Dibrugarh. The village of Nam-Deorigam has been supporting a primary village school for over the last two years, aided by any organisation. There are 40 boys reading in it, but no girls.

NOTES

Hot Ice, Frigid Fire, and Co-operative Imperialism

Last month Lord Zetland delivered the Gait Lecture at University College, Nottingham, on "India—Retrospect and Prospect." A very brief summary of a part of the lecture was at first cabled by *Reuter*. Later a fuller summary has been received in India. He began by saying:

The impact of Great Britain upon India had affected profoundly not only the political, but also the social and cultural, habits of its peoples; for it was in its consequences in the political field that attention had been chiefly directed during recent years. The first step in the process of establishing Parliamentary government in India is precursor of the policy enunciated in the Declaration of 1917 were taken with the passage of the Government of India Act of 1919. That process would now be carried a long stride farther under the provisions of the Act of 1935, in accordance with which not only would 11 Provinces be furnished with democratic legislatures, Parliaments, and Ministries to carry on the government and administration of almost of British India; but India as a whole would be organised as a Federal Union with a Federal Parliament and executive exercising supervision and a large measure of control over the internal affairs of the sub-continent.

It is not necessary to comment in full detail on this portion of Lord Zetland's speech. Suffice it to say that, while in the Government of India Act of 1935 and its predecessor parliamentary forms and terms have been made use of to cloak a really autocratic system of foreign rule, the free spirit of the free and powerful parliaments of free peoples is entirely absent from them. All real and final power has been reserved in the hands of the British Parliament and the British Governor-General and Governors sent out from Britain. When Lord Zetland said that "that process would now be carried a long stride further under the provisions of the Act of 1935," he is

right only so far as the externals of Parliamentary Government are concerned. But so far as the inner spirit informing the parliaments of free peoples is concerned, it has not only not been given freer scope in the new Act, but it has been banished from the new constitution imposed on India—autocracy taking its place to a far greater extent than it is to be found even in its predecessor. When his Lordship said further that "a Federal Parliament and executive" would exercise "supervision and large measure of control over the internal affairs of the sub-continent," it should be understood that the real and final supervision and control would rest with the executive, that the so-called parliament would have no control not only over external affairs but also over defence, railways, currency, exchange and 80 per cent of the revenues as a certainty and uncertain control over the remaining 20 per cent.

It has been said that the Provinces would be furnished with democratic electorates. That is a misleading statement. The Communal Decision, misnamed an "Award," has played havoc with democracy, and further short work is being made with democracy by the process of delimitation of constituencies and the discriminatory franchise qualifications favouring Muslims and placing Hindus at great disadvantage.

His Lordship proceeded to observe:

The conception was a suspension one, and the task of giving effect to it was unparallelled in the annals of human history. To many, indeed, even now it appeared to be little less than fantastic; and in view of the circumstances of India it was not, perhaps, surprising that this should be so.

Of all the chances in the way the authors of the Act of 1935 had been fully conscious; yet they had not hesitated to go forward with their task, building up brick by brick an edifice of popular self-government modelled as closely as the circumstances would permit upon our own. They had not done so without exhaustive investigation and discussion.

The constitution imposed on India is undoubtedly and literally a "stupendous" camouflage, and the task of giving effect to it would be certainly unparalleled in the annals of human history. They are right who consider it a "fantastic" caricature of popular self-government. As for "the circumstances of India" referred to by his Lordship, for such of them as are mostly responsible for making constitution-making in India difficult, the British rulers of India are not a little to blame because of their deliberate acts of commission and omission. But in spite of these, a constitution other than a farcesque, making automatically for self-rule, could have been given to India.

To call the new constitution "an edifice of popular self-government" is a flagrant misuse of words. That British imperialists had gone forward with the task of building it up does not show that they have been just or generous to Indians; it shows that they are in a position to consult only their selfish interests in defiance of Indian public opinion. That they have built this edifice of autocratic government after exclusive investigation and discussion, shows what trouble they took to close all avenues to self-rule. British ingenuity has done its utmost to construct walls round the citadel of autocracy without any loopholes even through which it may be attacked.

Lord Zetland is reported to have concluded his oration with the following passage:

The Constitution envisaged by the India Act of 1935 constituted an outstanding landmark in what might perhaps be described as the new conception of co-operative Imperialism which came into existence when the old Colonies of the British Empire became the Dominions of the British Commonwealth of Nations. Co-operative Imperialism consisted, surely, the free flowering of the administrative genius of the British people. The flowering was not complete. The day had not yet dawned on which India would take its final place in the vast organism which would be the crowning achievement of this new conception. But she was now far on the road to the ultimate goal. Was it too much to say that in the constructive itself and in the constructive efforts which had been taken, particularly in the case of India, to clothe with reality a great ideal to people had even displayed a few ramifications, greater courage, or a more inspiring faith?

The speaker's rhetoric centres round the expression "Co-operative Imperialism," but it is a contradiction in terms. It is as much so as the expressions "frigid fire" and "hot ice." As soon as there is real co-operation between the political units forming an empire, it ceases to be an empire and becomes a commonwealth of nations. It is for this reason that the name British Commonwealth of Nations has been given to Great Britain and the Dominions, among which there is co-

operation. If it were seriously meant that there should and would be co-operation between Great Britain and India, Lord Zetland instead of coining the phrase "co-operative imperialism," could and would have said plainly that India would be a Dominion. But many British statesmen, after saying definitely that India would become one, have avoided the use of that word in the Government of India Act of 1935. That Lord Zetland has not said that India would become a member of the British Commonwealth of Nations shows that he knows that it is not Britain's intention to give self-rule to India. But there can be co-operation between partners or equals, not between master and servant, and unless India has self-rule, India cannot be called a partner or an equal.

It may be argued that, as India is not British by race, therefore it could not be said that she would become a member of the British Commonwealth of Nations. But the Boers of the Dominion of South Africa are not British, the Frenchmen of the Dominion of Canada are not British, and the Irish of the Dominion of the Irish Free State are not British. So it is not because British imperialists are unwilling to call that British which is not British that they do not think of India of the future as a member of the British Commonwealth of Nations, but because they do not intend to give India that degree and extent of self-rule which is implied in dominion status.

We do not, of course, want dominion status, except as a step to independence. We want full independence.

So far as the Dominions are concerned, they have attained the full stature of dominionhood, though, of course, there may be further developments leading to their complete independence. But they will then cease to be Dominions. Therefore the "flowering" of the conception of dominionhood is practically complete. Hence it is with reference to India, not with reference to the Dominions that Lord Zetland has said:

"The flowering was not complete. The day had not yet dawned on which India would take its final place in the vast organism which would be the crowning achievement of this new conception."

That this "new conception" is different from the conception of dominion status as developed up to the passing of the Statute of Westminster, is also indicated by Lord Zetland saying that it "came into existence when the old colonies of the British Empire became the Dominions of the British Commonwealth of Nations."

If what Lord Zetland has said has any meaning, it means that when the old colonies became

dominions, dominionhood was the conception which materialized in their case, and in the case of India another conception, a new conception, was then born, and that conception is "co-operative imperialism." If this be a historical fact, why then did British statesmen continue to describe Indians for decades after the old colonies had become Dominions, describe them up to the year 1934, by saying that India would become a dominion? Why did they not mention and expound this "new conception" of "co-operative imperialism"? Were they all ignoramuses who did not know of this conception, and is Lord Zetland the only wise man to whom light has been vouchsafed?

He speaks of India being "far on the road to the ultimate goal." Will he condescend to use plain English words to tell us foreigners what this ultimate goal is and what degree of self-rule, if any, is implied in it? We do not in the least believe that India is far on the road to self-rule or that the new Act will take her farther; for the new Act makes the Government more despotic than the previous one.

We have already said that "co-operative imperialism" is a contradiction in terms. According to English dictionaries Empire means, as exemplified in Indo-British relations, "a state characterized by the dominion of a conquering over conquered peoples," "a state characterized by the supremacy of a stronger member over its constituents," etc. Subordination to superior force on the part of subject peoples is implied in imperialism. It means the supremacy of force. It is for this reason that, when Queen Victoria thus proclaimed the *Empress of India*, Robert Lowe, who was raised to the peerage as Viscount Sherbrooke, asked in the British Parliament whether it was good policy to make a clear-cut distinction between Britain and India by calling the sovereign of the former queen or king, which implies obedience to law, and calling the sovereign of India empress or emperess, which implies subordination to force. On the same occasion Mr. Gladstone said:

"If it be true, and it is true, that we govern India without the restraints of law except such law as we make ourselves; if it be true, and it is true, that we have not been able to give India the liberties and blessings of free institutions; I have it to the Right Honorable Gentleman (Mr. Benjamin Disraeli the Prime Minister), to boast that he is about to place the fact solemnly on record by his assumption of the title of *Emperor*. I for one will not attempt to turn into glory that which, so far as it is true, I feel to be our weakness and our calamity."

Lord Zetland's speech turns into glory

Britain's breach of promise to make India a Dominion. It is not our point that he has done it knowingly.

"Italy's African Colonies Now Sufficient for Her"

Mussolini says that Italy must have room to grow; must have colonies where the surplus population of that country can settle. But what are the facts? S. H. Waldstein writes in *Unity of Chicago*:

Italy has four great colonies there already, Eritrea, Italian Somaliland, Tripolitania and Cyrenaica. These total in area 875,465 square miles. This is about nine times the size of Italy and nearly three times the size of Ethiopia. The population of those colonies is 2,269,254, which is about three to the square mile. Italy has 441 to the square mile. The European population of Eritrea is 360,000, of Italian Somaliland is 165,000, of Tripolitania 25,749 and of Cyrenaica 19,000. If Italy really wants to expand, all she needs to do is to increase the population of these four colonies to 50 to the square mile and there will be no one left in all of Italy.

In these four undeveloped Italian colonies there are gold, silver, and iron. There is oil and petroleum. Cotton can be raised and grain. There is room for any sort of agriculture, of animal husbandry and grazing. Italian Somaliland has a magnificent coast line 1,164 miles in length bordering on the Indian ocean. It is to be developed for commerce. Tripolitania and Cyrenaica have good orchards, olive groves, lemons, almonds and fig trees. They have vineyards in plenty and room for many more. In addition, small grains of every kind may be grown.

If, in the face of these really available facts, the Italian Government still wants additional room of expansion, let her fill up the Italian space to America, which has room to spare.

The facts are, however, that Italians happen to live Italy, and do not want to go either to Africa or anywhere else. When they finally find out the truth about the entire campaign against Ethiopia, they may have caused the war, somebody will have to pay.

Gandhiji says, "Come Has to Go"

Mahatma Gandhi writes in *Harijan*:

1. I believe in Varadacharya of the Vedas which is as explicit in regard to absolute equality of status, notwithstanding passages to the contrary in the *Smritis* and elsewhere.

2. Every word of the printed works passing under the name of 'Shastras' is not, in my opinion, a revelation.

3. The interpretation of accepted texts has undergone evolution and is capable of indefinite evolution, even as the human intellect and heart are.

4. Nothing in the *Shastras* which is manifestly contrary to universal truths and morals can stand.

5. Nothing in the *Shastras* which is capable of being misused can stand if it is in conflict with reason.

6. Varadacharya of the *Shastras* is solely inconsistent in practice.

7. The present caste system is the very antithesis of Varanashrama. The sensible public opinion abolitionist is the better.

8. In Varanashrama there was and should be no prohibition of intermarriage or intereating. Prohibition there is of change of one's hereditary occupation for purposes of gain. The existing practice is therefore double wrong in that it has set up and restrictions about intereating and intermarriage and forbids manly about choice of occupation.

9. Though there is in Varanashrama no prohibition against intermarriage and intereating, there can be no compulsion. It must be left to the unlettered choice of the individual as to where he or she will marry or dine. If the law of Varanashrama was observed there would naturally be a tendency, so far as marriage is concerned, for people to marry the marital relations to their own Varas.

10. As I have repeatedly said there is no such thing as untouchability by birth in the Shastras. I hold the present practice to be a sin and the greatest blot on Hinduism. I feel more than ever that if untouchability lives Hinduism dies.

11. The most effective, quickest, and the most constructive way to destroy caste is for reformers to begin the practice with themselves and where necessary take the consequences of social boycott. The reform will not come by reviling the orthodox. The change will be gradual and imperceptible. The so-called higher classes will have to descend from their pedestal before they can make any impression upon the so-called lower classes. Day-to-day experience of village work shows how difficult the task is of bridging the gulf that exists between the city-dwellers and the villagers, the higher classes and the lower classes. The two are not successive terms. For the class distinction exists both in the cities and the villages.

Except for his faith in Varanashrama, which is non-existent, Mahatma Gandhi here preaches what the Brahmo Samaj has preached and practised for more than half a century.

Mahatma Gandhi on the Evils of Child Marriage

Gandhiji writes in *Harizon* with reference to some figures quoted from the Census Report for India of 1931, relating to child wives and child widows:

The figures should cause us all to hang our heads in shame. But that won't remedy the evil. The evil of child marriage is at least as extensive in the villages as in the cities. It is grossly against women's work. Men have no doubt to do their share. But when a man turns into a beast, he is not likely to listen to reason. It is the mothers who have to be educated to understand their privilege and duty of school. Who can teach them this but women? I venture to suggest therefore that the All-India Women Conference to be held in its next day to descend to the villages. The ballads are valuable. They only reach a few of the English-knowing city-dwellers. What is needed is personal touch with the village women. Even when, if ever, it is established, the task won't be easy. But some day or other the beginning has to be made in this direction before any result can be hoped for. Will the

A. I. W. C. make common cause with the A. I. V. I. A. I. No village worker, no matter how able he or she is, need expect to approach village-people for the sake of social reforms. They will have to reach all spheres of village life. Village work, I must repeat, means real education, not in the three R's but in opening the minds of the villagers to the truth of true life wherein thinking beings which humans are opposed to be.

Here again Gandhiji's position is the same as that of the Brahmo Samaj.

Cannot India Supply Boots?

The footwear market for British boots and shoe manufacturers in the Irish Free State has dropped in 14 years from £1,000,000 in 1921 (the year before the establishment of the Irish Free State) to £250,000 in 1934, and at the present rate of decline British exports of such goods to Ireland will cease altogether within ten years. This information is contained in the official journal of the Department for Industry and Commerce. This year (1935) the import duty on leather has been increased to protect the Irish home market. The new rate of duty is 37½ per cent (imperial preferential rate 25 per cent) with a minimum of 9d. (preferential 6d.) per lb. on all kinds of leather. Mr. Sean Lemass, the Free State Minister for Industry and Commerce, recently opened the Irish Tanners, Ltd., at Portlaoigh, Co. Wicklow, and drew attention to the establishment of several other tanneries within a few months. Apparently the British leather trade with the Irish Free State is fading very badly.

The following advertisement appeared in the *Leather Trades Review* of London under date October 16, 1935:

"The Director of Contracts, Army Headquarters, India, invites tenders for:

60,000 shoes, boots, half, plain, etc.

Forms of tender obtainable from the Director-General, India Store Department, Belvedere Road, Lambeth, London, S.E.1, at a fee of 5s. which will not be returned.

Tenders must provide for delivery of the stores in India and for payment in India in rupees. Any tender which does not comply with these conditions will not be considered.

Tenders must be sent direct to the Director of Contracts, A. H. Q., India, to reach him not later than November 11, 1935."

The above advertisement raises several questions: (1) Is it an attempt to help the British leather trade, especially as it is fading very badly with the Irish Free State? (2) Is not the heavy cost of the Army in India partly due to such extravagances on the part of the army authorities? (3) Are we to understand that with the importation of the British personnel of the rank and file, the importation of British boots is a necessary

adjunct—the number of the British rank and file in India roughly corresponding to the number advertised above?

Will some enterprising M. L. A., especially Muhammadan M. L. A., interpellate the Government on the points raised? We say Muhammadan M. L. A., because if the contract were given to Indians, they were likely to be benefited most.

J. M. DAVIS

Jute Fibre and Government

"Science and Culture" has published an article by Mr. P. B. Sircar on jute fibre to which we want to invite the attention of the public as well as the Government. Jute is the most important economic crop of Bengal. Mr. Sircar shows that before the depression it used to fetch 30 crores of rupees to Bengal, which has practically the monopoly of this fibre. The figure has now been reduced to a little above 20 crores, causing great economic distress to Bengal. The fall in demand is due to a number of causes, the most important being that the commodities which used to be formerly carried in jute bags are now carried mostly in holds of ships and in bags made of paper and other substitutes for jute. Unless, therefore, some other economic use can be found for jute fibre, it is feared that it may suffer the same fate as Indigo in Bihar and cotton and silk in Bengal. Mr. Sircar states that Dr. J. K. Choudhury, D.Sc. (Cal.), Ph.D. (Ber.), and his pupils are carrying on a very important series of researches on jute fibre in the industrial chemistry laboratory of the Dacca University. The ulterior objects of these researches is to find out some other economic use for jute fibre; particularly whether by chemical treatment it can be used as a substitute for cotton. These researches have not yet been successful, but Dr. Choudhury and his pupils have successfully carried out a number of fundamental researches on the chemical constitution of the chief constituents of jute fibre and their chief economic value. It is hoped that, if more funds are available for carrying on the research work with more workers, some results of great economic value may accrue out of these researches.

It was hoped that research of such fundamental importance would receive a liberal financial support from the Government. A few years ago the Government of India established a Cotton Research Institute in Bombay for conducting researches in cotton fibre, but they have not yet taken any steps for helping the jute fibre industry of Bengal. As the Government of India had so long been taking the whole of the excise duty on

jute, amounting to several crores of rupees, it was in their own interest to organise such a jute research institute on the same lines as the Cotton Research Institute. But nothing of the kind has been done so far. It is rumoured that the Government objects to having such an institution, as jute is confined only to Bengal. But we are unable to appreciate the logic of this argument, as the Government of India takes away 75 per cent of the whole duty on jute. We hope that the matter would be taken up by the Bengal members in the Assembly.

About the excellence of the work done by Mr. Choudhury and his pupils, Dr. H. G. Barker, of the Wool Industry Association of England, who has been invited to India to make a scientific survey of the jute industry, wrote in a private letter to Prof. Choudhury.

"I urge you to go on. The Indian Jute Industry needs fundamental knowledge of the fibre as the foundation upon which to build the future, and papers such as those of Prof. Choudhury and his school of thought of which you are a distinct ornament, can only do good to the economic welfare of the country; as also fulfilling the function of education and of a university."

Stratospheric Ascent for Investigations

ROCKY MTS. (South Dakota),

Nov. 11.

After the most elaborate preparation, the world's largest balloon, "Explorer II," ascended this morning to make stratospheric investigations. The flight is jointly sponsored by the National Geographic Society and the United States Army Air Corps. The balloon had been waiting for perfect weather since October 1.

—Reuter.

At 2:20 P.M. Explorer II had reached 60 thousand feet up.

Pilot, Captain Albert W. Stevens and Captain Orvil Anderson sent a message to wireless that temperature outside 67 degrees was under zero.

Rocky Mts.,

Nov. 11.

Explorer II reached 72 thousand feet breaking the official world altitude record by over 10 thousand feet and is now descending.

Independence of the Philippines

WASHINGTON, Nov. 14.

The first step to end the United States' rule in the Philippines was taken when President Roosevelt issued a proclamation terminating the existing Government in the Philippines and establishing a Commonwealth under the constitutional Government. A decade hence, the commonwealth will become completely independent. —Reuter.

Indo-German Cultural Co-operation

Professor Myrdal Sahas was appointed Corresponding Member of the "Deutsche Akademie" by the

Senate of the Academy in its last annual meeting. The president of the Academy in his letter to Prof. Sahi pointed out that the Deutsche Akademie will express by this election its gratitude and admiration for Prof. Sahi's great scientific achievements which are of importance not only to India but also to Germany.

The pioneer for Indo-German cultural cooperation, Dr. Tarekath Das, celebrated in June his 50th birthday. India Institute of the Deutsche Akademie devoted on this occasion to music in future one of its annual scholarships "Mary K. Das and Tarekath Das Scholarship" in honour of Dr. Tarekath Das's merits for the promotion of cultural relations between Germany and India. The conditions for the award of this scholarship will be published in the Indian papers in near future along with the announcement of the scholarship of India Institute of the Deutsche Akademie for 1945-46.

The Deutsche Akademie recently arranged lectures by Dr. Soehle Sen (B.A. Cal. U.S., Bonn, Lond.) on Indian experiences in certain German cities. So spoke Dr. Soehle Sen in the Chamber of Commerce, Stuttgart, on "Indian Economic Problems" and in London under the auspices of the "Mitteuropa Institute" and the Chamber of Commerce as "The Sign for the Indian Market." Dr. Soehle Sen, one of the former scholarship-holders of the Deutsche Akademie, has already published numerous articles in some of the best German papers on Indian Economy; simultaneously he has been preparing a comprehensive book in German on modern India in the request of Verlag Koenig Berlin.

The scholarships of the following Indian students were continued for another year:

- V. G. Menon, Technical University at Munich.
- A. K. Mitra, University of Munich.
- R. K. Kar, University of Leipzig.
- K. P. Mukhopadhyay, University of Heidelberg.
- N. I. Kinn, University of Bonn.
- P. Narayanaswamy, Technical University at Stuttgart.
- A. K. Ghose, Technical University of Dresden.

Deen Muslin in Allahabad Exhibition

ALLAHABAD, Nov. 15.

The All-India Swadeshi Exhibition held at Allahabad between October 24 and November 10 was concluded yesterday. About 80,000 people visited the exhibition and sales of articles on the exhibition grounds by stallholders amounted to nearly Rs. 2 lakhs.

The exhibit which attracted the visitors most was a piece of Deen Muslin cloth measuring 10 by 6 yds. and weighing 15 lbs., hand-spun and hand-woven and of 200 count. It took 6 months to spin its yarn and its weaving charges were Rs. 35 and the "dhole" charge Rs. 3. Brijendra Lal Saha of Deen spun its yarn.—United Press.

First Indian Deputy Mayor, Finsbury

LONDON, Nov. 11.

Dr. C. L. Katil has been elected Deputy Mayor of Finsbury.

He is the first Indian to hold such an office in the Metropolitan borough.—Reuter.

"Cultural Interchange between India and China"

The Indian Social Reformer of November 10 writes:

Two eminent scholars from three lands (China and Japan), now or recently in India, have declared that India is held in high esteem in their countries for the spiritual and cultural benefits derived in ancient times. India, China and Japan constituted a civil-culture belt and was known as Sui Siao. In our own time, Dr. Hu Shih, father of Chinese Nationalism, has founded and is directing the Great Asia Society and the Great Asia Magazine dedicated to the memory of Dr. Behkaidamath Yano's visit to China. Professor Tan Yoo-San, in his elegant and learned lecture delivered at Shantiniketan and published in the current Indian Review, said: "As for the East's ideal and hope to make Asiatic culture and to revive the Indian and Chinese cultural relationship, all of our Chinese scholars have the sincerest sympathy with him; our leading scholars and leaders have also cherished for long the same idea and are willing to co-operate for the common goal with joint endeavours. Now is the time for India and China to restore and strengthen their cultural relationship." Professor Yano Nagami, the famed Japanese poet, who arrived in Calcutta on Sunday, spoke of Japan's friendship for India through Buddhism. India is first kinship with her for the part of solidarity between these two great countries but she cannot fill that role except as an Asiatic nation acting on her own Japanese and Indians. India's strength will be a good thing if it does not leave her full freedom to serve the world as policeman which her genius and history mark her out to be.

"Nationalism and Islam"

The same Bombay weekly notices another article in our last number partly thus:

In an article published in the current number of the Modern Review, Pandit Javaharlal Nehru writes, with reference to Sir Mahomed Iqbal's theory of the solidarity of Islam, how it is affected by the growth of nationalism in Turkey, Egypt, Persia, Afghanistan, Iraq, and, probably also, Arabia. The question, he observes, is relevant even for a non-Muslim. For as the answer to it depends the political, social and economic orientation of India, Muslims and their reactions to modern ideas and thought matters. He adds: "Islam being a world community, its policy must also be a world policy, if it is to preserve that sense of solidarity." The report of the proceedings of the first Conference of European Muslims held in Geneva at which we responded a part from *Islam of Lahore*, is even more suggestive of the weakening of Islamism which looked so largely to India and European politics before the War. It is not generally known that there is a considerable Muslim population in the Balkan States who do not enjoy any special rights as a community. The Geneva Conference passed a special Resolution thanking the Czecho-Slovak Government for the specially favourable treatment accorded to its Muslim subjects. The French delegates complained of the treatment of its Muslim subjects by France.

Ancient India and Abyssinia

On the ethnological and historical relations between Ancient India and Abyssinia, the following passages will be of interest—writes Mr. M. Krishnamachari in *The Hindu of Madras*, November 9:

1. "Ethiopia and Hindustan were peopled or colonised by the same extraneous race."—Sir W. Jones, "Asiatic Researches" I, p. 426.

2. The Abyssinians (Abyssinians) originally migrated to Africa from the banks of the Indus, a classical name for the Indus.—Hansen's "Historical Researches" II, p. 310.

3. Ethiopians emigrating from the River Indus settled in the vicinity of Egypt—Eusebius, "History."

4. Coeur assigns the origin of Ananias as the epoch of the colonisation of Ethiopia from India.—"Discours" p. 15.

5. "At the mouth of the Indus dwell a wandering people active, ingenious, and enterprising as when, ages subsequent to this great movement, they themselves, with warlike dominions of the Persians, were driven from their native land to seek the far distant shores of Greece. The commercial people dwelling along the coast that stretches from the mouth of the Indus to the Gorge, are embarking on that emigration whose significant results in civilisation, and whose gigantic monuments of art, fill the mind with mingled emotions of admiration and awe. These people coast along the shores of Malabar, traverse the mouth of the Persian Gulf, and again adhering to the sea-board of Oman, Hadramaut, and Yemen (Eastern Arabia), they sail up the Red Sea; and again ascending the mighty streams that fertilise a land of wonders, found the kingdoms of Egypt, Nubia and Abyssinia. There are the same stock that, centuries subsequently to this colonisation, spread the blessings of civilisation over Hellas and her islands."—Pococke's "India in Greece," p. 42.

6. "The ancient geographers called by the name of Ethiopia all that part of Africa which now comprises Nubia, Abyssinia, Sennar, Barcha and Dongola."—Gress's "Researches" "Description of the Hindus," p. 168.

7. "Philologists introduce the Brahmanian tradition by stating to his audience that the Ethiopians were originally an 'Indian race' compelled to leave India for the language contracted by slaving a certain number to whom they owed allegiance."—Pococke's "India in Greece," p. 399.

8. "The Ethiopians, a colony of the Indians, preserved the wisdom and usage of their forefathers and acknowledged these ancient origin."—Ibid., p. 206.

9. Colonel Tod in "Rajasthan" (II, p. 309) says: "A writer in the 'Asiatic Journal' (Vol. IV, p. 325) gives a curious list of the names of places in the interior of Africa, mentioned in Ptolemy's 'Second Journey,' which are shown to be all Sanskrit, and most of them actually current in India at the present day."

For further information the reader is referred to H. Sarda's "Hindu Superstitions" and Hansen's "Asiatic Researches."

Dr. Ambedkar's Advice to "Hindujans"

With reference to Dr. Ambedkar's advice to the "Hindujans" to renounce Hinduism and adopt

some other religion which will give them social equality, *The Jewish Chronicle* of Bombay writes:

It is far from the policy of this journal to enter into the field of Indian politics but we fear that Dr. Ambedkar's advice to his kurdish followers to renounce Hinduism and adopt any other religious faith that treats all its followers alike or to create a new faith is not so simple as it appears, nor would it eradicate the curse of untouchability and caste restrictions under which his followers are labouring. We say this in the light of Jewish history.

It is a known fact that Jews often suffer many disabilities on account of their religion so much so that several Jews have cowardly renounced their religion and gone over to the dominant faith in order to enjoy all rights and privileges which a Jew does not enjoy. What is the outcome? The converted Jew is always considered different from the rest. He is looked down upon and considered a stranger. He is not trusted. Whenever the opportunity presents itself, it is thrown into his face that he is a convert, as a result of which he repents for having changed his religion. We have not to go very far to cite an instance to support our case. There has been no Jewish community that has assimilated so much as the German Jewish community. In fact, a large number considered themselves to be pure German thus the Germans themselves. They gave up their Jewish identity. What was the outcome? Herr Hitler came out with his 'Aryan theory' which struck the death blow even to the assimilated Jews.

Jews have been advised to remain Jews and fight for their rights. We fear that Dr. Ambedkar's advice to cure the curse of untouchability is a nostrum that will bring untold misery to his followers. The best that they can do is to stick to their guns and fight for their rights and sooner or later they will attain their end.

Jahor Chandra Ghosh

Jahor Chandra Ghose was known in his lifetime as a distinguished officer of the Bengal Education Department, a scholar and an author of many Bengali books. He was born in a poor family and lost his father at the age of nine. He was indebted for his education, therefore, to the help which he received from others and to the scholarships which he won by his industry and his keen intellect. He was headmaster of Hare School in Calcutta and of the Normal School at Haghli and effected considerable improvements in these institutions. He was the author of many text-books showing originality of treatment. But he will be best remembered for his monumental Bengali translation of the Buddhist *Jatras* from Pali, which language he learned at an advanced age specially for making that translation. It took him sixteen years' single-handed labour to complete that translation. For the publication of the work he spent Rs. 12,000, without getting any appreciable portion of it from the sale proceeds.

He was a keen and successful man of business and was a Director of several joint-stock com-

passion. He made good use of the wealth he acquired. During his lifetime few knew of his many charities. He spent large sums for anti-malarial work in his native village and founded there a charitable dispensary named after his mother and a Middle-English School named after his father. He also excavated a big tank there, built a temple, constructed a road and sunk a



Man Chandra Ghosh

tube-well. At Kasauli he built a bungalow in memory of his wife, for patients resorting to that place for Pasteur treatment. At Jadahpur consumers' hospital he endowed a bed in memory of his daughter. In his will he has left instructions for devoting a great part of his wealth to benevolent purposes.

When he was alive his son Professor Prafulla Chandra Ghosh donated Rs. 30,000 to the Calcutta University, as desired by him, for translating colonial classics into Bengali.

A Deaf-mute Artist

Mr. Bipin Bihari Chaudhuri, a deaf-mute Indian artist belonging to the province of Orissa, went to England to finish his training. There he joined the Royal College of Art, London, from which he has recently graduated and is now an



Mr. Bipin Bihari Chaudhuri

A. R. C. A. His is a remarkable achievement. He has recently returned to India.

Prafulla Chandra Basu

Dr. Prafulla Chandra Basu, M.B., M.Sc., F.R.S., a young anthropologist, barely thirty-one years of age, is no more in the land of the living. Dr. Basu was a distinguished scholar. He not only stood First Class First in the B. Sc., and M.Sc., examinations of the University of Calcutta, but was also a distinguished scholar of the Medical College, Bengal, and was awarded the medical college scholarship. He stood first with honours in Dental Surgery. He was awarded numerous scholarships, gold medals and prizes. He was the first Medical Graduate to obtain the Preuchand Roychand Scholarship. His research work and his many papers on Anthropology and Ethnology published by the Asiatic Society of Bengal, Zoological Survey of India, and Bose Research Institute, had won for him the admiration of distinguished scientists of India and abroad. Dr. Basu was attached to the Bose Research Institute, Calcutta, in the Biology



Professor Chandra Baner

Department and was the principal collaborator of Dr. B. S. Guha, Anthropologist, Zoological Survey of India, Calcutta, in writing many papers on aboriginal Indian tribes. He was an amiable and public-spirited young man with enthusiasm for philanthropic work and was noted for his poetic simplicity.

The Vaishnava Saint Santaldas

The Vaishnava Saint Brajavidehi Santaldas Baraji of Brindaban passed away last month at



Brajavidehi Santaldas

the age of 76. Before becoming a sannyasin he was known by the name of Tarakesher Chaudhuri. He was a High Court Vakil in Calcutta and enjoyed an extensive practice. He was a friend and contemporary of the nationalist leader Bipin Chandra Pal. Mr. Pal's autobiography contains references to him. He was a profound scholar and a truly spiritual-minded man. He became a devotee of the Nimbarka sect of Vaishnavism after the demise of his guru Kuthia Baza. He is the author of many religious books in Bengali.

All-India Bengali Cultural Session

The thirteenth session of *Prabasi Bengasankhya Sammelan* will be held at New Delhi, during the last week of this month. Though this *Sammelan* bears a name which means that it is a literary,



Sir N. N. Sengupta

authorship of Bengalis living outside Bengal, it has in reality a wider outlook, as music and the fine arts are included in its scope and Bengalis living in Bengal also take part in it. It is, therefore, an All-India cultural gathering of the Bengali-speaking people. Last year it was held in Calcutta, and the poet Rabindranath Tagore delivered the inaugural address and Sir Lal Gopal Mukherji was the general president. This year

the Bengalis residing in Delhi have very appropriately chosen Sir N. N. Sircar the chairman of the reception committee with a strong committee to help him, Major A. C. Chatterji, I.M.S., being the general secretary. The names of the general president and the sectional presidents will be announced in due course.

Ladies take part in the general and sectional sittings and have, besides, a separate section of their own, of which Srimati Sallabala Devi, wife of Dr. J. K. Sen, has been chosen chairwoman of the reception committee. No better choice could have been made. Last year she presided over the ladies' section in Calcutta. She is a poetess whose poems are noted for their simple devotional appeal.

Professor Sylvain Levi

In Professor Sylvain Levi of the University of Paris the world has lost perhaps the greatest Indologist and orientalist living. He had a special knowledge of Indology and of the Chinese



Prof. Sylvain Levi

and Tibetan languages, literatures, history and cultures. He was for some time professor of Indology and Sinology in Visva-Bharati, and he and Madame Levi became very popular with the students and staff of that University and the families resident in the neighbourhood. Though he was 72 at the time of his death, he maintained to the last the alertness and enthusiasm of youth. Madame L. Martin writes :

He died at work, as a soldier dies on the battle-field. At a meeting, while he was talking to one of the members present, he was suddenly struck as if by lightning, and death was immediate.



Photo by Rodrigues Roy
Mons. and Mme. Sylvain Levi
of Santiniketan

For long years, Monsieur Sylvain Levi had been a Professor at the Collège de France. He was the President of the Department of Religious Sciences in the École des Hautes Études, the President of the Asiatic Society in France and of the Association Française des Amis de l'Orient. He was also the organizer and secretary of the Paris Institute of Indian Civilization, which has been such a lively nucleus of Indian law ever since its creation. In one word, Professor Levi was the head and heart of Oriental Studies in France.

Professor Levi's scientific authority was great, but his moral influence was no less powerful. His work as the President of the International Alliance, his untiring devotion to the relief organizations in favour of the Jews taking refuge in France because of persecution in other countries are a splendid contribution in the field of social service.

As a pupil of the great Bergson, he studied the French language and literature with passionate interest and enthusiasm. Later on he was also in Latin, Greek, Chinese, and other languages of the East. Professor Levi was more than once sent on missions to eastern countries, India, Japan and Siam. He was for some time the Director of the Franco-Japanese House at Tokyo.

Professor Sylvain Levi's chief works are: "The Indian Theatre," "Buddhism," "The Doctrine of the Sacrifice in the Brahmanas," "Nepal, the Himalayas," "A Dictionary of Buddhism," "After China and Japanese comes," "India and the World," "Several Translations of Indian Sacred Texts such as the Mahayana-Sutra," etc.

It is difficult to give an idea of Professor Levi's generosity to Indians in Paris. They as he was, he seemed to answer every letter, and to give a hearty welcome to any of his students who wanted to visit him, as well as to Indian citizens in Paris who asked him for an apartment. Similarly he was never known to refuse a letter of introduction. These details may appear as little things, but they testify to his noble and generous heart. Goodness-friendliness looked after their studies here, only thanks to his encouraging advice, and in several cases to the financial help that he provided for them. And all this was done quietly, almost in secret, so that the person concerned never felt delicate about it.

A public meeting was held in Calcutta in his memory, at which, among others, the following ladies and gentlemen were present:

Miss Josephine MacLeod, Raskrishna-Yashwantrao Amrut, Bhat, M. P. Bhatia, Consul-General, France, Mr. T. Vinayakam, Mahabadi Society, Serrant India Devi Chaudhari, Mr. Jatin Chakravarty, Mr. A. Bha, Srujan Chakravarty, Sir Jyotsn Chatterjee, Professor Dr. U. N. Ghosh, Mr. P. Chatterjee, Pandit Vaidyanathji Bhattacharya Sastri, Professor Dr. P. C. Bagchi, Mr. Hari Mohan Basu, Professor Dr. Kishor Nag, and Professor Dr. Sanku Kumar Chatterji.

The following resolutions were passed:

1. This Meeting records its sense of profound sorrow at the lamentable death of Professor Sylvain Levi, the great Indologist and Orientalist, a distinguished educationist and student, a warm friend of Indians and Indian culture.
2. This Meeting further resolves that a copy of this resolution signed by the President and the Members present be forwarded to Mrs. Levi and her family through the "Les Amis de Paris," Georgette India Science, Mahabadi Society, National Council of Education and other cultural Associations.
3. This Meeting also resolves that a committee consisting of Mr. P. Chatterjee, Dr. Sanku Kumar Chatterji, Dr. Kishor Nag, Dr. U. N. Ghosh, Sri Jyotsn Chatterji, Mr. Jatin Chakravarty and Prof. A. Sengupta be formed to devise ways and means for perpetuating his memory.

Rameshwar Prasad Varma

Rameshwar Prasad Varma, the young artist of Bihar, died prematurely last month. He belonged to a family of hereditary artists. His father, Bala Shwari Prasad Varma, an artist of



Rameshwar Prasad Varma

repute, who is still alive, held a high post in the Calcutta Government School of Art. Rameshwar Prasad Varma went to England after obtaining a training in India and spent about five years abroad, where his work was appreciated by competent critics. He intended to start a school of art in Patna. It is greatly to be regretted that he has not lived to do it.

Gopal Krishna Devadhar

All India—and particularly the Bombay Presidency—mourns the loss of Gopal Krishna Devadhar. He was a great organiser and worker with a great heart and an even temper. With little work was worship. His enthusiasm was a steadily burning fire which supplied energy for the various activities which kept him busy till he was struck down by a fatal illness. He was a widower for the last few years of his life. Few knew how he felt the loss of his partner in life.

In all that he did he was above caste and creed and party. No laud biographical sketch can do justice to his personality and career.



Gopal Krishna Devadhar

The following paragraphs contain the salient facts relating to his life :

Mr. Gopal Krishna Devadhar was born in 1871 and received his early education in the New English School at Poona and later on in the Wilson College, Bombay. He took his M.A. degree in 1904 and afterwards served as Principal of the Aryas Educational Society High School, of which he was the Chairman of the Managing Board till his death. Early in life he came under the influence of Lokamanya Tilak and Mr. Gokhale. Finally he joined Mr. Gokhale in his public work in 1904 and was one of the first to join the Servants of India Society, which was founded by Mr. Gokhale in 1905. He organised the Bombay Social Service League, which has today a large body of life-workers. He was awarded the Kaiser-i-Hind medal in 1914 in recognition of his social service work and the C.I.E. in 1927.

In 1918 he toured in England and the Continent as a member of the Indian Peace Delegation.

He was the founder, honorary organizer and general secretary of the Poona Sora Sadan, a society started in 1923, soon after his return from foreign

travel, and which has now more than 20 branches all over India. This Society offers women a comprehensive adult and vocational education. At the time of his death, Mr. Devadhar was engaged in completing a building for the Sora Sadan, worth a lakh of rupees, for women's training class. Before he fell ill, a month ago, he was also busy in arrangements for celebrating the Silver Jubilee of the Sora Sadan, in a fitting manner.

For a number of years he was the General Secretary of the Indian National Social Conference and presided over the last conference held in Madras, 1931. When the Mopla Rebellion broke out in Malabar in 1921, Mr. Devadhar and his colleagues went to Malabar and organised relief work for the refugees, a fact well known to all. After the relief work was over, Mr. Devadhar organised the Malabar Reconstruction Work, which has now opened a number of rural uplift centres in the interior of Malabar.

He was one of the pioneers of the Co-operative Movement in the Bombay Presidency and took a leading part in organising the Bombay Central Co-operative Institute, of which he was the Vice-President for a long time. He was connected also with the Bombay Provincial Bank as a director till his death. He was a member of several co-operative committees of inquiry started by the Madras, Mysore, Tanjore and Cochin Governments.

He was the Vice-President of the Servants of India Society since the death of Mr. Gokhale and was its president for over 6 years, from the time the Rt. Hon. V. S. Srinivasa Sastri vacated that office for reasons of health and duties abroad. During his period of presidency, he gave a new orientation to the policy of the Society by emphasizing the need for rural uplift and for raising the average capacity and character of the Indian masses.

From his early days he was interested in labour uplift and started the Debt Redemption Society in Bombay. He had also been constantly fighting against the social disabilities of the untouchables. He took a leading part in the Harijan activities at the instance of Mahatma Gandhi and was the President of the Mahatma Harijan Sangh.

As president of the Deccan Agricultural Association, he gave very valuable evidence before the Royal Agricultural Commission and the Government of India elected him three times as a member of the Agricultural Research Council. He also interested himself, later, in the agricultural problems of Tennessee and Georgia. In 1924 he organised the South Indian Flood Relief Fund in Bombay and collected a large amount for the relief of the sufferers in South India. During the cyclone havoc in South Arcot and Tanjore in 1923, he was of great assistance to workers in giving relief to the people. Years ago he had done valuable famine relief work in the U. P.

He was a great believer in institutional work and in building up in the country the highest type of character and capacity for public work. His mission in life had been to uplift women, the depressed classes, the labourers and the peasants. The work of the foreign missionaries appealed to him most and he always used to say that, while other leaders were engaged in the task of achieving national freedom, it was equally as important duty to initiate social service work. His heart was full of love for all and he was ever willing to help any Indian who sought his assistance. He leaves behind him two sons and four daughters.

Professor Yonejiro Noguchi in Calcutta

Professor Yonejiro Noguchi, the distinguished Japanese poet, who has come to deliver a course of lectures in the Calcutta and other Universities, arrived in Calcutta on the 11th November last and has already finished his lectures here. He has become popular here, as his many engagements testify. Intervolved by press representatives, he made a statement, in the course of which he said:

I am here more to learn from you than to teach you. There is nothing more salutatory, I know, than to think that a child can teach his mother. When I accepted the kindly invitation your University bestowed me with, I was brought at once to introspection and then to self-analysis. I wondered and said, "What am I?" But my mind grew gradually composed and even relaxed, when I thought that such power is not without its disadvantages developed, wisely or unwisely, under the background with which he shares his life. If I go to India, I thought, I will take nothing but my own soul, simple and naked, and lay it open before her people to be examined freely. If I can ever teach them and receive their returned courtesy, that will be the unexpected joy that makes this life worth living.



Sincerely yours
Yone Noguchi

As regards Buddhism, which is the connecting link between Japan and India, the Poet observed:

I came to you, let me confess, with only imagination, which hardly teaches knowledge, because even what I know of Buddhism, your ancient religion that is dying out, I understand, in your country today, is limited and shallow. When I say that Japan knows India through Buddhism, that means that we know nothing about your present condition. But it is not without delight that we Japanese are still fond with satisfying faith, in Buddhism, which the Emperor Kanmu of the middle sixth century legally sanctified; the more hundred thousand Buddhist temples that flourish even today with pagodas and bell-towers may be taken for a symbol of the reverence we gladly pay to you. Once in an essay on Nikko I said: "It is not too much to say that India begins right here in Nikko, in the same sense that modernized Tokyo of the present day is spiritually a part of London at New York."

He next proceeded to give some idea of his Indian programmes:

As one of my Indian programmes I look forward with a great pleasure, when my work is done in Calcutta, to a pilgrimage to Buddha Gaya and Sarnath where, beckoned by the voices of great events in Buddha's life, my mind would promptly have the only gaze to which I have been accustomed since my childhood. Not being a religious student, I do not know how far apart Buddhism is from Hinduism; but when the faithful followers of the latter hasten to the Ganges for self-sacrificing, I would be reminded, I think, of the satisfaction which Buddha promised before he arose with "Enlightenment." Again I do not know what the philosophy of Yoga is, although an Indian friend tried to teach me in Japan. If it means, as one of its beliefs, the withdrawal of the senses from external changes, I perfectly agree with it; for now I wonder: "Let me go to the forest, and in quietude, but to walk between the low voices by life in a trance!" I feel happy in the realization of finding many beliefs in common with you.

His lectures in Calcutta have all been open to the public.

We do not know whether any of his poems, which are written in English, have been translated into any Indian vernacular except Bengali. In Bengali there are metrical translations of some of his poems which were made more than twenty years ago by the late poet Satyendranath Dutta. They were included in his *Mano-manjusha*, published in 1322 B.E. One of his translations appeared in our *Prabodh* in 1319 B.E., that is, some twenty-three years ago.

Presentation of Buddhist Relics to Sarnath Vihara

The fourth anniversary of the great Buddhist temple of Mulagandha Kuti Vihara at Sarnath was celebrated last month. It was a big fair

worshipped by both Buddhists and Hindus. About 600 Buddhist pilgrims came to Benares from Japan, China, Germany, Ceylon, Czechoslovakia, Burma, Siam, and Chittagong in Bengal. The gathering of Hindus from Benares and other places was large. The most important function was the presentation of relics to the temple by Mr. Elakiston, director-general of archaeology, on behalf of the Government of India. These relics were found at Mirpur Khan in Sind in 1910 by the late Mr. Henry Cousens of the archaeological survey department. In the course of an interesting and informative speech Mr. Elakiston stated "that the relic in all probability was a body relic of the Buddha himself and the funeral ashes perhaps those of Upagupta, the famous religious preceptor, who was especially instrumental in spreading the doctrine among the people of Sind."

Sir Phillip Chetwode on Dr. Moonje's Public School

Those who have doubts as to whether Government would allow any public schools to be started of which military training is a part of the courses may be reassured on reading the following letter which Sir Phillip Chetwode, the late Commander-in-Chief, has written to Dr. B. S. Moonje, who intends to establish such a school:

"I am quite certain that from the army point of view, we shall never get that constant supply of young men which is essential for the army unless more and more public schools are started in India; and I can only hope that the one in which you are personally interested will set an example that will be followed all over the country. I have great pleasure in enclosing a donation of Rs. 100, wishing you every success."

Dr. Moonje has already got a donation of Rs. one lakh for his school from the gentleman popularly known as Pratap Seth, and expects to be able to collect more.

Aristocracy and Military Leadership

In his last speech to the Council of State as Commander-in-Chief, Sir Phillip Chetwode said that India had the men who after proper training could become military leaders and command armies but that they did not join the military schools. The men he referred to belonged to the class designated the "natural leaders of the people"—the aristocracy and the ruling families. It is not denied that some of their scions possess undeveloped military talent. But, in every country, including India, great military leaders have been born in humble

families. Napoleon Bonaparte was not a born aristocrat, nor Wellington, nor Clive. Sivaji, the founders of the Scindia and Gaikwad families, Hyder Ali and Tipu Sultan had no royal ancestry. In France, from among her 3000 foundlings per annum, many attain the rank of admiral, general, captain, and other offices.

Muslim Fishermen in Assam

It has been repeatedly pointed out in this Review that there are so-called "untouchables" among Muslims also. In the course of a statement submitted to the Hammarod Committee by the Muslim fishermen of Sylhet in Assam, who form 25 per cent of the total Muhammadan population of that district, they say:

"In spite of theoretical equality other Muslims do not enter into matrimonial alliances with us. The fishermen and other Mohammedans from different parishes, even neighbours belonging to the two different communities are not permitted to belong to the same social 'parish,' so that members of our community are not invited to any social dances...."

The Sylhet Chronicle observes:

In short this community represent the Muslim *fishermen*. It is very important to realize that just at present all the members of this community do not live by catching and selling fish. Some of them have gone in for higher education and have taken to other professions—but it means acquisition of knowledge and property has not benefited this community any way. They are still being treated as a separate class on account of their birth. The considerations that led to the reservation of seats for the Hindu *fishermen* apply equally here. The interests of this community do not appear to be safe in the hands of the same Muslims. We only hope that after this revolution this community will not go unprotected.

Primary Education in Travancore

Perhaps the Travancore State spends a larger part of its revenue on education than any other State or British Province in India. The Travancore Government makes primary education the first charge on educational funds, and spends 58.3 per cent of the total educational expenditure on it. Over 99 per cent of the expenditure in primary education is borne by the State in Travancore as against 50 per cent in Madras, 61 per cent in Bombay, 33 per cent in Bengal.

Husband and Wife Awarded Nobel Prize for Chemistry

The Nobel Prize for Chemistry has been awarded to Professor Joliot of Paris and his wife Madame Curie Joliot, daughter of Madame Curie. The daughter has taken after the mother—Madame Curie got one Nobel Prize jointly with her

husband, and another for her own individual researches.

Nobel Prize for Physics

The Nobel Prize for Physics has been awarded to Professor James Chadwick of Cambridge in recognition of his discovery of the neutron.

Restricting Calcutta University Franchise

The Bengal Education League has submitted the following just and reasonable memorandum to Government on the proposed restriction of the Calcutta University Franchise:

It is a matter for serious regret that while an attempt has been made to widen the franchise generally in so far as the Provincial field is concerned in the new scheme of constitutional reforms, in the case of the franchise of the Calcutta University a different policy is proposed to be followed, viz., restricting the franchise of the Calcutta University constituency for the Bengal Legislative Assembly under the new Constitution to members of the Senate and registered graduates alone in place of graduates of seven years' standing as at present. There can be no justification, in the opinion of the Bengal Education League, for the proposed restriction of the franchise. Inasmuch as this will leave Mr. "But" of "narrowing down the electorate for the University seat from about eleven thousand voters to less than four hundred."

The existing franchise was fixed on the recommendation of the Joint Parliamentary Committee on the Montagu-Chelmsford Reforms. It may naturally be expected that the long period that has elapsed since then and the experience that has been gained during this time fully entitle the public to expect that instead of reducing the franchise when the narrowest possible limits, the authorities would widen it so that graduates of five years' standing may be allowed to vote instead of seven years only as at present.

The Bengal Education League urges that the necessary proposal to restrict the franchise of the Calcutta University is fallacious and those registered graduates only who have paid their fees for the two preceding years be rejected and the existing voters widened on the line suggested in this Memorandum.

Andrew Carnegie Centenary

The first birth centenary of Andrew Carnegie, the promoter of world peace movements, was happily celebrated at the University of Calcutta (Asutosh Hall) under the auspices of the International Relations Club. The speeches and tributes naturally developed into a veritable symposium on the problems of world peace and the urgent need of organising peace education. Distinguished Indians and gentlemen, Indians, Europeans and Americans, participated in the function which, true to the spirit of Andrew Carnegie, lessened an atmosphere of peace and

harmony. The following touching message from Mrs. Louise W. Carnegie was read out by Dr. Kalidās Nag, the Hon'g. Secretary of the Centenary Committee: "It gives me great pleasure to know that Mr. Carnegie's Centenary will be celebrated in India on Nov. 25th this year. My husband was such a believer in world brotherhood that every indication of the growth of that ideal is most gratifying, and I pray that every effort to promote mutual understanding and goodwill may draw the world closer together, until there is no East or West and we are all one in our desire to understand one another's point of view, while living at our highest and best. My earnest good wishes go to the International Relations Club of the Calcutta University." Dr. Nag announced that a series of meetings will be held in different parts of India and he thanked the different branches of the Carnegie foundations for their interest in the development of International Relations Clubs in India and for the valuable reports, books and monographs presented to the Club by the Carnegie Endowment for International Peace, the Carnegie Corporation of New York, the Carnegie Institution of Washington, the Carnegie United Kingdom Trust as well as of the Scottish Universities, including the Dundee Line Trust of Carnegie's native village.

Mr. Carnegie paid a visit to India and, after his return, gave his impressions in several articles contributed to periodicals. In one of them, which appeared in *The Nineteenth Century and After*, August, 1901, he wrote: "I do not believe God ever made any man or any nation good enough to rule another man or another nation."

Dr. W. S. Urquhart, Principal of the Scottish Church College and Chairman of the Reception Committee, in his thoughtful address gave a brilliant character-sketch of Carnegie who introduced a new era by making Justice the basis of the production and distribution of wealth.

The Hon'ble Sir Manmohan Nath Mukherjee, the Acting Chief Justice of Bengal, in his Presidential Address, emphasised the importance of Carnegie's work in connection with the development of "Arbitration" as the only civilized method of settling disputes between man and man, and nation and nation.

Dr. C. E. Turner, Chairman, Health Section of the World Federation of Education Associations, observed that associations like the International Relations Club of the Calcutta University could do much to bring about better understanding between peoples of different races.

Mr. W. C. Woodsworth, Editor of the *Spectator*, in a thought-provoking speech exposed the hollowness of the arguments of the milia-

rists who pretend to make armaments the basis for peace.

Mrs. Kiran Bose, Secretary of the National Council of Women of India, brought her feeling tribute to Carnegie and his loyal wife on behalf of the growing womanhood of India. She was followed by Mrs. Leeloff of the International Peace League who vigorously attacked the lethargy of mindless to organize peace education for children, for, she rightly observed: "It was for the children of the future and not the hardened middle-aged utilitarians to develop peace as an instrument of human collaboration."

Womanhood of America was also ably represented by Mrs. Martha Fincke, professor of Music, Mt. Holyoke College, who struck a note of optimism by pointing out that several influential groups of individuals are patiently and loyally serving the cause of peace against tremendous odds. Mrs. Marion Brown Shelton, a talented poetess, equally emphasised the need of co-operative work in peace education, utilizing specially the best forms of cinema for that purpose.

Prof. Benoy Kumar Sackar and Dr. Anil-kumar, in their moving speeches urged the rising generation to follow the examples of Carnegie and very appropriately cited instances to show that Carnegie's spirit is manifest to-day in India through the generous donations of Indian donors like Pt. Prichand Roychand, Sir T. N. Palit, Sir Rash Behari Ghose and others.

Profiteering in Electric Supply

Last month a good deal of evidence was given before the Calcutta Electric Supply Corporation Charges Advisory Committee in relation to the price of electricity. One of the witnesses, Mr. I. E. Gilbert, argued that it was now admitted in the Corporation's reply that "Coal was cheap—Rs. 6 a ton. It was also on record that Labour was cheap. But on the management side up went the graph of expenditure. He maintained that nothing could be done to improve this part of the costs." Mr. Gilbert contended that there was obviously something very high shown or spent on management in the Calcutta outfit."

The following extracts, taken from his evidence, show how dear electricity is in Calcutta and its neighbourhood:

- "Thirty-six millions of Great Britain's population live in areas where electricity can be obtained. . . .
- "Thirty millions of this number can obtain electricity at a two-part tariff at 1d. per unit or less. . . .
- "Twenty millions at ½d. per unit or less. . . .
- "Ten millions at ¼d. per unit or less. . . .
- "Nearly 350 undertakings are selling electricity at 1d. per unit or less."

—*Electrical Times.*

On the 9th June, 1935, Capt. Canlet asked the Minister of Transport in the House of Parliament if he could state the rates charged for electricity in Manchester, Leeds and Edinburgh, as also in any other two rural districts.

The following is the answer by Mr. Hore-Bliss, Minister of Transport:

District—Unit rate of two-part tariff for domestic supply:

Manchester—1½d. (half penny).

Leeds—1½d. (half penny).

Edinburgh—1½d. (half penny).

Rural areas:

North—1½d. (three-quarter penny).

S. Riding of Yorks—1d. (one penny).

North—1½d. (three-quarter penny).

Wilt & Berks—1½d. (one and quarter penny).

—*Electrical Review '35.*

In this connection attention may be drawn to an article in the November number of *Science and Culture* dealing with Public Supply of Electricity, in which it has been shown that the electric supply companies in our country are profiteers.

Bengal Administration Report for 1933-34

A report of "Report on the Administration of Bengal, 1933-34 (with a summary of political and general events for the calendar year 1934)" was "forwarded" to us "by order of the Government of Bengal" on the 15th of November last. On account of the rather late publication of these official reports, they lose their news value to a considerable extent. Hence, as there is no dearth of fresh news of great importance, these reports are not discussed as they ought to be. What must also to some extent contribute to the disinclination of publicists to discuss them is the fact that nobody appears to be responsible for the opinions expressed therein. For, in the introduction to the Report under concern it is stated:

"The Report is published under the authority and with the approval of the Government of Bengal, but this approval does not necessarily extend to every particular expression of opinion."

Nevertheless, we shall refer to a few items in this Report.

Government's Communal-mindedness

In the Bengal Administration Report for 1933-34, page 220, we read:

"Nationality of editors.—205. Information about caste or nationality of the editors is not available in many cases. But the broad division into Hindu, Muslim and Christian may be taken as clear, and on this division there were 622 Hindus (including Brahmins), 68 Muslims and 72 Christian publications."

Are Hindus, Muslims and Christians different "nationalities" or "castes"?

This anxiety to ascertain and publish the "nationality" or "caste" of the editors seems to be a new development in the official mind; for, we do not find any such paragraph in the Report for 1931-32.

Is there any census of Jewish, Protestant, Roman Catholic, and other editors in Great Britain?

The paragraph, however, has its value. It shows, according to the official interpretation of and deduction from such statistics, that the majority community in Bengal is very slightly affected by seditiousness, being surpassed in this respect even by such a small community as the Christians. Of course, the small output of periodical and current literature by a community also shows the low level of its culture and education. But that does not matter. That it is not seditious makes it supremely fit for being the sub-culture community in the province under British dominance.

As the official mind has developed such intellectual curiosity in relation to the journalistic productivity of different religious communities, may it be suggested that another field for official statistical inquiry and research would be the percentage of revenue contributed by the different communities and the amounts specially spent for them out of public funds.

Fiscal productivity and fiscal hunger are important fields of research.

"Terrorism" in Bengal

Part I of the Bengal Administration Report, 1933-34, gives a "general summary of events for the calendar year 1934." It consists of 45 pages. Out of these 45, 12 are devoted to an account of non-official "terrorism" in Bengal, indicating the space it fills in the official mind. The opening sentence of this section tells us:

"Although the action taken during the previous year under the powers possessed by the executive has enabled the authorities to a large extent to prevent outrages and to keep the normal manifestations of terrorist activity under control, recruitment was still going on in full vigour, chiefly through the circulation of terrorist literature as impressionable youths either privately or through libraries, and clubs, designed ostensibly to promote social and physical culture."

There is an impression prevalent in Bengal that terrorist literature is circulated by informers and agents provocateurs also. Government should inquire whether this impression is entirely baseless or not. For our part, we have already warned students and young men not to accept suspected literature from anybody. Many of them have

been prosecuted for possessing such literature and sentenced to long terms of imprisonment. It does not always come out who gave them such stuff.

The concluding paragraph devoted to terrorism runs as follows:

"Though the situation in Bengal has improved, its improvement will last only so long as constant pressure is maintained. Terrorism has not yet been eradicated from Bengal, and never will be, merely by special legislation. But it has less, and are always kept in check by the firm use of the powers granted by special legislation. The only hope of its disappearing lies in a complete change of heart on the part of the terrorists and those who sympathise with the terrorists. Reference has already been made to the improvement in the public attitude towards terrorism. If this attitude can be maintained, then there is every hope that with the help of police action terrorist activities will eventually be brought to an end as they were in BIR. But the terrorist parties are not yet as crippled as they were in BIR, and there is still unfortunately every indication that the leaders who are trained are determined to re-conquer the organisation of violence the moment they are released." P. xviii, Bengal Administration Report, 1933-34.

This paragraph contains an emphatic assertion that special legislation has not succeeded in eradicating terrorism from Bengal and will never succeed in doing so. But the claim is put forward that it has kept it in check and will always be able to do so. So this statement is a defence of and a plea for special legislation. Such being the case, publicists cannot use this paragraph as an indirect confession of failure on the part of Government to deal with terrorism. For it only amounts to saying that special legislation has done all that it is claimed on its behalf. The paragraph also gives an indication that the policy of intransigent will not be given up.

We do not support either special legislation or the policy of intransigent.

For the total disappearance of terrorism the official mind depends on a complete change of heart on the part of the terrorists and those who sympathise with the terrorists. But the Report does not say or suggest how this change of heart will take place or be brought about. If terrorism be without any cause or causes, the terrorists' future change of heart, if any, may also be causeless. But if terrorism has some causes, the terrorists' future change of heart must also be produced by some causes. The non-official public in Bengal believe that the principal cause of terrorism is political, and that the economic condition of Bengal is a predisposing circumstance. If this diagnosis is correct, terroristic change of heart can be brought about by political changes and economic betterment.

Offences Against Women

The latest Bengal Administration Report observes:

"It is deplorable that offences against women coming under sections 365 and 354 of the Indian Penal Code again show an increase. There were 32 cases more compared with the figure of the previous year, or an increase of 7.5 per cent."

The official mind tries to derive some consolation—we do not—from the fact that

"The increase reported in 1933 as compared with 1931 was 94 or 15.7 per cent, so that though the position is far from satisfactory the rate of increase has declined."

The increase in 1933 took place in 16 districts, that is, in the greater part of Bengal.

We are told,

"The matter is one which continues to engage the attention of Government, and the question whether the Whipping Act of 1899 should not be amended so as to make persons convicted of offences against women liable to the punishment of whipping is now under examination."

"The attention of Government" will give the public satisfaction when it produces adequate results. In the words "now under examination," how many days, weeks, months, or years is the word "now" equivalent to?

The Report gives the figures for the offences coming under sections 366 and 354 of the Indian Penal Code, i.e., kidnapping or abduction of women, and use of criminal force to women with intent to outrage their modesty. It does not give the figures for offences coming under section 376 (rape by a person other than the husband), for which 231 persons were tried.

Punishment for gang rape should include forfeiture of property. Those persons also ought to be tried and punished, if found guilty, who harbour offenders and conceal their victims.

Sometimes the girls and women victimised are never traced. In such cases, the property of the offenders, if proved guilty under any of the sections referred to above, should be confiscated.

All-India Oriental Conference

Mysore, Nov. 23.

In connection with the seventh session of the All-India Oriental Conference which will be held in Mysore, at the end of December, the following persons have been elected as presidents of the several sectional meetings to be held under the auspices of the conference:

Vedic section—Dr. Lakshman Samp, Lahore.
Iranian—Mr. Anil Kumar, Bombay.
Islamic—Dr. Nizamuddin, Hyderabad.
Classical Sanskrit—Dr. S. K. De, Dacca.
Philosophy—Professor Hiriyana, Mysore.

Prakrit—Dr. P. L. Vaidya, Bombay.
History—Rev. Henry Harris, Bombay.
Jainology—K. N. Dikshi, Delhi.
Linguistics—Ed. Rahudar Ramchand, Calcutta.
Rajshahi.
Fine Arts—Dr. Abanindranath Tagore, Calcutta.
Philology—Dr. V. S. Sankar, Poona.
Dravidian Languages—Sas. Babuhat N. Narasimha-charya, Mysore.
Indo-Arya Languages—Dr. Sriniv. Karur, Coimbatore, Calcutta—United Press.

Indian Population Conference

It has now been decided to hold the first Indian Population Conference on January 27 and 28 in Lucknow, with Sir U. N. Brahmachari as General President under the auspices of the Institute of Population Research, India, which was organised in February last. Dr. Radha Kamaal Mukherjee, Head of the Department of Economics and Sociology, Lucknow University, is the convenor of the Conference.

The Conference will devote itself to a discussion of problems of social biology, hygiene, vital statistics, nutrition, production and population trends in the different provinces, on which the Institute has been having papers and research work.

Has the Incredible Happened?

A book in English entitled "Can the Hindus Rule India?" by James Johnston, M.A., printed by F. J. Adelford, St. Helier, Jersey, and published by F. S. King and Son, Limited, Orchard House, Westminster, London, has been forbidden by the Bengal Government on the ground that the said book contains matter which promotes or is intended to promote feelings of enmity or hatred between different classes of His Majesty's subjects, and which is deliberately and maliciously intended to surnage the religious feelings of the class of His Majesty's subjects who are Hindus by insulging the religious or the religious beliefs of that class, the publication of which is punishable under sections 153A and 295A of the Indian Penal Code.

Books which give offence to Hindus—for instance, "Mother India" by an American woman—are not usually proscribed. Hence, one is led to suspect that "Can the Hindus Rule India?" perhaps tends to bring the British Government into hatred or contempt, besides being offensive to the Hindus. We say "perhaps," as we have not seen the book.

Birth-Control

Mrs. Margaret Sanger, the American champion of artificial methods of birth-control, has come out to India at the invitation of the Indian Women's Conference. We do not like artificial methods of birth-control,

and therefore do not advocate them. But apart from our dislike and objections, we think artificial methods of birth-control cannot for years and decades benefit those to whom small families would be of advantage. What is called scientific birth-control requires some expenditure to purchase the things required and some knowledge to use them. Considering the poor destination of the masses in India, one cannot say that they can spare even a pie to buy these things. As regards knowledge, 29 per thousand or less than there in a hundred of the female population of India, are literate.

The ladies who move resolutions in favour of artificial birth control in women's meetings and who vote for them, generally belong to the class of the aristocracy and the upper middle class and can bring up comparatively large families. So it is not poverty which stands in the way of their having many children. They do not like to take the trouble to mother many boys and girls. As for the poverty-stricken masses, we have shown that scientific birth control, even if it were quite unobjectionable, cannot be practised by them because of their poverty and ignorance. Besides, those who talk of birth control for them do not know in what small single-room hovels masses of them live. Can birth control methods be adopted with any decency in such hovels?

Birth-control by continence is necessary. It is difficult, but not impossible.

Material and intellectual progress and cultural advancement make men and women interested in many things besides a mere natural existence. For this reason and because of some biological and psychological factors, intellectual and cultured people, even if they do not practice birth-control, often have small families. Therefore, those who do not want India to be over-populated would do well to raise the standard of living of the masses and educate them to be intelligent and cultured citizens.

Whatever the case may be in other countries, the practice of artificial birth-control in India by the classes which have the means and knowledge to do so, would result in a dwindling intellectual and cultured class and in their being swamped by an illiterate and poverty-stricken huge mass of humanity. Therefore, in this country it is the duty of the intelligentsia to rear as large families as possible in order that they may become servants of the people.

The remedy for over-population which we have indicated above is not imaginary or fantastic. Many scientists support it. For example, Dr. J. H. Huxon, D.Sc., F.A.S.E., Corresponding

Member of the Anthropologische Gesellschaft of Vienna, who had the charge of the Census of India, 1931, writes:

It has been clearly demonstrated in Europe that a rise in the standard of living is normally accompanied by a fall in the birth-rate, and the same principle no doubt operates in this country; but, even while we must admit the truth of Bacon's aphorism that "Repletion is an Enemy to Generation," a mere superfluity of food supply is not enough, as it only enables the population to breed up to the subsistence level again. In order that a higher standard of living may mean the rise of population it is apparent that not only is an increase in education and culture involved, since it seems definitely established that intellectual activity acts as a check upon fertility, but also the psychological appreciation of a higher probability of survival. Recent studies of the population problem in the Pacific by Rivers, Pitt-Rivers, Roberts and others have clearly demonstrated the importance of psychological factors in affecting the increase or decrease of the population, and although the evidence is as yet generally fairly different in India, that is as reason for supposing that psychology is any less important here in its action on the rate of reproduction. It is also likely that a changed outlook, in which a greater value was attached to the needs of the world and less regard paid to the speculative possibilities of the next, would operate in the same direction. It is seems doubtful if a materialistic outlook would succumb itself to Indian culture." Page 22, Census of India, 1931, Vol. I, Part I.

The following paragraph is taken from a lecture on "Biology and the State" recently delivered at the University of Manchester by Professor J. Graham Kerr, Regius Professor of Zoology at Glasgow:

"There were several examples of the result of fecundating matters of sex. In the cell work a conspicuous part was played by the influence of light period. Though it was being coordinated a fairly potent, the effects of which must necessarily act towards the extinction of some of the great lines of the world."

Muslim Husbands and Wives at Cross Purposes

All the Muslim women leaders whose speeches we have seen reported in the papers speak as non-communist nationalists, whereas almost all male Muslim leaders are communalists. What is the explanation? We do not think there is no domestic peace in leading Muslim families.

Of course, we appreciate the division of labour, and cannot say that we cannot at all understand the arrangement.

Virendragam Memorial at Rajahmundry

On the 23rd of November last a life-size statue of the late Rao Bahadur K. Virendragam Pantulu Gora was unveiled at Rajahmundry in

the presence of a vast gathering. So far as showing him honour in this way is concerned, those who revere and appreciate him have done their duty. But they will have to prove their continued loyalty to him by devoting themselves to the service of man as he did.

Parashu Garu has been rightly called the Father of Andhra Renaissance, the Father of Telugu Prose, the "Conscript Father" in the Commonwealth of Modern Telugu Literature, and the Father of Modern Public Life in Andhradesha. He was a sincere theist. "The root of his life was religion." "The many and far-reaching ramifications of his prolific energy were forth-puttings of "an intense theistic passion." He believed that the whole man should move forward, and he exemplified that belief in his life.

His health was never robust. And yet one is astonished at the mere volume and range of his literary efforts—not to speak of their merit. His works, including his autobiography, have been published in twelve volumes. And they are of various kinds—from fables, comedies and serious dramas and novels to biographies, scientific disquisitions of various kinds, philosophical, ethical and religious discourses and pamphlets meant for women. The cry of the child widow appealed to him most. He got many of them translated and settled in life. He founded a Widow Marriage Association, and a Widow's Home which is maintained with the proceeds of the endowment which he has left. He founded a High School and housed it in a building of his own which cost him Rs. 75,000. He gave Rajahmundry a Town Hall, a Public Library, and a Prarthana Mandir—all built at his own expense. He founded the Hitakarini Samaj and left to it by his will property worth some half a lakh. And yet he was only a Telugu pandit in a college, a journalist and an author of Telugu books. Journalism he made a power for good, cleansing the Augean stable of the public life of his time by its means. No wonder that he was subjected to much persecution and his life was sometimes in danger. But being lion-hearted, he could never be deflected from the path of duty.

The people of Andhradesha have honoured him in a way in which Bengalis have not yet honoured Ramakrishna Ray.

Miss Maude MacCarthy's Poems

We are glad to be able to publish in this issue some poems by Miss Maude MacCarthy—in private life Mrs. John Foulds. We had the pleasure of publishing some of her literary work

many years ago. So far back as forty years ago, when she was "a slip of a girl," she was acclaimed as a "child prodigy violinist." She is not a mere performer of other people's creations but is also "a creator of new forms of musical expression."

"The new forms of musical expression referred to were based on Indian music," says Miss MacCarthy, who has visited India some years previously, and had discovered a new world of music. . . . Miss MacCarthy once became, as the Daily Telegraph, London, put it, "the acknowledged exponent in Europe of Indian music."

Thus writes Dr. J. H. Cousins in *The Statesman*.

Miss MacCarthy is also a poet, likewise a Dramatist—a writer of "Mystery" plays and "one of the forces in the renaissance of the puppet-frama in England."

Great Britain as Maker of "The Glory that is India" !

At a garden party given under the auspices of the East India Association by Mr. C. G. Hancock to meet Sir Malcolm Hailey, Mr. Hancock said in welcoming his guests:

"On an occasion like this it is well to remember that it was a handful of London merchants who laid the foundation of our greatness in India something like three hundred years ago and gave to India greater prosperity and freedom than it had ever enjoyed even in the golden ages of Ashoka or Akbar. It is to the genius of Great Britain that is due 'the glory that is India'."

If the expression 'the glory that is India' is meant to be applied to present-day India, it must be due to her great material prosperity—meaning that it exists—and, to a greater extent, to all her children being educated, cultured and enlightened.

As regards her material and intellectual condition, it was written about two decades ago in the official Report on Constitutional Reforms, popularly known as the Montagu-Chelmsford Report, that "the immense masses of the people are poor, ignorant, and helpless far beyond the standard of Europe." (Section 132). And last year, on the same subject, the Joint Committee on Indian Constitutional Reform wrote in their Report, Vol. I, Part I, page 2, "the average standard of living is low and can scarcely be compared even with that of the more backward countries of Europe. Literacy is rare outside urban areas, and even in these the number of literate bears but a small proportion to the total population." According to the Census of India, 1931, literate persons number 95 per thousand aged 5 and over—males 156 and females 29.

If Britichers wish to boast that the present

glorious condition of India is due to the genius of Great Britain, they can certainly please themselves.

The civilized intellectuals of the world no doubt sometimes speak of 'the glory that is India,' referring to her past. For example, Lord Curzon, as Viceroy of India, said in his Delhi Durbar address in 1903:

"India has left a deeper mark upon the history, the philosophy, and the religion of mankind, than any other immortal unit in the universe."

This India of the past was not "due to the genius of Great Britain."

Max Müller writes in his book on what India has to teach the Western peoples:

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of those which will deserve the attention even of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we have in Europe may draw the corrective which is most wanted in order to make our inner life more perfect, more universal, in fact more truly human, again I should point to India."

Here again the eminent Oxford orientalist spoke of ancient India, which was not made by the genius of Great Britain.

This ancient India, not made by Great Britain, gave the world the decimal system of notation, the foundation of modern mathematics and of much modern science. She created the beginnings of nearly all of the sciences and carried some of these to remarkable degrees of development, thus leading the world. Her architecture and sculpture were unsurpassed by those of any other country. She excelled in music and painting also. Her arts and crafts supplied her own requirements and those of many a country far and near. She produced great literature, great arts, great philosophical systems, great religions, and great men in every department of life,—rulers, statesmen, financiers, scholars, poets, generals, colonizers, ship-builders, skilled artisans, and craftsmen of every kind, agriculturists, industrial organisms and leaders in far-reaching trade and commerce by land and sea. And this she did when nobody had heard of the existence of Great Britain.

British Imperialists say and pretend to believe that they have made India wealthy. But the real truth is that it was because of the abundance of her natural products and manufactured goods that European merchants came here. Merchants go to a country to sell and buy, implying thereby that its inhabitants have purchasing power and also things to sell. Merchants do not go to deserts to buy and sell. As a matter of

fact we find Thornton writing in his *Description of Ancient India*:

"Ere the greenlands looked down upon the Valley of the Nile, when Greece and Italy, those cradles of European civilization, nursed only the tenants of the wilderness, India was the seat of wealth and grandeur. A huge population had covered the land with the marks of industry; rich crops of the most varied productions of nature annually rewarded the toil of the husbandman. Skilled artisans converted the rude products of the soil into fabrics of unexcelled delicacy and beauty. Architects and sculptors joined in sumptuous works, the solidity of which has not, in some instances, been obscured by the ravages of thousands of years. . . . The ancient state of India must have been one of extraordinary magnificence."

Dr. Benjamin Bayne in his statistical fragments on Mysore said, "The steel of India is decidedly the best I have met with."

As regards India enjoying more freedom than it ever did before, it is certainly a novel brand of freedom which she enjoys, seeing that her children have no voice whatever in their own destiny, that any small political or civic rights they enjoy are purely "favours" which Britain in her "kindness" "graciously grants" them, and that Britain does not admit that any such rights belong to them of right as human beings. They have no final power in any essential matter. The seat of authority is not in India.

On the other hand, in ancient India even absolute monarchs had checks and restraints on their power. And absolute monarchy was by no means the only or the prevailing form of government all over the country in all ages. As we have repeatedly pointed out in this Review, republics existed in India at least as early as the days of the Buddha (6th century B.C.) and as late as the 4th century A.D. They were situated in the extensive region stretching from the Panjab in the west to Bihar in the east and from Nepal in the north to the southern borders of the Central Provinces. Democracies existed in South India also. The republican form of government in ancient India had a duration of at least a thousand years. No other country, ancient or modern, has had republics for so long a period. The spirit of freedom and democracy manifested itself in her Vedic elective kingship, in her caste fraternities, in Buddhist church government and in village government.

Lord Willingdon on India's Pastage

Lord Willingdon, the Viceroy, visited Lucknow, on the 23rd November last. In course of his reply to the address presented by the Municipal Board, he said:

"I am fully aware that the coming reforms do not

most in full measure the aspirations and wishes of many, but they undoubtedly constitute a great advance and throw open a wide avenue by which the people of India can show the measure of their capacity and progress."

We flatly deny that the coming so-called "reforms" have met in full measure the aspirations and wishes of any. We assert that they constitute a great step backward. But that is not what we want to lay stress upon in this note.

Lord Willington and other British Imperialists do not perhaps understand how galling and insulting the attitude of superiority of the political schoolmaster-examiner assumed by Britishers towards Indians is to the latter. The former should know that Indians are not political babies. They are entitled to rule themselves and quite capable of doing so, if left alone. Besides, if their capacity is to be measured, Englishmen are not in a position to measure it impartially; because they are interested in prolonging, if not perpetuating, the dominance of themselves and the subjugation of Indians. It is not we Indians alone who think that we are capable. Many competent foreigners, including Englishmen, have said so. It would be unwise whenever we have to quote their testimony. But we shall do so again in some future issue in some detail.

Health of Mrs. Kamala Nehru

We are re-assured to learn from a Berlin telegram of the 26th November last that, after a set-back, Mrs. Kamala Nehru's health has been improving again.

Italy and Ethiopia

It would seem, in spite of Italian denials, that there has been recently a turn of the tide in favour of Ethiopia and that Italy has had some reverses.

A Paris telegram, dated the 29th November, says that M. Laval has informed Sig. Cerruti, the Italian ambassador, that France would stand by Britain in the event of Italy taking any warlike measures against Britain, including attack on British warships, because such action would mean war not only against Britain but against the League and France. As it is believed that Mussolini will resist new sanctions with force, there is some apprehension of a sort of world war breaking out.

Japan and China

Perhaps taking advantage of the European situation arising out of the Italo-Abyssinian war, Japan has been trying to establish overlordship over China and extending her empire there.

Robbing Peter to Pay Paul?

Just as in the various Provinces in succession there has been legislation to curb the executive with so-called emergency powers, so bills are being introduced and passed in different provincial legislative councils ostensibly to wipe out or reduce the debts of the cultivating classes. It would be good, if the raiyats could be freed from debts without confiscating what legally belongs to the lenders and without virtually hitting particular communities and rewarding others.

Banning of Hindi and Gurmukhi

It is the natural right of every child to be taught through the medium of his or her mother tongue. And it is recognized in the Minority Guarantee Treaties concluded under the auspices of the League of Nations. It is hoped, therefore, that the N.W. F. P. Government will withdraw the unjust and unreasonable order banning Gurmukhi and Hindi in primary schools in all but the two lowest classes. Of course, even if the order is not rescinded, Hindi and Gurmukhi will not be crushed. Even the former despotic governments of Russia, Austria and Germany could not crush Polish in Poland when under their sway.

Women's Conference at Allahabad

Lady Wazir Hasan, Chairwoman of the Women's Conference, welcomed the delegates.

Mrs. Pandit, Vice-President, in welcoming Lady Mahadevi Singh, President, said that women all over the world were making themselves heard but Indian women still lagged far behind their sisters in other countries, though the rate of progress had come to their aid. "If this Conference helped even a little in the Indian effort to free not only our sex and our country but humanity from the shackles that bound them, this Conference had justified its existence."

Lady Mahadevi Singh, during the course of her presidential address, said that the coming reforms opened out great opportunities for women and they should begin to educate themselves for the work that lay before them. The President advocated the formation of girl guides and the education of Harijans. Among the resolutions adopted was one referring the British Parliament to condemn the interests of women by making provision in the Instruments of Instructions that women should be given classes of association in the administration of every province and also the Central Government.

When Lady Maharaj Singh said that the coming reforms opened out great opportunities for women, she spoke like the wife of a Government servant. For the so-called reforms will not open out great opportunities either to men or to women. It is astonishing how the narrow circles can satisfy women. Is it because they have been hitherto starved?

Karachi Women's Conference

At the Karachi Women's Conference, Mrs. Mohi presiding, the following important resolutions were adopted:

This Conference looks with alarm upon the increasing number of abortions of girls and boys taking place in India and also the growth in immoral traffic. It expresses the apprehensions and the public to co-operate with one another to suppress this crime and traffic. It is further of the opinion that a special staff should be appointed by the Government for this purpose.

This Conference makes a special appeal to the Government to liquidate illiteracy in the country by introducing law and compulsory education as a part of the scheme of the new constitutional reforms.

This Conference notes with extreme regret that the provisions of the Sarda Act are being violated wholesale throughout the country, not by parties acting in certain Indian States, (a) and by the majority of cases of violation of the Act going unreported to the authorities altogether.

This Conference appeals to the Rulers of Indian States, and specially to the Mir, Sahib of Khairpur in Sindh, to pass a law for their States on the lines of the Sarda Act. It also appeals to the public to start Vigilance Committee to look after the proper enforcement of the law and to the Government to make the offences under the Act cognisable.

This Conference wholeheartedly supports the Hindu Women's Interference Bill. It appeals to the members of the Central Legislature to support the Bill.

This Conference makes earnest appeal to the women of Sindh to join hands with those who are working in the cause of Harijan uplift.—*United Press.*

An Armed Procession

Last month in Lahore there was a procession of 60,000 Muhammadans with drawn swords and other weapons. What was the object of this procession? Why did the Government allow it, when half a dozen or a dozen Bengali young men with sticks are not allowed to come together in many places in Bengal? Are Bengalis a martial people and the Panjabis not?

Unrest in Egypt

There is unrest among Egyptians, who are dissatisfied with British tutelage. Has Mussolini any idea of fomenting or exploiting this unrest?

Agra University Convocation

Unemployment among the educated, the part University education plays in life and the line which should be adopted in order to minimise the prevailing distress in the country were some of the subjects which Sahabji Maharaj Anand Sarup touched upon in the course of his address at the eighth annual convocation of the Agra University.

Emphasising the advantages of education the speaker said:

"Education, more education, education made prices is the only panacea for our country's ills and evils. With more of real education, I dare say, we can easily raise the general level of intelligence of its tens of millions, create, in its future generations, the habit of clear and deep thinking and of appreciating new values, and turn the agonising anguish of its people from its present direction to the direction of Truth."

He added:

"Mine are the hopes of one who pins his faith to sound practical experience and the trend of world-events. For, has not University education, in spite of all its faults and failings, transformed life conditions here in India during the last fifty years or so, and are not all our present political, social and industrial leaders, our authors and poets, artists and scientists, philosophers and scientists, of whom the country is so justly proud, one and all, the products of our colleges?"

Discussing unemployment among the educated, he said:

"I would readily admit that there is considerable unemployment in the country in these days, but in the sense that I would beg leave to point out that Universities are not employment-creating or bread-providing agencies. I see absolutely no justification for restricting University education."

Government Delimitation Scheme to Hamper Congress?

It is not unusual for Government officials to see that as few of their opponents, the Congress politicians, enter the legislature, as possible.

The general impression that electoral areas have been so framed under delimitation schemes of various local Governments as to hamper Congress candidates and facilitate chances for their rivals or opposing groups seems to be seriously engaging the attention of the Congress Parliamentary Board.

Pandit Govind Vallabh Pant, general secretary of the board, has circulated the various provincial Congress committees asking the latter to collect all available materials on delimitation proposals and submit to the board a comprehensive statement thereon to enable the board to sift and examine the materials collected. It is emphasised that while constantly with the declared policy towards the new constitution the Congress committees cannot make representations before the Hammond Commission, it is nevertheless advisable to take stock of the situation with a view to arriving at an accurate estimate of official schemes of delimitation.

Congressmen who are members of the Assembly or of some provincial council or other, move resolutions and make speeches on them. These are in effect representations. Their criticisms of Government measures are also virtually representations. Therefore, instead of standing on their dignity, Congress committees would do well to submit representations to the Indian Delimitation Committee and fight the Government scheme in other ways.

Prevention of Further Injury to Indian's Colliery Business

Mr. W. C. Banerjee, who is a noted Colliery owner, has contributed to some dailies a paper on the "Ruin of Indian Collieries," which he concludes by suggesting some remedies.

They are:

Not only should the savings from the Railway collieries be not increased, but, in the interest of the public, avenues found to curtail them. The 12 per cent surcharge on freight should be abolished at once and a reduction in railway freight effected. In view of the sacrifices suffered by the Bengal collieries in the past the difference in basic freight from the Bengal and Bihar collieries and from those in the C. P. fields should be removed. If preference is to be given solely the Bengal and Bihar collieries deserve it. Necessary protective duty should be imposed not only on foreign coal but also on foreign coke all used as fuel.

TEXTILE INDUSTRY'S DUTY.

The Tariff Board rightly suggested that the textile industry should purchase its requirements from within the country as far as practicable. If this is not insisted upon, the Bombay and Ahmedabad mills, getting 20 per cent. protection against Japanese and 20 per cent. against British goods would thrive at the cost of Bengal and perpetrate the injuries they have been perpetrating in the name of Swadeshi. These non-Swadeshi mills sell cloth worth Rs. 12 crores a year in Bengal every year. The time has come for a clear understanding and a decision about our future course of action.

British Labour Votes for Constituent Assembly for India

London, Oct. 8.
(By Air Mail).

India came into prominence for discussion at the Labour Party Conference at Brighton on Friday afternoon. The conference had before it a Resolution from Mrs. Fraser, delegate from the London University Labour Party.

Mrs. Fraser's Resolution asked the Conference to reaffirm its support for India's right to self-determination and self-government. It also condemned the India policy of the National Government and the continued aggression in India. Mrs. Fraser in moving her resolution declared that the only way in which self-determination for India could be implemented was by the convening of a *Constituent Assembly*, consisting of the representatives of the people of India and elected by adult suffrage. She led a vigorous attack on the Attlee Ministry Report of the Joint Select Committee. She felt it was inconsistent with the policy laid down by the Labour Party at its Conference held at Hastings.

On behalf of the Executive, Major Attlee, the President, accepted the resolution of Mrs. Fraser. But he made a half-hearted and very lame defence of his Ministry Report. He also attempted to suggest to the fellow delegates that the Parliamentary Labour

Party has performed its task in interesting the policy of the Party in its best ability, a suggestion which was received with derisive cheers. The resolution was carried unanimously.

If and when the Labour Party comes into power, will it act up to this resolution?

The Mahomeds and Ethiopians

In the course of a letter addressed by the Secretary of the League Against Imperialism to Mr. Baldwin, the British Premier, on the subject of the military operations in the N.W. Frontier, the former says:

The position of the Mahomed tribes in that dry, arid Ethiopia, are unable to appeal to the League of Nations. But, nevertheless, the British Government are signatories of the Covenant of the League of Nations at the same time as being signatories of the Kellogg Pact. Under the terms of the Kellogg Pact the British Government pledged itself to eschew war as an instrument of national policy in favour of submitting all disputes to international arbitration.

The European writer wants that hostilities against the Mahomeds should be suspended and the dispute between the British Government and the tribes referred to arbitration.

We are pleased to find that crying in the wilderness is not a special failing of Indian publicists.

Why Potential Indian Army Leaders Are Not forthcoming

Sir Philip Chetwode, Commander-in-Chief, concluded his last speech in the Council of State on the 24th of September last in the following words:

I know you have got those young men in India. They are there. They are fit to lead your army but they are not coming forward and I can only hope that what I have said today may be taken note of throughout India and that you will get them.

What have the Government done to get there? Every possible inducement is offered to young Britons to come forward to serve in India in the civil and military services, and they come as British patriots. Mercenaries cannot, as a rule, make leaders. Unless there is self-rule in India and unless those Indians who adopt a military career feel that they are serving, not Britain, but their own country, how can one expect to get the best out of them, and how can one get the best type of military students?

